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EMMA HARDINGE.

NEW YORK:
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MODERN

AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

OF THE

COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

BY EMMA (HARDINGE.) Britten.

Chas Callaway

Apr 16th 1933

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DEDICATION.

To the Wise and Mighty Beings through whose Instrumentality
the Spiritual Telegraph of the Nineteenth Century
has been Constructed;

To the Beneficent and Powerful Spirits through whose Sublime
Labors the Immortal World can Commune with the
Mortal Dwellers of Earth;

This Brief, Fragmentary, and most Imperfect Record of their
Divine Ministration, undertaken at their Command, and
executed under their Supervision, is Reverently
and Gratefully Inscribed by their Faithful
and Devoted Medium,

EMMA HARDINGE.

New York City,
229 East 60th Street.
December 15th, 1869.

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PREFACE.

As these pages seem to imply by their title certain specialties both in regard to time and place, whilst the subject of "Spiritualism," or the record of man's spiritual experiences is one which must be commensurate with the physical history of humanity upon this globe, they require a few words of explanation touching the aim and scope of the subject which the author designs to embrace in this work.

The entire history of the race, when recorded in accurate detail and fidelity to fact, ever has, and ever will be found, marked with the shadowy outline of a second world of existence, supersensuous to that of mortality. On the walls of our earthly dwelling-places ever will be seen a writing inscribed by "a part of a man's hand," the form whereof is dimly visible, the full proportions of which no human eye may scan. And these mystic writings are discovered everywhere; they are traced in our holy places, and meet us on the thresholds of our habitations. They are seen in our very city streets, and the stones prate of their whereabouts.

Sometimes we label them "religion," at others denounce them by the weird name of "magic," "witchcraft," or "sorcery;" in a word, we variously denominate them, as time, prejudice, or custom suggests, under all the different titles which are included in the generic synonym of "supernaturalism;" but deem of them as we will, they include a set of experiences, occult and incomprehensible though they be, as irresistible and inevitable in time and space as the more material array of facts which we assume makes up the sum of human history. In truth, this same "supernaturalism" is the woof spun by the hands of a powerful though invisible existence, which incloses all human life and shapes all human destiny. Hitherto, we have either determined to resolve the whole realm of power which makes up man's spiritual existence into the universal solvent of all mysteries, "*God*," *and* "*His Will;*" or else, with still more unphilosophic ignorance, we have striven to stifle the records of its being beneath the pall of unreasoning and senseless materialism. Neither will longer serve our turn. All mental progress tends to the discovery that "God's will" is only manifest in *law*. Religion, ethics, miracle, and supersensuous life, like tides, and times, and seasons, all resolve themselves at last into stern and immutable procedures of a set of mental laws as stringent as any of those that bind our physical existence. The whole realm of visionary supernaturalism melts away, then, before the morning sun of that glorious light that science brings, leaving no refuge for our world of occult facts but to range them within the domain of unexplained but inevitable law, or else, like rude materialism, to deny them altogether, and write upon half mankind's experience the gratuitous charge of "falsehood." Between the horns of this dilemma, and in the age when bold assertions or denial can no longer serve the cause of true philosophy, much less religion, comes the dawning of a day of spiritual science, in the vast and overwhelming tides of occult power that for twenty years have swept the continent of North America. And when we cite this mighty witness to our bar of spiritual inquisition, *we stand alone*. Acknowledging that every fact we have to record, or every case to cite, bears a strict analogy in point of representation to other facts and cases witnessed in every land and age, we still claim that the American phenomena—based, as their authors insist they are, upon the foundations of natural law, and produced only in accordance with the conditions that law affords—form such an array of testimony concerning their origin as renders the modern movement in America a distinct and concrete one in the world's history. Several points of specialty cluster around it, as: first, the astonishing fecundity of its manifestations, crowding up tens of thousands of facts into a period of time that baffles the skill of any earthly recorder to keep track of; next, the marvellous coincidence and similarity of the manifestations, extending over immense surfaces of country—including three millions of square miles of thickly-populated States—within a period of time that renders the possibility of propagandism or the theory of collusion impossible; and next, the deduction arising from this last-named fact, namely, that the same occult and invisible operators that originated the phenomena in one instance, must have been instrumental in producing them in all. It is contrary to the peculiar method of the writer of these pages to attempt the fortification of any position that may be advanced by *human authority*, however high or valuable; hence no such course will be pursued, and few, if any, authoritative quotations, outside of the American history itself, will find a record here. Were it, however, admissible, hosts of opinions world-wide in renown and acceptance could be cited to prove the worth of such wonderfully coincident testimony as the above. The exercise of simple reason, however, should suffice to prove that a unique, well-organized, and highly practical concert of action alone could account for the manifestation of a coincident set of phenomena, spread over the immense geographical area we have indicated, dividing itself throughout the districts of thirty-six separate States, affecting all ranks of persons and classes of mind at once, occupying in this gigantic system of propagandism less than twenty years, and exhibiting on its simply human side scarcely a single evidence of any of the accepted modes of disseminating strange tidings at present in use, much less of promoting physical changes and developments of the most unprecedented nature in thousands of individuals themselves. Still another point of isolated interest presents itself in the modern American movement, and this is in its religious or doctrinal character. Spiritualism, with a large majority of its American adherents, *is a religion*, separate in all respects from any existing sect, because it bases its affirmations purely upon the demonstrations of fact, science, and natural law, and admits of no creed or denominational boundary. With such a foundation, its philosophy must necessarily ramify through immeasurable realms of natural and unceasing revelation; whilst destitute of the hedge of sectarian limitation, its aims must encompass the whole human race in membership. If the American spiritual movement, therefore, did not stand wholly unrivalled in point of unity of design, wonderful, though invisible concert of action, manifest purpose, and overwhelming numerical strength, the doctrinal isolation of its majorities from all other existing sects would distinguish it from the Spiritualism of all other countries, where the generality of believers appear to accept the phenomena as a means of deepening their convictions in credal faiths, rather than as originating such views of the hereafter as destroy reliance upon ceremonial forms or sectarian beliefs. This religious phase of the American movement has ultimated in gathering together in Pentecostal meetings multitudes of persons for Sabbath-day worship, when, chiefly through the lips of entranced or inspired speakers, descriptions of the spheres and conditions of spirit life have been portrayed with such glowing eloquence, and under such an evident afflatus of supernal power, that these utterances have been by millions accepted as truths, received as genuine representations of immortal life, and hence superseded in the minds of the listeners the mere theories of *mortals* concerning the conditions of *immortal* existence. In connection with such teachings, keenly analytical discourses have been given — under circumstances that rendered their production from the normal condition of the speaker impossible — on the various natural sciences, illustrative of the all-wise and beneficent character of the Deity, the guardianship of his ministering spirits, and the propelling causes of such human actions as tend to elevate or deform the spirit. In this category all the various reforms of the day have been discussed with a profound logic and searching acumen that would tax the far-reaching powers of the most highly cultivated intellects. Combined with such subjects as these, popular opinions [both in matters of religion and politics] have been analyzed; and seeing that the discovery and application of *truth* has been the sole object claimed by the intelligences that influence these utterances, and that truth has always been defined as "*that which is*," it may well be supposed that mere fanciful theories or unsound opinions, asseverated upon human authority only, have not been treated with politic leniency or excused by the sophistries of custom and prejudice. And hence it is that American Spiritualism, *as a religion*, based upon facts, proved by science, and defended with an irresistible tide of burning oratory amply demonstrative of a supra-mundane source, has not only taken captive the minds of the masses, but has also appealed, and that most successfully, to the deep thinkers of the land, to whom "religion must be a science" and "science a religion," or one or the other must be false and worthless. As we are not aware of any other country than America, where a popular religion thus appeals to the reason and requires its votaries to do their own thinking, or of any other denomination than "American Spiritualists" who base their belief on scientific facts, proven by living witnesses, so we deem our claim, on these grounds alone, would be justified in describing American Spiritualism as an unique, concrete, and at present isolated movement, demanding from historic justice a record as full, complete, and independent, as itself. Two other considerations induce the author to attempt this record, however unworthy it may seem of the stupendous subject. The first of these is the somewhat remarkable indifference with which modern American Spiritualism has been treated by European writers on kindred topics. From whatever cause the overwhelming importance of the American movement may have been deemed sufficiently disposed of in occasional paragraphs or at most a few chapters of meagre detail, it matters not now to inquire; suffice it to say that Asiatic, African, European, and even *American Indian* Spiritualism has been fully and ably represented in most of the languages spoken by civilized man, and has engaged the attention of the highest talent of every age and country, admirable compendiums of which may be perused by the student of our own time from the ever-fertile pens of a Howitt, Enemoser, Kerner, DeMorgan, Scott, Brevior, Ashburner, Reichenbach, Kardec, Browning, Bushnell, Crowe, and others, whose honored names command the world's attention and respect for the subjects they treat of. William Howitt alone has exhausted the subject, and as far as a world-wide history can be transcribed and bound up in limited space, that noble champion of divine truth has ransacked the ages to bear witness on the side of God, immortality, and religion. Robert Dale Owen, too, with all the acumen of his keenly-analytical mind and the charming style peculiar to his highly-cultivated intellect, has added many a laurel wreath to the triumphs of spiritual versus material philosophy; whilst the venerable and learned Dr. Ashburner has penetrated as far into the adytum of that temple of occult force which enshrines the mystic cord that unites spirit and matter as the investigations of the present time can carry man; and yet the stupendous realities of what the great good God and the spirits have done for man in America, during the last eventful twenty years, remain almost a sealed book, or one which, if opened to the world, no authoritative finger has pointed out to the heedless crowds who think through the leading minds of the day. And who is it, may well be questioned, that dares to raise such an index finger where minds accustomed to grasp the reins which guide the car of popular opinion have deemed the task beyond or beneath their notice? No matter who or what; enough if the task be done, or at least the attempt be made; enough if one grateful hand, that the loving clasp of spirits have guided through life's stormiest paths, now wields the encyclopedist's pen, to record their doings, or as much of them as that feeble pen can note or the narrow page preserve. And how small a portion of that mighty sum can here find place, none better knows on earth than the mind that is now bent with reverend purpose to gather up the fragments of those small loaves and fishes that have yet, in the Providence of God, sufficed to break the bread of spiritual life to America's thronging millions. But a score of years ago the name of "Spiritualist" was unknown on the American continent, whilst all the sum of Spiritualism was contained in the persons of three young girls, ignominously designated the "Rochester knockers." According to the last statistical accounts of this movement, furnished by its opponents in 1867, Spiritualism now numbers eleven millions of persons on the American continent! And it is to trace some of the most prominent footprints made by the invisible hosts who have wrought this stupendous change; to point to the beneficent effects on some individuals, the marvels enacted in the persons of others; preserve the memory of well-timed though evanescent specimens of spiritual literature, bread of the hour, but long since incorporated in the body of the movement and lost almost to recollection, and gather together the scattered blossoms of that garden of spiritual beauty that angel hands have planted, into one immortal wreath, that this record is attempted. Geographically considered, the harvest ground of this great American movement has been spread over a surface of country extending from Maine to California; and not the pathless wastes of two vast oceans have sufficed to cut off or break the telegraphic wires which have conducted the sound of the low tap, tap, of "the Rochester knockers" over three millions of square miles. Modern Spiritualism is rife along the length of the far Pacific shores, and skirts the Atlantic seaboard. It is in the cabin of the miner, in the heart of the Rocky Mountains, on the peaks of the White Sierras, and consoles the toiling emigrant in his nightly camp on the desert waste or the wild prairie. It has breathed its first lessons of freedom and refinement to the Carolina slave, and humbled the pride of the Louisiana planter. It has cheered the hours of toil in Massachusetts factories, and stimulated the energies of Minnesota pioneers. East, West, North, and South, its viewless lines have run; whilst mental science, burning oratory, triumph over pain and death, trust in God and hope for man have followed in its march. To count up its triumphs, number its achievements, do faintest justice to its treasures of hope, consolation, moral improvement, or spiritual elevation, would be as impossible as it has proved for the puny arm of man to stay its progress; but to redeem from cold forgetfulness or ungrateful obloquy the memory of some acts, words, works, and writings, that else might be lost in the whelming floods of chance, change and time — this can be done at least, and to the work, the author's highest and most faithful aims are dedicated.

One pledge more is offered: though in some special cases, names and dates cannot be fully stated, all incidents related are vouched for on the author's keenest sense of honor. The case of each not personally known or verified by individual testimony, has been searched out and scrutinized with the strictest care. Authoritarian names, having no intrinsic value with "the spirits," possess none with their scribe. But little of philosophy is offered, and few deductions or theoretical opinions will be given on what is here presented.

Faithfully to render such well-attested proofs of spiritual intercourse as the multitude of riches with which the author's stores are overloaded can permit her to select from, is all her hope or aim, and yet the half can never be related, and much that is left unsaid may be, and is, of far more worth, perhaps, than what is here preserved.

'Tis said, "the vibration of one single note of music will linger on in motion through the corridors of all eternity." Nothing, then, is ever really lost, and whether written or unwritten on the page of mortal sense, all that has been done is done forever. Farewell, then, regrets for half-attempts or ill-executed purposes. In the eternal printing houses of creation, the types of all that is are found. Accept or reject these pages, then, world, as you may! They and their author's aims and purposes, and all that may be said, or left undone, will meet and greet her on that distant shore, where angel reapers gather in God's harvest treasures — "over there!"

INTRODUCTION.

"THE TRUTH AGAINST THE WORLD."

Before entering upon the main object of this work, the author deems that a few remarks are necessary to elucidate the special aim and scope of her undertaking. A feverish appetite for novelty appears to be as much a specialty with the modern American as with the ancient Athenian. Perhaps this is a providential inspiration, which operates in the minds of every pioneer race as a goad to the action required to subjugate a new country. On the other hand, it may be deemed a psychological attribute peculiar to the American character, or a tendency which has been quickened into abnormal activity by the vast and marvellous outpouring of Spiritualism over the land. From whatever cause it may arise, certain it is that the cry of "Tell us something new" seems to be a demand far more urgent amongst a great majority of the American Spiritualists than a requisition for the true, the good, or the beautiful; and because we anticipate this questionable standard of novelty will be very generally applied to measure the value of these pages, we desire on their threshold to declare that they make no provision for the demand of "something new." In the first place, this work has been undertaken chiefly in response to the wish of Spirit Friends, who have urgently pressed upon the author the necessity of gathering up the scattered fragments of spiritual literature that has passed out of circulation, and conserving in concrete form the shreds and patches of broken records, which must else be swept away into the shadowy realms of tradition. When it is remembered that no systematic effort has yet been made to unite the multitudinous lines of interest that Spiritualism has woven into one connected chain of history; that the numbers of the actors who have figured in its wonderful drama must be counted by the millions (scarcely more than one per-cent. of whose experiences have ever been given to the world), full justice may be rendered to our plea that the very best and utmost we can attempt is the work of an encyclopedeist, who labels and catalogues the variety of phenomena and the names of the personages connected with the wonderful movement, and strings together on the thread of history such pearls of truth as the relentless forces of the destroyer Time have left ungathered on the line of his march.

In connection with the groupings of various phenomenal facts, we shall endeavour to present the leading ideas which have grown out of the intercourse between "the two worlds," cite the revelations of spirits concerning the conditions of the after-life and the philosophy of the communion, and quote the utterances of those public teachers who claim to have been spiritually inspired. We shall point to the idiosyncracies of those who have become prominent in the movement, especially the media for the communications from the spirit-world, and when practicable, give such portions of their biographies as may enable us to solve the problem of their seemingly exceptional gifts. It will be necessary for the elucidation of our subject, and in verification of what may be deemed rash statements, that we make frequent quotations from the press notices of the day, and present *verbatim* extracts from the spiritual journals, where facts are to be found recorded with a minutiæ of detail which cannot fail to be valuable to posterity, however tedious such familiar narratives may be to those who are still realizing similar experiences.

The earnest American Spiritualist is one who combines all the restless and inquisitive tendencies of his country with the strong additional propelling power to locomotion which a search after the marvellous supplies; consequently he not only undertakes frequent pilgrimages for the purposes of investigation, but visits distant places and persons on spiritualistic "missions." He reads all the journals of the time and place where he tarries; he visits all the media and joins all the circles held there, whether in garrets, cellars, saloons, halls, steamboats, mines, woods, valleys, Indian wigwams, or amongst the ruins of the "lost races." Either in his own person, or that of some member of his family or acquaintance, he is sure to have available medium power at his command, consequently he has his own store of phenomenal history to add to the general sum.

He is a constant attendant on all the Sabbath spiritual services held now commonly in every town and hamlet he may chance to visit, and there he never fails to gather around him a considerable number of the magnates of the meeting, some member of whom becomes his hospitable entertainer for the day, when the joint experiences of the host and his guest are interchanged and fully canvassed between the morning and evening meetings.

Some portion of each Sabbath is devoted in spiritualistic associations to the public conference, when our sojourner gives his views with that peculiar facility and occasional touch of eloquence which is an almost national characteristic in America. Most commonly the close of the evening service is followed by several invitations from the ranks of the hospitable brethren to join circles, at one of which the welcome guest is greeted by mortals and their celestial visitors with all that cordiality and fraternal feeling which is one of the happy and distinguishing marks of American Spiritualism. And it is as much due to these locomotive and hospitable features in the movement that the phenomena has become so widely diffused, and carefully studied as to any national claim which the American can set up for a peculiarly spiritual nature. From such itinerant experiences, however valuable and often wonderful they may have been, the author freely confesses she has not felt herself at liberty to make many records. Compelled to withdraw within the stern pale of well-proved and thoroughly attested facts, the floating currents of mere hearsay have necessarily been unwrought mines of wealth. Hence, for every fact recorded there will no doubt be found thousands ready to declare they could have furnished testimony of a far more wonderful character. To such we can only say, we write for that posterity to whom our facts of *veritable history* will be of incalculable value, though to us, the living actors therein, they may be of little or no importance. Besides, the memory of these marvels rapidly passes away from us, and their effect upon our minds becomes lessened with the flight of time. Many there are that require a constant succession of phenomena to renew their faith; and few amongst the best-informed Spiritualists have been at the trouble of carefully recording the facts they have witnessed. Spiritual journals, too, though numerous, and often conducted with remarkable ability, have all — with the exception of the

Spiritual Telegraph and *Banner of Light*—been too short-lived to become points of reference to posterity, and most of the other literature of the movement, though often marked with rare excellence, yet from being issued whilst its events were in *transitu*, are too premature in time and incomplete in detail for historical uses.

Obviously, then, a duty rests on some one to collect the best and most reliable evidence that the circumstances of the case will afford, so as to conserve in a compendious form the records of either the commencement of a new era or an episode in human history as unparalleled in its preternatural marvels as it is rife with instruction, abundant in religious, social, and political influence, and prophetic of a mighty and momentous future for mental and spiritual science. Thus, then, it will be seen that it is not in the interest of the present so much as for future generations that we write; not in the hope of putting forth a volume the tone of which will command, from popular interest, a remunerative sale, but in deep and reverential conviction of a duty performed toward the mighty and beneficent power which has inaugurated this movement, and a grateful desire to share with others the priceless blessings of spiritual revelation which have been so abundantly poured out upon the actors in this marvellous drama.

The whole history of the "Rochester knockings," the disturbances in Dr. Phelps's house at Stratford, the phenomenal life of the "Poughkeepsie Seer," accounts of the Spear, Harris, Spencer, and other fanatical movements, together with a vast array of incidents of a less striking character, are all familiar as household words in the experience of every nineteenth century Spiritualist. But scattered as their records are in solitary volumes, or diffused through a mass of literature which has cost the author years to collect and collate from, they obviously require systematic effort to arrange; and familiar as they may be to the present generation, they demand, in justice to posterity, an orderly place in a compendious history of the whole movement.

Besides this candid statement of what the spiritualistic reader may or may not expect to find in these pages, a few words must necessarily be addressed to the critics, by whom, as is the custom, this work is to be heralded forth to that portion of the world who are in the habit of permitting the said critics to do their literary thinking for them. Although we scorn the petty subterfuge of affecting to disregard the world's opinion at the very time when we are publishing a book for the avowed purpose of appealing to it, yet long experience of the course pursued by a majority of the press in reference to unpopular subjects generally, and Spiritualism especially, has taught the author to expect no better treatment for her work than has been experienced by those whose honorable names should have commanded respect for any subject they wrote of. Where the honest truths detailed by an Ashburner or a Howitt have been received by bold denial or insolent ribaldry, and that by self-styled critics who were utterly ignorant of the subjects they reviled, how can an author without their claims to public respect and "decent observance" hope to escape? Whilst candidly yielding, therefore, to that portion of public opinion which is represented in press criticism all the influence and weight it deserves, the author begs respectfully to state that she has heard the epithets of "trash," "falsehood," "imposture," "impiety," a rehash of old ghost-stories and exploded theories," etc. applied to stubborn facts and unpopular truths before, and is prepared to hear them again. Happy in the belief that the assertions of falsehood do not affect the realities of truth, nor the opinions of bigotry and superstition long retard religious progress or hinder the growth of spiritual freedom, the author, in company with a mighty "cloud of witnesses," is contented to cast her great truths upon the waters of time, and let them sink or swim, as their own inherent vitality shall determine. Well satisfied by the experience of all mankind that truth and logic will survive the shafts which abuse and ridicule aim against them, she commits her record to time and the inevitable justice which this mighty touchstone has ever rendered to the cause of truth. Starting on our undertaking, first, with an overwhelming sense of its magnitude and many difficulties; and next, with but very qualified expectations of a satisfactory recognition from either Spiritualists or outsiders, it may be significantly asked, for whom do we write at all, and on what possible basis do we rest any expectation of public acceptance or sympathy in our work? We answer: "We write for the sake of the spirits, the truth, and humanity," and from each and all we expect to gather such reward as we may merit.

On behalf of the spirits we believe that we write of beneficent beings, of whose very existence, much less of their tender efforts to bless and benefit the world, a large portion of it is profoundly ignorant. If they, from their exalted spheres of blessedness, can be content to labor for a dark and ignorant generation, cannot we, in our human insignificance, emulate their disinterestedness? And again, can none of us afford to labor for love of the good and true, without a certain assurance of temporal reward and human appreciation? It were a libel on the race to deem otherwise. Ninty-nine per cent. of the world's brightest immortals have lived, labored, and died, for the sake of the true, the good, and the beautiful, with no other reward than the tardy and remorseful appreciation of posterity. If there be any amongst us who dare to emulate their martyr-like devotion, and humbly seek to walk in the track of their shining though tear-stained foot-prints, why question or sneer at the choice? It is enough that the subject is more than worthy of all the care, labor, and disinterested effort that the many or the few can bring to bear upon it. Through the beneficent action of the mighty though invisible hosts who constitute the legions of the modern spiritual army, thousands of darkened minds have been snatched from hopeless belief in the horrible doctrine of annihilation. The crippled limbs have been made straight, the blinded eyes opened, the dull ears unstopped, the ebbing life called back to gladden the pathway of rejoicing friends; the homes bereaved of frail mortality have been filled with the glorious presence of arisen angels; the sinner has been startled from the paths of crime, and the fainting strengthened in the thorny road of virtue, by the direct and visible guidance and warning of precious spirit friends. A flood of light has been poured on the long-veiled and awful mysteries of the grave, revealing the solemn and stupendous *realities* of the inevitable hereafter, and a mass of wonderful revelation has illuminated the cherished mysticisms of superstition and sectarianism, breaking the fetters of darkness that have so long hung around the neck of humanity. "Babylon has fallen"—"Mystery, the mother of abominations," is slain, and the angel of truth and judgment has sounded the trumpet of victory in the great outpouring of modern Spiritualism. When we remember that all these results are but a tithe of the blessings which the Spiritualist recognizes as flowing from the dispensation wherewith he has been visited, can it be a matter of astonishment that we deem it the highest of life's privileges to be permitted to write for spirits, and bear witness of their wonderful works throughout the land? To qualify the author for this office, she has borne her part in every phase of the spiritual dispensation. From earliest childhood up to the present time she has seen and conversed with spiritual beings like familiar friends; passed through many of the phases of modern mediumship, and witnessed or taken part in most of the scenes described in these pages. For the performance of professional duties connected with the cause of Spiritualism, she has travelled and lectured through thirty-two of the United States, and gathered her records chiefly from personal observation and the witness of living millions who are still on earth to bear testimony to the truth of her statements. Thus, the facts herein recorded are open to the strictest scrutiny; they are, indeed, still transpiring, and occur constantly in the experience of *eleven millions* of persons in America, whose numbers include authors, editors, doctors, lawyers, clergymen, professors of colleges, magistrates on the bench, statesmen, traders, operatives, and mechanics—in a word, all gradations of rank and all classes of thought. As keen research and sceptical scrutiny has for the most part characterized the progressive belief of American Spiritualism, these vast masses testify of that *which they know and have proved.* On the contrary, it will be found that the loudest and most rancorous opposers of this belief are persons who have either never investigated the subject at all, or so slightly as to be in no position to judge of its subtle and far-reaching realities. Let the world determine between these two classes. Both, no doubt, will be represented amongst the readers and critics of these pages, and to both we close our introductory remarks by affirming that we have lived, written, and purpose to abide by, in time present and to come, and under all circumstances, this axiom of invincible strength and never-failing triumph: "The truth against the world."

MODERN AMERICAN SPIRITUALISM;

OR,

A TWENTY YEARS' RECORD OF THE COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS,

FROM 1848 TO 1868.

CHAPTER I.

"VOICES CRYING IN THE WILDERNESS."

"In deep trance-slumbers, when the world, asleep,
Lay in the arms of night and wept or smiled,
His liberated soul raised from its dust.
We led him far beyond the veils, and floods,
And labyrinths of sleep; the clouds of death
And all the shadowed dwellers in the world
Were far beneath him. Through his consciousness
Streamed the celestial sunrise.
Cities and temples of celestial space
Were mirrored in his mind."

T. L. Harris.

The Mesmerizers — Electro-biologists — Adventists of Spiritualism — The Poughkeepsie Seer and his Revelations.

If it be true that the history of humanity moves forward in epochs, then it is certain that the leading characteristics of one era result from the specialties of the age which preceded it, whilst we in turn plant the seed whose fruitage will be gathered by the hands of our posterity.

He who searches for the origin of some great discovery, or the sources from which spring stupendous changes, may invariably trace the germ-thought through a continued series of experimental antecedents.

Sometimes the causative idea is sown in many minds, and springs up in many places at once, but it may always be traced in rudimental stages of growth e'er it is exhibited in the maturity of a fully-perfected work.

What we call "Modern American Spiritualism" forms no exception to this univerasal method of progressive unfoldment.

Startling and unprecedented in many respects as appears to be the achievement of a telegraphic communion between the visible and invisible worlds, the open ear of intelligence will have no difficulty in recognizing the voice of many a John the Baptist who has proclaimed the coming of the New Spiritual Messiah.

Amongst these none has rung out with a more clearly-marked tone than "Mesmerism," with its kindred phenomena of "Electro-biology" and "Clairvoyance." Chemistry, Physiology, Phrenology, Magnetism, and Clairvoyance have all been steps leading up through the once-forbidden mysteries of nature into the realm of imponderable forces, bearing the student onward to the very gates of the temple of mind, within which are now heard the low, telegraphic knocks of the spirit, inviting the earnest inquirers to enter, and prophesying the great day of revelation, when man may ascend, as on a Jacob's ladder, that mighty column where Physics is the base, Science the shaft, Metaphysics the superstructure, and Spiritualism the coronal glory of the capital, whose starry crown pierces the overarching firmament of Heaven.

Mesmerism, with its wonderful results in somnambulism and clairvoyance, has often been assumed by the superficial observer to offer a complete solution of the mysteries of Spiritualism. Without attempting at present to show how totally inadequate is this explanation to meet the case in point, we are prepared to admit that mesmerism has performed an important part in ushering in the more comprehensive movement of Spiritualism. For several years antecedent to the advent of the latter, mesmerism, or "animal magnetism," was largely practiced over every part of America. In nearly every city, town, or hamlet, the itinerant mesmerizer made his rounds, operating upon chance subjects as opportunity offered, and alternately exciting superstitious terror or wrathful antagonism by the exercise of his seemingly magical powers.

Many professional operators were no doubt skilful, and with a higher realization of the valuable gift with which they were endowed, might have become successful healers of the sick. As it was, and despite the fact that the exercise of their art was frequently interrupted by the insensate fury of ignorant mobs, they often succeeded in effecting what were deemed "miraculous" cures, at which they themselves were not less astonished than their subjects.

In view of the superstitious bigotry and *scientific ignorance* which prevailed on this subject when animal magnetism was first practiced in America, continuous experiment and deliberate investigation was impossible. Nevertheless, the exhibitions of itinerant magnetizers, undignified and occasionally riotous as they were, became suggestive to thoughtful observers, and ultimately produced a wide-spread interest on the subject. Intelligent witnesses, assembled by chance in a village school-house or country barn, set themselves to work to discover the source of the marvels they beheld. Magnetic experiments were practiced in the home circle; more favorable conditions were followed by more remarkable results; the inquiry deepened into profound interest, and the phenomena of animal magnetism became familiarly known to the most progressive classes of the community. Ignored by those scientists who were too proud to investigate anything they did not originally discover, and anathematized by a superstitious and creed-bound priesthood, animal magnetism was openly denounced as "the latest invention of the enemy of mankind," or, "a profound humbug" whilst the luckless itinerant exhibitor was often cited before some grave magistrate, who, in the seclusion of his own home, was a more interested investigator and a better operator than the criminal he was called upon to punish. In a word, magnetism became a fashion, and its legitimate claim to be considered as a science was at length fully established. The result of this movement upon Spiritualism has now become obvious.

Thousands of persons who are warm advocates of the spiritual phliosophy acknowledge that their attention was first attracted to the subject by their interest in magnetism. In all the principal cities of the Union, gentlemen distinguished for their literary abilities, progressive opinions, or prominence in public affairs, have graduated from the study of magnetism and clairvoyanee to become adherents to the cause of Spiritualism, whilst many of the best mediums—especially the trance speakers and magnetic operators—have taken their first degree in Spiritualism, as experimentalists in the phenomena of mesmerism.

All popular movements in America are spread over such immense surfaces of country that nothing less than a question of national interest can form a focalizing point for popular opinion, or its representation in foreign countries; hence, whilst magnetism, electro-biology, and clairvoyance have swept ovei the land in vast tides of influence, they have acquired more notoriety in a few solitary instances in France and Germany, than in all their magnitude in the United States.

Admitting that the modern spiritual manifestations in America first began to assume the form of a concrete movement at Rochester in 1848, it would still be impossible to separate the influence which the prevalence of the magnetic idea exercised upon minds prepared to receive Spiritualism and organisms already imbued with the necessary force to develop mediumship.

Between the epochs in which these two great movements have dominated, is an interregnum, rife with the advent of a human phenomenon, connecting both, belonging to both, yet standing alone, and unrivalled in the marvellous character of his occult endowments, and the irresistible nature of the influence he has exercised upon humanity. This personage is Andrew Jackson Davis, more commonly called "the Poughkeepsie Seer." At about the age of fifteen, young Davis first became remarkable in New York and Connecticut for his skill in diagnosing and prescribing for disease through his wonderful clairvoyant faculty. Of a slight and delicate temperament, the young physician possessed a degree of intuitive refinement which in some sense compensated for his total deficiency of educational culture, and an artificial grace which could not be expected from his exceedingly humble origin, which was that of the son and apprentice of a poor country shoemaker.

About the age of fourteen he was casually magnetized by a Mr. Livingston, of Poughkeepsie, who, discovering that the shoemaker's boy possessed wonderful clairvoyant powers, and an unusually successful gift of prescribing for the sick, gradually drew him from his trade into association with himself until at length they travelled and practiced together as operator and subject, with unbounded success and benefit to the world.

From the period when Mr. Livingston accidentally discovered young Davis's wonderful endowments, his whole time was so disposed of that neither then nor at any subsequent period of his career could he have found leisure, even if he had the capacity, to add one iota of literary information to his slender stock of village scholasticism. The exceedingly humble rank and limited means of his parents deprived young Davis of all chances of culture, save five months at a rustic school and the association of the rude boors of wild country districts. The extraordinary celebrity to which he has now attained has rendered even the minutest details of his early childhood public property; hence it is well known that his highest accomplishment, at the time of what may be called his spiritual illumination, was limited to the capacity to read, write, and cipher very indifferently, whilst his whole stock of remembered literature was a tale called "the Three Spaniards."

Mr. Davis was about eighteen years of age when he announced to the circle of admirers who had become interested in his wonderful lucidity as a clairvoyant, that a new and astounding phase of spiritual power was about to be revealed through his instrumentality, commencing with the delivery of a course of lectures which were destined ultimately to revolutionize the scientific world and produce a striking effect upon the religious opinions of mankind.

In fulfilment of this prophecy Mr. Davis proceeded to give the promised course of lectures, for the production of which he selected Dr. Lyon, of Bridgeport, as his magnetizer, the Rev. William Fishbough as his scribe, the Rev. Y. N. Parker, R. Lapham, Esq., and Dr. L. Smith, of New York, as his special witnesses, whilst several other gentlemen, high in place or distinguished for literary and scientific attainments, were from time to time invited in, or permitted to be present at the delivery of the lectures; and thus was produced the vast compendium of literary, scientific, philosophic, and historic knowledge, entitled "Nature's Divine Revelations." Of the work itself, together with a more detailed account of its author and his subsequent career, we shall speak more fully in our biographical sketches; suffice it to say that the marvellously abnormal character of the book, emanating as it did from a person so utterly incapable of its production under ordinary circumstances, excited the most profound astonishment in all ranks and classes. "The Revelations" were quickly followed by "The Great Harmonia," "Penetralia," "Present Age and Inner Life," and other voluminous productions, the sum of which, combined with Mr. Davis's lectures, editorial labors, associative movements, and wide-spread personal influence, have effected a complete revolution in the minds of a large and distinguished class of thinkers in the United States, who are known as the advocates of the "Harmonial Philosophy," a belief which emphatically owes its origin to *the poor shoemaker's boy*, A. J. Davis. Even at the early age of eighteen (the period when the first of the "Revelations" were given) the remarkable attainments of Mr. Davis as a medical clairvoyant, together with the exceeding purity of his life and the modesty of his manners, had drawn around him a circle of distinguished persons who became his warmly-attached friends. Mr. James Victor Wilson, a gentleman of New Orleans, renowned for his literary talents and the author of an excellent treatise on magnetism, writes of him thus, during the delivery of his first lectures:

> "The world will shortly be apprised of a triumph in clairvoyance through the celebrated Mr. Davis, which it will be totally unprepared for. During the past year this uneducated, unsophisticated, and amiable young man has been delivering verbally, day by day, a comprehensive, well-planned, and extraordinary book, relating to all the vast questions of the age; to the physical sciences; to nature in all her infinite ramifications; to man in his innumerable modes of existence; to God in the unfathomable abysses of his love, wisdom, and power. . . . . . .
>
> "Thousands of persons who have witnessed him in his medical examinations or scientific disclosures, live to testify to the astounding exaltation of mind possessed by Mr. Davis in his abnormal state.
>
> "The two new planets of our system, conjectured recently, were described in Davis's manuscripts fourteen months ago, namely, March 15 and 16, 1846."

Shortly after the lectures commenced, Mr. Davis's rooms in New York City were thrown open to the public for medical examinations, on which occasions his manuscripts were often submitted to the highest intellects of the country for investigation, and his whole career — especially the impossibility of his having acquired the knowledge he exhibited in his clairvoyant state by any ordinary means — was made the subject of searching and rigid scrutiny. One of the most marked results established by the life of this phenomenal personage was the actuality of clairvoyance and the triumphant revelation that the soul of man could commune spiritually with supra-mundane as well as mundane minds, and aspire far beyond this terrestrial sphere in its acquisition of knowledge. The latter, indeed, was still a mooted point, and a vast amount of logic was expended on young Davis's case in the attempt to prove that all the "revelations" poured through his lips were only the reflex of minds still upon earth, or stereotyped in books, and that the seer's gift was simply clairvoyant perception of mundane existences. It was doubtless very gratifying to the egotism of certain individuals to believe that the clairvoyant had found the source of his remarkable and varied revelations in their own highly-illuminated minds, and they professed themselves willing to become the subjects of this original system of mental piracy for the sake of appropriating the merit of his comprehensive philosophy and disposing of the awkward problem of supra-mundane interference; but whilst many of Mr. Davis's writings give obvious evidence of human clairvoyance, there is still a large amount of original matter which can only be accounted for by admitting the hypothesis of spiritual perception in realms of super-sensuous existence and inspiration from a world of supra-mundane knowledge. Besides this, there are points of coincidence in the testimony of other illuminated persons which must not be lost sight of. Whilst it must be admitted that Mr. Davis's lucidity and breadth of mental power was unparalleled in the records of history, the gift of clairvoyant sight was by no means limited by his experience, even in his own time. The various magnetic subjects who abounded at the period we write of, not only gave evidences of a highly exalted condition and remarkable interior perception, but frequently perplexed their operators by speaking of *spirits*, declaring they could converse with "dead people," perceive them in life, enter their habitations, and describe the homes or "spheres in which they dwelt." All this was contrary to the experience of the magnetizers, hence declared by them to be no reflex of their minds or opinions; and as these unaccountable vagaries of entrancement seemed to be on the increase, considerate and candid inquirers began to connect them with the wonderful mental flights achieved by young Davis, and conjecture that the freed spirit in its "sleep waking" condition, might pass into realms of being, super-sensuous in their nature, and supra-mundane in their population.

Meantime, as the transcendent powers of Mr. Davis seemed to concentrate into one focal point all the lesser lights of magnetic marvel, so the whole ranks of materialistic antagonism rushed pell-mell upon him, as the head and front of all spiritualistic offending. Nero-like, the anti-spiritual world seemed, to think that in striking at him they could sweep out of being all the obnoxious, occult people and forces that outraged their materialism or bigotry; hence the "Poughkeepsie Seer" earned his newly-acquired fame at the price of becoming a target for the shafts of every form of abuse, ridicule, and slander that ignorance and prejudice could heap upon him.

About the early part of December, 1847, the general understanding of spiritual philosophy received a valuable impetus from the publication of an excellent weekly journal entitled *The Univercœlum, or Spiritual Philosopher.* This paper was started at the instance of a few gentlemen whose friendship for and high appreciation of Mr. Davis induced them to make this attempt to popularize his opinions, and call around them a circle of such wise and progressive minds as would sympathize with their views. The projectors and chief contributors to the undertaking were Mr. Davis, then just twenty-one years of age; Rev. William Fishbough, Rev. Thomas L. Harris, the inspired author of the "Epic of the Starry Heavens," and other equally renowned poems; and the Rev. S. B. Britain, to whose scholarly charge and highly-polished intellect the editorial department was wisely intrusted.

Besides this accomplished editorial staff, contributors of the highest talent filled the columns of the *Univercœlum.* Amongst these were the Rev. W. M. Fernald, J. K. Redfield, Mr. F. M Baker, J. V. Ingalls, Charles Worth, and D. T. H. Chivers. So brilliant an array of writers procured for the *Univercœlum* a high reputation, and besides being the first spiritual periodical of modern date in America, it became a compendium of the best thoughts and purest philosophy of the age. In addition to its own intrinsic merits, this journal was favored with the usual amount of advertising, which resulted from the bitter antagonism provoked by the spiritualistic reputation of its authors and editors.

Unfortunately the latter gentlemen were richer in mental than material endowments; hence they had to struggle with the usual amount of financial disability, that seems to be the fate of genius; and hence, too, in all probability, they were as much indebted to the publicity afforded to their paper by the rancor of their opponents as to their own merits; the combination of the two causes, however, enabled them to fill a hiatus in the literature of the time for above two years, during which their paper, sustained by the most indomitable perseverance and bitter self-sacrifice, laid the foundation of a noble and genuine tone of thought, the fruits of which will be felt in all ages where true spiritual life and philosophy can be appreciated.

Besides their untiring efforts in connection with the paper, its noble staff of editors endeavored to distribute the bread of life with which they felt they had been so richly blessed, in lectures given at home and abroad, to which they added public discussions, newspaper and magazine controversies; in a word, they threw their hearts and talents into the work, and formed a nucleus from which the irradiations of spiritual thought and influence flowed out in abundant and startling force. It is simple justice to affirm that "Nature's Divine Revelations," the *Univercœlum*, and the personal influence and diffusive labor of their talented authors, inaugurated a new era in the world of thought, and opened up a new channel of inspiration, whose source, like that of the mighty Nile, may long remain a hidden mystery, but when explored by the enterprise of future ages, will date back to a human Nyanza in the person of the "Poughkeepsie Seer," upheld by the strong hands and sunlit minds of the noble gentlemen who rallied around him.

"Honor to whom honor is due." The despised itinerant lecturers on magnetism, the still more contemned experimenters in electro-biology, even the unsophisticated children and rustics who were their subjects, these, as forerunners of the culminating marvel of modern ages—A. J. Davis—were amongst the first to hear the divine command to "prepare the way of the Lord," and re-echo the solemn charge in the wildernesses of materialism.

The obscurity of the personages, and the humility of their pretensions, may throw over the origin of the movement the veil of unkind forgetfulness, or ungrateful repudiation, yet the vital fires of magnetism and the subtle forces of psychology will yet be found to underlie the whole science of life and mind, whether incarnate in mortal clay or enfranchised in the free spiritual existence in life beyond the tomb. The waters of Oblivion, muddied by the thick night of human ignorance and human ingratitude, may engulph in dim forgetfulness the name of the author of "Nature's Divine

Revelations," but his phenomenal life-work and teachings have already formed a glittering star which is set in the firmament of eternity, surrounded by the constellation of unworn minds whom he focalized about him, and through whom the spiritual yearnings of the nineteenth century first found expression, in the shape of a true and harmonious philosophy.

A. J. Davis and his friends, ridiculed, despised, contemned and slandered as they were, on the one hand startled the age from the worship of atoms, in which material science pretended to discover the sources of mind; and on the other, embodied the vague transcendentalisms of credal faiths in the distinct and tangible form of an electric, living, silver cord, uniting the shadowy phantasmagoria of matter with the deathless and changeless principle of spirit.

Though not the origin of or immediately connected with the phenomenal movement called Modern Spiritualism, though indeed, up to this date, *The Harmonial Philosophy* of A. J. Davis, and the doctrines of Spiritualism, may maintain lines of separative demarcation between them, the great spiritual unfolding revealed in Mr. Davis's person, and the irresistible influence which he has exercised upon the opinions of the age, unquestionably formed the John Baptist which inaugurated that sunlit day when faith became knowledge, hope of immortality a glorious realization, and the dark, spectral shadow of death became transfigured into the radiant form of a ministering spirit, in the bright illuminating beams of modern Spiritualism.

CHAPTER II.

"AND THERE SHALL BE NO MORE DEATH."

THE SHAKERS AS "JOHN THE BAPTISTS" OF SPIRITUALISM — HYDESVILLE — THE FIRST RAPPINGS — THE FIRST SPIRITUAL TELEGRAPH.

A FEW years ago, the author, being on a lecturing tour in the vicinity of a large village of the community known as "Shakers," was waited on by some of their members for the purpose of communicating certain facts which they seemed to think it was essential to the cause of truth should be laid before her. One of the party, a man distinguished for his literary talents and the integrity of his character, read a document which purported to be an account of a special visitation of the "guardian spirits" who openly communed with the members of that society. It seemed that manifestations of spiritual presence, through rappings, movings of furniture, visions, trance, clairaudience, and clairvoyance, had been common amongst the Shakers since the time of their foundation, some seventy years ago; but the particular visitation to which the visitors desired to call attention, took place about 1830, when a multitude of spiritual beings, with the most solemn and forcible tokens of their presence, in a variety of phenomenal ways indicated the approach of a great spiritual crisis, in which they designed for a season to withdraw the special gifts enjoyed by the Shakers, and pour them out in mighty floods upon the "world's people," who, for the realization of certain divine purposes, faintly shadowed forth, were to be visited by unlooked-for and stupendous tokens of spiritual presence.

The commencement of the promised new era was to be inaugurated by an extraordinary discovery of material as well as spiritual wealth. *Mines of treasure* were to be discovered in the earth, and floods of spiritual light were to descend from the heavens, and both these vast outpourings were, it was predicted, to occur in the year 1848, and to continue until about 1870, when fresh sensuous and super-sensuous demonstrations were to proclaim the inauguration of another era. The record of this spiritual visitation, together with the details of the communication, was shown to the author, duly attested by numerous witnesses, and bearing date about 1829 or '30. The document stated further, that the Shakers, fearing lest their beloved "guardian angels" purposed to withdraw from them altogether, wept in such abundance that their tears fell on the ground like rain, and bedewed the sacred floor on which the angelic presence shone. The authenticity, together with the date of this prophecy, has been confirmed by numerous communications from other Shaker communities; and in further corroboration of its truth, we call attention to the fact that the discovery of gold in California and the breaking out of Spiritualism through the "Rochester knockings" both occurred in 1847–8.

In a most excellent work, published as early in the progress of modern American Spiritualism as 1855, giving a detailed account of its facts and fanaticisms up to that period, Mr. E. W. Capron, its author, relates, chiefly upon his own authority as an eye-witness, a full and interesting account of that initiatory phase of the manifestations known as the "Rochester knockings." Dr. Hare, Judge Edmonds, Hon. R. D. Owen, and other American writers of celebrity have repeated in substance Mr. Capron's narrative, while several journals and a great many ephemeral pamphlets, now out of print, have given the sum of the history with more or less fidelity, so that a repetition of this oft-told tale in these pages might appear supererogatory and almost impertinent, were its insertion not in strict accordance with the principal aim of a work which promises rather a compendious *resumé* of the facts already patent to the public mind than any originality of detail or novel revelation in connection with it. Even the privilege enjoyed by the author of an intimate acquaintance with the famed "Poughkeepsie Seer," the "Rochester mediums," and Dr. Phelps, of Stratford, affords no new sources of information in addition to the facts already detailed in former publications; but as these facts form the opening wedges that rent asunder the rock of ancient supernaturalism, converting it into the light of modern Spiritualism, so the omission of these details from our history would shear effects from their legitimate causes, and display the blossom and fruitage of a great movement severed from the root which gave it birth. The astonishing power of the human mind revealed through the magnetic sleep were not phenomena peculiar to Mr. A. J. Davis alone, nor unfamiliar to the investigators of occult science; nevertheless, it was in his person that they assumed such magnitude and orderly development as to crystalize in one example the experience of preceding ages, and represent magnetism and clairvoyance as facts which admit of no dispute. Strange sounds and apparitions of the so-called *dead* were not peculiar to the house at Hydesville, inhabited by the Foxes, neither was the aura through which spirits could manifest their presence an attribute special to this family alone. Besides the spiritual manifestations of other times and countries, rappings, movements of ponderable bodies, and all the variety of unaccountable phenomena witnessed at Hydesville, had often startled the inhabitants of other districts before; and although the weird manifestations at Dr. Phelps's house at Stratford, exceeded in power and persistency any equally well attested facts of modern Spiritualism, their nature was not unfamiliar to those who had ever examined the subject of haunted houses or the doings of the German "Poltergheist." Still the concrete and scientific characteristics of the spiritual movement in America take their origin in the first attempt at telegraphy, commenced at Hydesville and followed out in Rochester, and hence we cannot do justice to the subject without a careful review of this portion of it. From the first working of the spiritual telegraph by which invisible beings were enabled to spell out consecutive messages, they ["the spirits"] claimed that this method of communion was organized by scientific minds in the spirit spheres; that it depended mainly upon the conditions of human and atmospheric magnetisms, and pointed to the ultimation of a science whereby spirits, operating upon and through matter, could connect in the most intimate relations the worlds of material and spiritual existence.

They referred to the house at Hydesville as one peculiarly suited to their purpose from the fact of its being *charged with the aura requisite to make it a battery for the working of the telegraph;* also to the Fox family as being similarly endowed.

They called this aura the "life principle," represented it as a force which constituted the person or place in which it existed in abundance a medium, or channel through which spirits could communicate. These glimmerings of philosophy form the first stepping-stones to a spiritual science; hence it is to the inauguration of a communion based upon these principles that we trace the commencement of the present era, and we should deem our history incomplete unless it started from that point.

In pursuance of this object, we shall now invite the attention of the reader to a few extracts from certain pamphlets, written by E. E. Lewis, Esq., of Canandaigua, New York; D. M. Dewey, of Rochester, published in 1850; J. B. Campbell, M.D., of Alleghany, published in 1851; E. W. Capron, of Auburn; and the testimony of various members of the Fox family, rendered in familiar conversations with the author. It should be stated that the scene of the following manifestions was a small wooden house in the little village of Hydesville, Wayne County, New York. The place, not being directly accessible from a railroad, was lonely, and unmarked by those tokens of progress that the locomotive generally leaves in its track, hence it was the last spot where a scene of fraud and deception could find motive for or possibility of a successful execution. The family so prominently identified with the phenomena were persons of worth and integrity. Their little dwelling, though so small and simply furnished as to leave no shadow of opportunity for concealment or trick, was the residence of honest piety and rural simplicity. All who have ever known them will bear witness to the unimpeachable character of the good mother, now happily removed from the scene of her overwhelming earthly trials, while the integrity of the simple-minded farmers who were father and brother to the ladies who have since become so celebrated as "the Rochester knockers," stands proved beyond all question. At the time of the manifestations, the house was tenanted by Mr. and Mrs. Fox and their two youngest children, Margaret and Catharine, the respective ages of whom Mrs. Fox's published statement represents as twelve and fifteen years.

These details, insignificant as they may now appear, are due alike in justice to the family and posterity. When the future of this wonderful movement shall have become matter of history, and antiquity, if not reverence for spiritual truth, shall induce mankind to follow the example of their ancestors and label the records "sacred," the names now sunk in obscurity and masked by slander may perchance be engraved in monuments of bronze and marble, and the incidents deemed too slight for notice may be reverenced as "*Holy Writ.*" These changes of chance and time have happened before. If history repeats herself they will occur again.

From a published statement of the early investigations connected with this house, entitled "Report of the Mysterious Noises, etc.," we learn that some disturbances had affected the inhabitants before Mr. Fox and his family came to reside there. Nothing of the kind was noticed, however, until the tenancy of a Mr. and Mrs. ——, who, according to the statement of Lucretia P. [a girl who occasionally resided with them], occupied that house for a short time during the winter of 1843–4. Miss P., in the deposition called forth by subsequent investigations, states that one afternoon a pedler, apparently about thirty years of age, dressed in a black frock coat, light pantaloons and cap, and carrying with him a pack of goods, called on Mrs. ——, who seemed to recognize him as an acquaintance. Shortly after his arrival, Mrs. —— called her, and told her, very much to her surprise, that she thought she could not afford to keep her any longer, and, as she was going to Lock Berlin that afternoon, she wished Lucretia to leave the house with her. This the latter agreed to do, but before going she looked at a piece of dress delaine in the pedler's pack, and requested him to call with it at her father's house the next day. The man promised to do so, but she never saw him more. Mrs. —— and Lucretia then left the house, the pedler and Mr. —— remaining behind, the former being apparently likely to remain there for the day.

After the lapse of three days, Mrs. —— sent for Lucretia P. from her home and requested her to return to her again. From this time Lucretia P. began to hear knockings in the bedroom, and on one occasion, when her employers had gone to Lock Berlin, she sent for her little brother and a companion named Aurelia to pass the night with her. All the young people that night distinctly heard noises which, as they declared, sounded like the footsteps of a man passing from the bedroom into the buttery, then down the cellar stairs, traversing the cellar for a short distance, and then suddenly stopping.

They were very much frightened, and scarcely slept the remainder of the night. In the "Report of Mysterious Noises," Mrs. P., the mother of Lucretia, who resided near, deposed that, having called on Mrs. —— one day, after the foregoing circumstances, she found her quite ill from want of rest on the previous night. On inquiring the cause, Mrs. —— declared that she was sick of her life, and that she heard the footsteps of a man traversing the house all night; a statement which she often subsequently repeated. About a week after the visit of the pedler to the house, Lucretia, having occasion to go down into the cellar, stumbled and fell into some soft soil. Aware that this was unusual, she screamed for assistance, and when Mrs. —— came to her, she asked "whatever had Mr. —— been doing in the cellar?" Mrs. —— replied that it was only *rat-holes;* and a few nights afterwards, the witness related that Mr. —— was busy for a long time in the cellar filling up "the rat-holes" with earth which he carried there himself. The house, as has been stated, was an humble frame dwelling, consisting of two fair-sized parlors opening into each other, a bed-room, and buttery or pantry, opening into one of the rooms; and a stairway between the buttery and bedroom, leading down to the cellar and up to the half-story above. It seems that those who had inhabited this house previously had never noticed any unusual sounds or disturbances in it. A few months from the occurrences above detailed it was occupied by a Mr. Michael Weekman, whose testimony we extract from Dr. Campbell's published account of the spirit rappings at Hydesville, which states that—

> "The first well-authenticated history that we have of the sounds so unaccountable to those who have heard them was in a house occupied by Mr. Michael Weekman, in a little village known by the name of Hydesville, in the township of Arcadia, Wayne County. He resided in the house for about eighteen months, and left some time in the year 1847. Mr. Weekman makes the statement in substance as follows: That one evening, about the time of retiring, he heard a rapping on the outside door, and, what was rather unusual for him, instead of familiarly bidding them 'come in,' stepped to the door and opened it. He had no doubt of finding some one who wished to come in, but, to his surprise, found no one there. He went back and proceeded to undress, when, just before getting into bed, he heard another rap at the door, loud and distinct. He stepped to the door quickly and opened it, but, as before, found no one there. He stepped out and looked around, supposing that some one was imposing on him. He could discover no one, and went back into the house. After a short time he heard the rapping again, and stepped up [it being often repeated] and held on to the latch, so that he might ascertain if any one had taken that means to annoy him. The rapping was repeated; the door opened instantly, but no one was to be seen! He states that he could feel the jar of the door very plainly when the rapping was heard. As he opened the door, he sprung out and went around the house, but no one was in sight. His family were fearful to have him go out lest some one intended to harm him. It always remained a mystery to him, and finally, as the rapping did not continue at that time, passed from his mind, except when something of the same nature occurred to revive it.
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> "They were at one time disturbed by a manifestation of a different nature, which might be thought more incredible than the former, had not facts proved that such occurrences were common in the families where the early manifestations were heard. One night their little girl, then about eight years of age, was heard to scream from fright, so that the family were alarmed by her cries and went to her assistance. This was about midnight. She told them that something like a hand had passed over her face and head; that she felt it on the bed and all over her, but did not become so much alarmed until it touched her face. It seemed cold, and so badly had she been frightened that it was a long time before she could tell the cause of her alarm. It was several days before she could be induced to go into the same room to sleep.
>
> "All this *might* have occurred, and been only 'the idle fabric of a dream;' and we should be inclined to the belief that such was the case had we not had the most conclusive evidence that such manifestations were quite common, not only in that house, but in various others where any of these strange occurrences have happened.
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> "We hear nothing more of Mr. Weekman being disturbed by the rappings or other manifestations, or there being anything of the kind with that exception, until after the house was occupied by the family of Mr. John D. Fox. It was reserved to that family to be the instruments of communicating to the world, or to this part of it, this most singular affair. They were the ones who first, as if by accident, found out that there was an intelligence manifested even in this rapping, which at first appeared nothing more than an annoying and unaccountable noise.
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> "The family of Mr. Fox were well known in the neighborhood where they resided. Mr. and Mrs. Fox were connected with the Methodist Episcopal Church, of which they had for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity. No one who knew them had the least suspicion of their honesty or truthfulness. At the time these occurrences first took place in the family, there were living with the parents three daughters, the youngest about twelve years of age.
>
> "There are probably few families in which such an occurrence could have taken place where it would have created a greater degree of surprise and fear than in this one. They were entirely unacquainted with the history of any similar occurrence in the world, and brought up in the common routine of religious belief they were, as in fact all the world really was and still is, entirely unprepared for such a development of the power of spirits to make themselves known to us by sounds or other ways."

From the family themselves the author learns that they heard knocking very frequently before the period when they first called in the neighbors, and that they generally seemed to proceed from the bedroom or the cellar beneath. Mrs. Fox was at first disposed to attribute these sounds to a neighboring shoemaker, but the cause soon began to be plainly located in the house itself, and not only seemed to jar the furniture, but even to occasion a slightly oscillating movement of the bed in which the children slept. Sometimes the sounds resembled footsteps, and occasionally the children complained of being touched by something invisible, which at one time seemed like a cold hand, and again a large dog. The family had moved into the house in December, 1847, and in the February of the following year the noises had become so distinct and continuous that their rest was broken night after night, and they were worn out by their efforts to discover the cause. Up to the March of 1848 these disturbances, harassing and even serious as they were, affecting their rest and tranquility of a night, had never been heard during the day.

At length, however, they became so incessant and distressing that Mrs. Fox communicated the matter to her son David, a farmer, who resided about three miles distant from the troubled house. Her story, however, was listened to with incredulity, and regarded simply as the work of imagination "or something of the simplest kind in the world." On Friday evening, March 31st, the family had retired to bed earlier than usual, being completely worn out with the restlessness induced by former disturbances. The mother had strictly charged the children "to lie still" and take no notice whatever of the sounds; but, as if in rebuke of her determined insensibility, they were on this occasion louder and more pertinacious than ever. Rest or silence was impossible; the parents had not yet retired, but were about to do so. The children kept exclaiming, and sitting up in bed to listen to the sounds. Mr. and Mrs. Fox tried the windows and doors, but all in vain; the raps were evidently answering the noise occasioned by the father's shaking the window-shashes, as if in mockery. At length the youngest child, Kate—who, in her guileless innocence, had become familiar with the invisible knocker, until she was more amused than alarmed at its presence—merrily snapped her fingers and called out, "Here, Mr. Split-foot, do as I do!" The effect was instantaneous; the invisible rapper responded by imitating the number of her movements. She then made a given number of motions with her finger and thumb in the air, *but without noise*, and her astonishment and childish delight was redoubled to find that it *could see as well as hear*, for a corresponding number of knocks were immediately given to her noiseless motions. "Only look, mother!" she cried; "look, it can see as well as hear!" What an announcement were these few simple words! *It can see as well as hear* should have been a text which all the doctors, professors, sceptics, and scoffers who have subsequently tried to crush out the sublime truth of spiritual intercourse with earth should have studied and learned by heart ere they entered on their rash and irreverend crusade. Happily for the momentous work which the spiritual telegraphers had undertaken to initiate in this humble dwelling, the first manifestations did not appeal to the high and learned of the earth, but to the plain common-sense of an honest farmer's wife, and suggested that whatever could see, hear, and intelligently respond to intelligent queries, must have in it something in common with humanity; and thus prompted she continued her investigations, an act doubtless far beneath the dignity of mighty professors and learned savans, who can work out problems in Euclid, but scorn to descend to the simple task of putting two and two together to make four.

Addressing the viewless rapper, Mrs. Fox then said, "Count ten." The raps obeyed. "How old is my daughter Margaret?" then "Kate." Both questions were distinctly and correctly rapped out. The next response was wrong, however. Querying, "How many children have I?" the raps answered "seven." Mrs. Fox only had six living, but having become surprised and interested enough to wish that the invisible rapper should be correct, she repeated her question, and was again answered by seven knocks. Suddenly she cried, "How many have I *living?*" six raps responded; "How many dead?" a single knock; and both these answers proved correct. To the next question, "Are you a man that knocks?" there was no response; but "*Are you a spirit?*" elicited firm and distinct responsive knocks. To the question whether "it would knock" if she called in her neighbors, an answer was given, whereupon she sent her husband for a Mrs. Redfield, who, after questioning the knocker in the same manner and receiving numerous and always correct responses, in great agitation proceeded to summon others, by whom similar investigations were conducted, with equal success, far into the night.

The reader must endeavor to picture to himself the scene which followed the introduction of the neighbors to this weird and most novel court of inquiry.

Imagine the place to be an humble cottage bedroom in a remote and obscure hamlet; the judge and jurors, simple, unsophisticated rustics; and the witness an invisible, unknown being, a denizen of a world of whose very existence mankind has been ignorant; acting by laws mysterious and inconceivable, in modes utterly beyond all human control or comprehension, and breaking through what has been deemed the dark and eternal seal of death, to reveal the long hidden mysteries of the grave and drag to the light secrets which not even the fabled silence of the tomb could longer hide away. Those who have been accustomed to dream of death as *the end* of all whom its shadowy portals inclose, alone are prepared to appreciate the awful and startling reality of this strange scene, breaking apart, as it did, like a rope of sand, all the preconceived opinions of countless ages on the existence and destiny of the *living* dead.

Those who have become familiar with the revealments of the spirit circle will only smile at the consternation evoked in this rustic party by the now-familiar presence and manifestations of "the spirits;" but to those who still stand in the night of superstition, deeming of all earth's countless millions as dead! dead! lost! gone! no one knows whither; never to return; to give no sign, no echo, no dim vibration from that vast gulf profound of unfathomed mystery—what a picture is that which suddenly brings them in an instant face to face with the mighty hosts of vanished dead, all clothed in life, and girded round with panoply of power, and light, and strength; with vivid memory of the secret wrongs deemed buried in their graves! The wrong doer and his victims face to face; earth's murdered ones in life again; her loved ones, supposed to be crumbling into dust, in busy, active life, fanning our cheeks with threads of golden hair! Why, sirs, the very air is full of them! Our city streets are thronged with an unseen people who flit about us, jostling us in thick crowds, and in our silent chambers, our secret closets, and our busiest haunts; their piercing eyes, invisible to us, are scanning all our ways. The universe is teeming with them; "THERE ARE NO DEAD." Those who went out from the humble chamber on that night of mingled fear and awe beheld the world they lived in with changed eyes. Every familiar thing to them seemed to wear a different aspect. Something was altered; some mighty, nameless change had fallen on all around them, and though they knew not how to phrase their thoughts in speech, they all and each felt that they were another man or woman, whilst the air, the earth, the dust beneath them, and the sky above, were filled with a viewless host of spirit-witnesses; and that for all they had loved and lost, as for themselves, "*there is no death.*"

Returning from this digression to the house at Hydesville on the memorable night of March 31st, 1848, we again invite the reader to the perusal of the statements collected by Dr. Campbell. After reiterating the questions already quoted, the pamphlet continues the narrative thus:

> "Mrs Fox then inquired in the same way—*i. e.* by the raps— if it was an injured spirit, and to request an answer in the same way, and the rapping was repeated. In this way it answered her until she ascertained that it purported to be the spirit of a man, and that he was murdered for his money. To the question of how old he was, there were *thirty-one* distinct raps. She also ascertained by the same means that he was a married man, and had left a wife and five children; that his wife was dead, and had been dead two years. After ascertaining so much, she asked the question, 'Will the noise continue if I call in the neighbors?' The answer was, by rapping, in the affirmative. They then for the first time began to call in their neighbors, to help, if possible, to solve this great mystery.
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> "At first they called in their nearest neighbors, who came thinking they would have a hearty laugh at the family for being frightened; but when the first lady that came in found that the noise, whatever it might be, could tell the age of herself as well as others and give correct answers to questions on matters of which the family of Mr. Fox was entirely ignorant, she concluded that there was something beside a subject of ridicule and laughter in these unseen but audible communications. These neighbors insisted on calling in others, who came, and after investigation were as much confounded as at first.
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> "The family, being somewhat alarmed and much fatigued, left the house for the night. The next day the excitement began to spread, and the house was filled with anxious seekers for the unknown and invisible visitor. Through that day and up to that time there were no sounds heard in the daytime.
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> "On Sunday morning, April 2d, the noise commenced in the daytime, and was heard all that day by all who could get into the house, as the crowd which came from all quarters was much greater than the house would hold. We have heard it estimated that at one time there were as many as five hundred people who had gathered to hear the sounds, so great was the excitement at the commencement of these strange occurrences. On Saturday evening, there was a committee appointed to ask questions and report what the result was, but it was nothing of any importance differing from what is here related."

As a confirmation of what we have above stated, we give the following extracts from the testimony of William Deusler, of Arcadia, an immediate neighbor of Mr. Fox at the time of the transaction. This statement was published in a pamphlet by E. E. Lewis, Esq., of Canandaigua, New York, which contains the testimony of many persons in the neighborhood. Mr. Deusler says:

> "I live in this place. I moved from Cayuga County here last October. I live within a few rods of the house in which these noises have been heard. The first I heard anything about them was one week ago last Friday evening [31st day of March]. Mrs. Redfield came over to my house to get my wife to go over to Mr. Fox's. Mrs. Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told us what she wanted us to go for I laughed at her, and ridiculed the idea that there was anything mysterious in it. I told her it was all nonsense, and that it could easily be accounted for. This was about nine o'clock in the evening. There were some twelve or fourteen persons there when I got into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping which they had spoken of, distinctly. I felt the bedstead jar when the sound was produced.
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> "Mrs. Fox then asked if it would answer my questions, if I asked any, and if so, rap. It then rapped three times. I then asked if it was an injured spirit, and it rapped; I asked if it had come to hurt any one who was present, and it did not rap. I then reversed this question, and it rapped. I asked if I or my father had injured it [as we had formerly lived in the house]; there was no noise. Upon asking the negative of these questions, the rapping was heard. I then asked if Mr. —— [naming a person who had formerly lived in the house] had injured it, and if so, to manifest it by rapping, and it made three knocks louder than common, and at the same time the bedstead jarred more than it had done before. I then inquired if it was murdered for money, and the knocking was heard. I then requested

it to rap when I mentioned the sum of money for which it was murdered. I then asked if it was one hundred, two, three or four, and when I came to five hundred the rapping was heard. All in the room said they heard it distinctly. I then asked the question if it was five hundred dollars, and the rapping was heard.

"After this, I sent over and got Artemus W. Hyde to come over.* He came over. I then asked over nearly the same questions as before, and got the same answers. Mr. Redfield sent after David Jewel and wife, and Mrs. Hyde also came. After they came in I asked the same questions over and got the same answers. . . . . I then asked it to rap my age — the number of years of my age. It rapped thirty times. This is my age, and I do not think any one about here knew my age, except myself and family. I then told it to rap my wife's age, and it rapped thirty times, which is her exact age; several of us counted it at the same time. I then asked it to rap A. W. Hyde's age; then Mrs. A. W. Hyde's age. I then continued to ask it to rap the ages of different persons — naming them — in the room, and it did so correctly, as they all said. I then asked the number of children in the different families in the neighborhood, and it told them correctly in the usual way, by rapping; also the number of deaths that had taken place in the different families, and it told correctly. . . . . . .

"I then asked in regard to the time it was murdered, and in the usual way, by asking the different days of the week and the different hours of the day, learned that it was murdered on Tuesday night, about twelve o'clock. The rapping was heard only when this particular time was mentioned. When it was asked if it was murdered on a Wednesday, or Thursday, or Friday night, etc., there was no rapping. I then asked if it carried any trunk, and it rapped that it did. Then how many, and it rapped once. In the same way we ascertained that it had goods in the trunk, and that —— took them when he murdered him; and that he had a pack of goods besides. I asked if its wife was living, and it did not rap. If she was dead, and it rapped. . . . . . . This was tried over several times and the result was always the same.

"I then tried to ascertain the first letters of its name by calling over the different letters of the alphabet. I commenced with A, and asked if it was the initial of its name; and when I asked if it was B the rapping commenced. We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet, and there was no rapping. I then reversed the question, and the rapping was heard. . . . . . . There were a good many more questions asked on that night by myself and others, which I do not now remember. They were all readily answered in the same way. I staid in the house until about twelve o'clock and then came home. Mr. Redfield and Mr. Fox staid in the house that night.

"Saturday night I went over again about seven o'clock. The house was full of people when I got there. They said it had been rapping some time. I went into the room. It was rapping in answer to questions when I went in. . . . . . .

"There were as many as three hundred people in and around the house at this time, I should think. Hiram Soverhill, Esq., and Volney Brown asked it questions while I was there, and it rapped in answer to them.

"I went over again on Sunday between one and two o'clock P. M. I went into the cellar with several others, and had them all leave the house over our heads; and then I asked, if there had been a man buried in the cellar, to manifest it by rapping or any other noise or sign. The moment I asked the question there was a sound like the falling of a stick about a foot long and half an inch through, on the floor in the bedroom over our heads. It did not seem to rebound at all; there was but one sound. I then asked Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover nothing; that there was no one in the room, or in that part of the house. I then asked two more questions, and it rapped in the usual way. We all went up-stairs and made a thorough search, but could find nothing.

"I then got a knife and fork, and tried to see if I could make the same noise by dropping them, but I could not. This was all I heard on Sunday. There is only one floor, or partition, or thickness between the bedroom and the cellar; no place where anything could be secreted to make the noise. When this noise was heard in the bedroom I could feel a slight, tremulous motion or jar. . . . . . .

"On Monday night I heard this noise again, and asked the same questions I did before and got the same answers. This is the last time I have heard any rapping. I can in no way account for this singular noise which I and others have heard. It is a mystery to me which I am unable to solve. . . . . . .

"I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. I have understood from Johnston and others who have lived there before —— moved there, that there were no such sounds heard there while they occupied the house. I never believed in haunted houses, or heard or saw anything but what I could account for before.

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* The son of the proprietor of the house at Hydesville.

(Signed)

"*April* 12, 1848. WILLIAM DEUSLER."

To the same effect is the testimony of the following persons, whose certificates are published in the work alluded to, namely: John D. Fox, Walter Scotten, Elizabeth Jewel, Lorren Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clark, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Losey, David S. Fox, and Mary Redfield.

CHAPTER III.

THE FIRST SPIRITUAL TELEGRAPH ON EARTH.

> "We are the first that ever burst
> Into that silent sea."
> ANCIENT MARINER.

> So blind, so ignorant is man,
> That did not God withhold in mercy what we ask
> We would be ruined at our own request."
> HANNAH MORE.

THE FIRST SPIRIT CIRCLE — THE REMOVAL TO ROCHESTER — PERSECUTION — THE BEGINNING OF SORROWS — THE SPIRITS REJECTED — THEIR RETURN AND GREAT JOY OF THE MEDIUMS — PRELIMINARY ARRANGEMENTS FOR PUBLIC INVESTIGATIONS.

As it was deemed best for Mrs. Fox and her children to seek the shelter of a neighbor's house on the night of March 31st, when they had departed, Mr. Fox and his neighbors, to the number of seventy or eighty persons, remained to question as best they could their mysterious visitor by the knocks. Through these, obtaining affirmative answers or silence to their suggestions, they learned that the rapper purported to be the spirit of a pedler, who had been, as it was stated in the preceding chapter, murdered in that house between four and five years ago. On naming over the various inhabitants of the house who might have destroyed him, the knocks emphatically and repeatedly pointed to one who had lived there at the time indicated by the spirit. It was in this way ascertained [as far, at least, as answers to leading questions could be held as testimony], that the pedler was murdered on the Tuesday night that Lucretia P., the hired girl, was sent away; that —— was alone in the house, and that "the body was dragged through the parlor, into the buttery, and thence down the cellar stairs, and buried ten feet deep in the cellar." When the party adjourned to the cellar, the knocks accompanied them, and repeatedly confirmed the above story in every particular; these sounds also indicated the place where the body was buried, and the rappings were given on the spot above the place pointed out in the cellar. An attempt was made to receive communications through raps, by calling the letters of the alphabet; the sounds responded to C and B, but it was not until a later period that Mr. David Fox succeeded in obtaining the full name of Charles B. Rosna. To the practiced investigator in spiritual phenomena, it will be readily understood that the confused magnetic spheres of the highly-excited crowd assembled in the cellar at Hydesville on the night of the 31st of March, prevented the success of the first attempt of spirits to communicate through raps by the alphabet; and the same considerations show why Mr. Fox, in a calm and prayerful spirit, did succeed on a later occasion. The only marvel is that this attempt was not again resorted to until four months afterwards, when Isaac Post, a member of the Society of Friends and an acquaintance of the Fox family, weary of the unsatisfactory method of prompting questions and only obtaining negative or affirmative replies, suggested the same method of communication as that used by David Fox in the cellar. The result of this experiment has been, as all investigators know, eminently successful, where the conditions have not been broken by over-anxiety, fear, antagonism, or any strong emotion on the part of those present; conditions which, by causing disturbance in the delicate, imponderable aura that surrounds the circle, as conclusively break the affinities through which the manifestations are made as unscientific arrangements will destroy the effect of a voltaic pile or galvanic battery. Notwithstanding the crude methods in which the first investigators at Hydesville endeavored to communicate with their invisible respondent, their report, and the astounding implication of murder involved in it, drew all the inhabitants from far and near to the house. Up to seven o'clock on the evening of April 1st, however, no noises were heard, after which they re-commenced, and answered the questions as before, when amongst the hundreds there assembled, it was asserted that not a single incorrect response was given. On the Monday following Mr. David Fox and others commenced digging in the cellar, but as the house was built on low ground, and in the vicinity of a stream then much swollen by rains, it was not surprising that they were baffled by the influx of water at the distance of three feet down. In the summer of 1848, when the ground was dry and the water lowered, "the diggings" again commenced, when they found a plank, a vacant place or hole, some bits of crockery, which seemed to have been part of a wash-bowl, charcoal, quicklime, some human hair, bones [declared on examination by a surgeon to be human], and a portion of a human skull.

Such were the results of the examination of the cellar; such the only corroborative evidences obtained of the truth of the spirit's tale of untimely death; and hence it may be proper to add that Mr. ——, the party to whom the spirit emphatically pointed as his murderer, came forward from the town of Lyon, N. Y., to which he had removed in 1846, and produced a certificate of good character, signed by forty-four persons, to the effect that they had "never known anything against him," and "*believed* him to be a man of upright and honest life, and incapable of committing the crime of which he was suspected." By way of throwing discredit on the tale rapped out by the spirits, several other missing persons were *said* to have been murdered, and after various parties had been accused falsely "by the spirits," reappeared again. Most of these stories proved "bogus," and none of them bear the least relation to the unsought and unexpected spontaniety of the revelations at Hydesville. No further investigations, however, have been deemed necessary into this affair.

The presence of human remains in the cellar proves that *some one* was buried there, and the accompanying quicklime and charcoal testify to the fact that all traces of that mysterious inhumation were *purposely destroyed.*

The Fox family did not immediately quit the scene of this mysterious haunting, but remained to witness still more astonishing phenomena. The furniture was frequently moved about; the girls were often clasped by hard, cold hands; doors were opened and shut with much violence, their beds were so shaken that they were compelled to "camp out," as they termed it, on the ground; their bed-clothes were dragged from off them, and the very floor and house made to rock as in an earthquake. Night after night they would be appalled by hearing a sound like a death struggle, the gurgling of the throat, a sudden rush as of falling blood, the dragging as if of a helpless body across the room and down the cellar stairs; the digging of a grave, nailing of boards, and the filling up as of a new-made grave. These sounds have been subsequently produced by request, and spontaneously also, in the presence of many persons assembled in circles at Rochester; but occurring as they did in that "lonely dreadful house," in the stillness of the dim evening, or dark night, and startling them, when not thinking of the subject, with all the ghastly sounds of a murder then enacting in tragic reality close to them, produced upon them the most painful and distressing feelings, aggravated, too, by other circumstances of annoyance that now began to thicken around them.

It was perceived that "the spirits" seemed to select or require the presence of the two younger girls of the family for the production of the sounds, and though these *had been made without them*, especially on the night of the 31st of March, when all the family save Mr. Fox were absent from the house, still, as curiosity prompted them to close observation of, and conversation with the invisible power, it was clear that the manifestations became more powerful in the presence of Kate, the youngest sister, than with any one else.

As the house was continually thronged with curious inquirers, and the time, comfort, and peace of the family were consumed in these harassing disturbances, besides the most absurd though injurious suspicions being cast upon them, they endeavored to baffle the haunters by sending Kate to reside with her eldest sister, Mrs. Fish, at Rochester; but no sooner was she gone than the manifestations re-commenced, with more force than ever, in the presence of Margaretta, the second sister. In course of time, Mrs. Fox, with both her daughters, took up their residence in Rochester; but neither change of place nor house, nor yet the separation of the family, afforded them any relief from the disturbances that now evidently attached themselves to persons rather than to places, as formerly. Although the Fox family had for months sedulously striven to banish the power that tormented them, praying with all the fervor of true Methodism to be released from it, and enduring fear, loss, and anxiety in its continuance, the report of its persistent manifestation began to spread abroad, causing a rain of persecution to fall upon them from all quarters.

The respectable parents were so severely censured and so impertinently lectured by their minister—who should have been the foremost to sustain them in their heavy visitations—that they were obliged to sever their long-cherished and hitherto unblemished relations with their church. Old friends looked coldly on them, and strangers circulated the most atrocious slanders at their expense.

Mrs. Fish, the eldest sister, who was a teacher of music in Rochester, began to lose her professional connections; and whilst the sudden blanching of the poor mother's hair *in a single week* bore testimony to the mental tortures which supra-mundane terrors and mundane cruelties had heaped upon them, the world was taunting them with originating, in wilful imposture, the very manifestations which were destroying their health, peace of mind, good name, and fortunes. Notwithstanding their dislike of the notoriety that these manifestations brought upon them, however, it was impossible to avoid it.

They had solicited the advice of their much-respected friend, Isaac Post, a highly esteemed Quaker citizen of Rochester, and, at his suggestion, succeeded in communicating by raps with the invisible power, through the alphabet. Thus telegraphic numbers were given to signify "yes," "no," "doubtful," etc., and sentences were spelled out, by which were learned the astounding facts that not only "Charles Rosna," the supposed murdered pedler, but hosts of spirits, good and bad, high and low, could, under certain conditions not understood, and impossible for mortals yet to comprehend, communicate with earth; that such communication was produced through the forces of spiritual and human magnetism, in chemical affinity; that the varieties of magnetism in different individuals afforded "medium power" to some, and denied it to others; that the magnetic relations necessary to produce phenomena were very subtle, liable to disturbance, and singularly susceptible to the influence of mental emotions; that the spirits chiefly concerned in the inauguration of this telegraphy were philosophic and scientific minds, many of whom had made the study of electricity and other imponderables a specialty in the earth-life, and prominent among them the name of Dr. Benjamin Franklin was frequently given. In addition to communications purporting thus to explain the object and something of the *modus operandi* of the communion, numerous spirit friends of the family, and those who joined in their investigations, gladdened the hearts of their astonished relatives by direct and unlooked-for tests of their presence. They came spelling out their names, ages, and various tokens of identity correctly, and proclaiming the joyful tidings that they all "still lived," "still loved," and with the tenderness of human affection, and the wisdom of a higher sphere of existence, watched over and guided the beloved ones who had mourned them as dead, with all the gracious ministry of guardian angels.

The spirits recommended the assembling of the friends of the family together in harmonious meetings, which have since obtained the name of "spirit circles," and at these, the practice of animal magnetism to some of the parties present was suggested, as a means of evoking the phenomena of clairvoyance.

But redolent of joy and consolation as is the intercourse with beloved spirit friends at this time when orderly communion has succeeded to doubtful experiment, it must not be supposed that any such harmonious results characterized the initiatory proceedings of the spiritual movement in Rochester. Within and without the dwellings of the mediums, all was fear, consternation, doubt, and anxiety.

Several persons possessed of clairvoyant and clairaudient powers had been developed as mediums by magnetism. But in the meantime fanatical religionists of different sects had forced themselves into the family gatherings, and the wildest scenes of rant, cant, and absurdity often ensued. Opinions of the most astounding nature were hazarded concerning the object of this movement; some determining that it was a "millenium," and looking for the speedy reign of a personal Messiah and the equally speedy destruction of the wicked. Boisterous sounds accompanied the fervent prayers of the ranters, and wild confusion, in which invisible actors played their weird part, added to the distraction of the already tortured mediums.

A Mr. Calvin Brown, who resided in the house of Mrs. Fish, and afterwards became her husband, being particularly opposed to the manifestations, seemed to be selected by the spirits as a marked butt for their Puck-like pranks. They threw books, pamphlets, and other small articles about his person, and though—one occasion alone excepted—they never struck him with sufficient force to cause him the least injury, they persecuted him by intelligent signs and movements of so violent, erratic, and even spiteful a character, as to compel him at last to own and respect their power. They often threw about the house blocks of wood with sentences written on them for the encouragement and instruction of the family, who uniformly conducted themselves gently, piously, and in fact admirably, in the midst of the trying scenes they were passing through.

It must not be supposed that the clergy were idle spectators of the tumultuous wave that was sweeping over the city. On the contrary, several of them called on Mrs. Fox with offers to "exorcise the spirits;" and when they found their attempts were futile, and that though the spirits would rap in chorus to the "amens" with which they concluded their incantations, they were otherwise unmoved by these reverend performances, they generally ended by proclaiming abroad that the family were "in league with the evil one" or the authors of a "vile imposture." Honorable exceptions, however, were found to this cowardly and unchristian course, and amongst these was the Rev. A. H. Jervis, a Methodist minister, of Rochester, in whose family remarkable manifestations occurred of the same character as in that of the Foxes, and whose appreciation of the beauty and worth of the communications he received several of his published letters bear witness of. Mr. Lyman Granger, Rev. Charles Hammond, Deacon Hale, and several other families of wealth and influence, both in Rochester and the surrounding towns, also began to experience similar phenomena in their own households, while the news came from all quarters, extending as far as Cincinnati and St. Louis, West, and Maine, Massachusetts, Pennsylvania, and New York, East, that the mysterious rappings and other phases of what is now called "medium power" were rapidly spreading from town to town and State to State, in fulfilment of an assurance made in the very first of the communion to the Misses Fox, namely, "that these manifestations were not to be confined to them, but would go all over the world." Notwithstanding the fact that many persons besides the Fox family became distinguished as mediums for the sounds, movements of furniture, and other manifestations of supramundane intelligence, and that every day saw some new development of "the power" in families whose wealth and position placed them beyond the reach of suspicion or the possibility of collusion, so startling and unparalleled had been the first appearance of the phenomena that it seemed impossible for the public mind to dissever their origin and continued practice from the Fox family.

They were still called the "Rochester knockers," the "Fox girls," the "rappers," and other epithets, equally foolish and cruelly obnoxious to their interests and feelings. Catharine Fox, the youngest girl, had been removed to the house of Mr. E. W. Capron, of Auburn. Mrs. Fish, though generally present when phenomena were transpiring, was not in its earliest phases conscious of being a medium. Margaretta, the second sister, was then in reality the only one through whom the manifestations appeared to proceed, when in November, 1848, the spirits, who had long been urging them to permit public investigations to be made through her mediumship, informed them by raps that "they could not always strive with them," and since they were constantly disobedient to the spirits' requests, and obviously opposed to their presence, they should leave them, and in all probability withdraw for another generation, or seek through other sources for the fulfilment of the high and holy purposes with which this spiritual outpouring had been designed.

To these appeals the family were inflexible. They constantly prayed that the cup of this great bitterness "might pass from them." They "did not wish to be mediums," and abhorred the notoriety, scandal, and persecution which their fatal gift had brought upon them, and when warned that the spirits would leave them they protested their delight at the announcement, and expressed their earnest desire that it might be fulfilled. There were present at a circle, when communications of this character were made, several influential persons of the city, who had become greatly interested in the manifestations and were warm friends of the family. They could not, however, realize that the threat here implied would actually be fulfilled until the spirits, by rappings, spelled out several messages of a particularly affectionate and valedictory character. The scene became, says an eye-witness, solemn and impressive. The spirits announced that in twenty minutes they would depart, and exactly as that time expired, they spelled out, "We will now bid you all farewell;" when the raps entirely ceased. The family expressed themselves "glad to be rid of them;" the friends present vainly tried to obtain, by solicitations, made, as it would seem, to empty air, some demonstration that this beneficent and wonderful visitation had not indeed wholly ceased. All was useless. A mournful silence filled the apartment which had but a few minutes before been tenanted with angels, sounding out their dear messages of undying affection, tender counsel, wise instruction, and prescient warning. The *spirits indeed were gone;* and as one by one the depressed party separated and passed out into the silent moonlit streets of Rochester, all and each of them felt as if some great light had suddenly gone out, and life was changed to them. There was a mighty blank in space, and a shadow everywhere, but spirit light came no more to illuminate the thick darkness.

A fortnight passed away, during which the former investigators called constantly on the Fox family to inquire if their spirit friends had returned. For the first few days a stoical negative was their only reply; after this, they began more and more fully to recognize the loss they had sustained. The wise counsellors were gone; the sources of strange strength and superhuman consolation were cut off. The tender, loving, wonderful presence, no more flitted around their steps, cheered their meals, encouraged them in their human weakness, or guided them in their blindness. And these most wonderful and providential beings their own waywardness had driven from them. At last, then, they met their inquiring friends with showers of tears, choking sobs, and expressions of the bitterest self-reproach and regret. On the twelfth day of this great heart-dearth Mr. E. W. Capron, being in Rochester on business, called at the house of Mrs. Fish, with George Willetts, a member of the Society of Friends, and one of their earliest spiritual investigators. On receiving the usual sorrowful reply "that the spirits had left them," Mr. Capron said, "Perhaps they will rap for us if not for you." They then entered the hall, and put the usual question if the spirits would rap for them, in answer to which, and to the unspeakable joy and delight of all present, they were greeted with a perfect shower of the much-lamented sounds. Mrs. Fish, now Mrs. Underhill, often declares to this day that if suddenly, fortune, friends, and all they had ever loved had been snatched from them, and as suddenly returned in an hour of despair and agony, their emotions could have scarcely equalled the ecstacy with which they once more greeted those precious returning proofs that their spirit friends had not deserted them. In fact, in the enthusiasm of that returning morning of long-quenched spiritual light, they knelt down and kissed the ground made sacred by the electric tones of the heavenly telegraph. And now once more the spirits urged them to make the manifestations public.

Again they reiterated the charge with solemn earnestness, and despite of the mediums' continued aversion to the task imposed upon them, the fear of a fresh and final bereavement of the inestimable boon of spirit communion prevented their continued resistance to the course proposed. When the persons who were called upon to aid the mediums and take somewhat prominent parts in the work urged the awkwardness of the positions assigned them, the spirits only replied, "Your triumph will be so much the greater." There is no doubt that the severe warning they had just received, and the fear of its repetition, acted upon the whole party with more force than any argument that could have been used to induce their submission. Certain it is that they at length consented, one and all, to do the bidding of the spirits; but as their first public demonstration of the modern spiritual movement requires more accuracy of detail than history has yet assigned to it, we shall reserve its description for another chapter.

CHAPTER IV.

CORINTHIAN HALL, OR THE FIRST PUBLIC INVESTIGATION OF SPIRITUALISM.

"'Tis bitter to endure the wrong
  Which evil hands and tongues commit;
The bold encroachments of the strong,
  The shafts of calumny and wit;
The scornful bearing of the proud,
The sneers and laughter of the crowd.
  Conscious of purity and worth,
We may with calm assurance wait
  The tardy recompense of earth:
And e'en though justice come too late
  To soothe the spirit's homeward flight,
  Still heaven at last the wrong shall right."

PSALMS OF LIFE.

ROCHESTER SCIENCE AND PIETY IN 1849 — LAW AND DIVINITY TRYING THE SPIRITS — THE BRAVE FOLLOWERS OF GEORGE FOX — TESTIMONY OF GEORGE WILLETTS, REV. C. HAMMOND, AND A. H. JERVIS — DR. BENJAMIN FRANKLIN AS A SPIRIT AND SPIRITUAL ELECTRICITY.

THE first public investigation into the possibility of communion between the world of spirits and the earth they once inhabited — between bereaved mourners and the mysterious dwellers of an unknown land, claiming identity with the beloved ones thus mourned — should, as it would seem, have inspired the whole community with feelings of the most profound interest and solemn reverence. The scene of inquiry should have been a place dedicated to the sacred offices of religion, and the inquisitors the men who, above all others, profess to teach the doctrine of the soul's immortality.

Far otherwise, however, did the ignorance and bigotry of the times decree that the investigation should be conducted. The spirits, through the rappings, both in the presence of Margaretta Fox in Rochester, and Catharine in Auburn, simultaneoulsy spelled out the same urgent requests that the family would challenge public scrutiny and scientific investigation. The compliance which they finally yielded was not only made on the grounds mentioned in the last chapter, but also on the promise of the spirits that they would take part in a public inquiry by rapping loud enough to be heard by an assembled audience. After several trials in private houses, it was conceded that the raps were loud enough to sound distinctly in a large hall, before a crowded auditory.

The order of proceedings indicated by the spirits arranged that "Corinthian Hall," the largest public place of meeting in Rochester, should be hired, and a lecture given, narrating in plain and terse language the origin and progress of the manifestations from their commencement to their present date. Afterwards it was directed that a committee should be chosen from the most respectable of the audience present, who should have charge on the following day to investigate the subject in private, and report to an audience each evening on three successive occasions. It was promised that the sounds should be made during the progress of the proceedings with sufficient force to be heard throughout the hall; a promise that was amply redeemed by the spirits in clear and distinct rappings. Mr. E. W. Capron, of Auburn, was selected to deliver the address; Mr. George Willetts and Mr. Isaac Post to attend to the business arrangements; Mrs. Amy Post, a few other ladies, and the Rev. A. H. Jervis, N. Draper, Lyman Granger, and other well-known citizens, to accompany the mediums on to the platform.

Many of the parties thus honored by the selection of the spirits were exceedingly unwilling to accept the equivocal and embarrassing positions assigned to them; better feelings and the urgency of the communications at length prevailed, however, and the first meeting in the exact order prescribed by the spirits took place on the evening of November 14th, 1849. The address was given by Mr. Capron in a manner at once so truthful and interesting that it commanded the respectful attention of a numerous audience. The silence was only broken by the clear tones of the speaker, and the distinctly audible, though muffled sounds of the raps, which constantly emphasized the striking passages of the address. At its close, a committee to investigate the subject and report on the next evening was chosen by the audience, consisting of the following persons, all highly respectable and responsible citizens of Rochester: Messrs A. J. Combs, Daniel Marsh, Nathaniel Clark, A. Judson, and Edwin Jones. From unquestionable authority we learn that in the office of the *Rochester Democrat*, an elaborate article was prepared, announcing "the entire explosion of the rapping humbug;" but though the article in question, to save time, was actually set up in type, yet the editors, to save credit, *deferred* its publication *after* the report of the committee was publicly rendered in the following terms:

> "That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation; that the sounds on the floor near where the two ladies stood were heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them; that a number of questions were asked, which were answered not altogether right nor altogether wrong; that in the afternoon they went to the house of a private citizen, and while there the sounds were heard on the outside of the front door, after they had entered, and on the door of a closet. By placing the hand upon the door, there was a sensible jar felt when the rapping was heard. One of the committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved there was a distinct jar on the floor. On the *pavement* and on the *ground* the same sounds were heard. When the ladies were separated at a distance no sound was heard, but when a third person was interposed between them the sounds were heard. The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*"

This report was delivered to an eager and excited audience on the second public night, and seemed to fall like a thunder-bolt on many of those assembled, who had obviously come in the expectation of receiving one of a very different and far less favorable character.

After some discussion, which already pointed to a disapproval of the report, and a wish to find the mediums guilty of imposture, another committee was appointed by the audience, such persons being named as were least likely to be favorable to the spiritual hypothesis of the sounds.

The gentlemen thus selected were Dr. H. H. Langworthy, Hon. Frederick [Counsellor] Whittlesey, D. C. McCallum, William Fisher, and Hon. A. P. Hascall, of LeRoy.

The ladies had been subject to examinations by the former committee, the rigidity of which was not one of the statements brought before the public. Their feelings were often outraged, their statements doubted, and their peculiarly sensitive natures wounded to agony by the cold, severe, and often sneering scrutiny to which they were subjected. Happily for them the spirit friends behind the scenes encouraged and cheered them, often warning them of the disagreeable nature of what they would have to encounter, of the "hard and angular characters" of some of their judges, and the amenable and spiritual natures of others.

The little great men whose verdict was to render forever to mankind the truth or falsehood of man's relations with ministering spirits, had no idea what a shrewd and analytical spirit painting of themselves had already unmasked them to those they pretended to judge, ere they themselves entered on the farce of trying the spirits.

Still these two committees were so far honest in their search, and candid enough in their report, as greatly to incense the audiences which each night assembled, not to hear the truth, but rather in expectation of a report which should proclaim the Fox family impostors.

The second investigation was conducted, to avoid all possibility of deception, at the office of Counsellor Whittlesey. The ladies were placed in various positions, together and separate, but though the only avowed medium was Margaret, Mr. Fish not deeming she had the "power," and Catharine being absent at Auburn, the sounds were heard on the floor, chairs, table, walls, door, and, in fact, everywhere. Dr. Langworthy tested the possibility of their being ventriloquism by the use of the stethescope, and the joint report of the committee was that "the sounds were heard, and their thorough investigation had conclusively shown them to be produced neither by machinery nor ventriloquism, though what the agent was, they were unable to determine."

It would be impossible to describe the indignation that was manifested at this second failure, and a third committee was immediately chosen, whose sneers and scoffing remarks seemed their chief recommendation to the office. As a specimen of the animus of these investigations, it may be mentioned that one of them — Mr. Lewis Burtis — declared, "the girls wouldn't have him on the committee for a hundred dollars." Another — Mr. L. Kenyon — "that if he could not find out the trick he would throw himself over Genessee Falls." In addition to these persons were Drs. Langworthy and Gates, and William Fitzhugh. To the honor of this committee be it said, that despite the most severe and inquisitorial treatment, conducted with circumstances of severity that are quite as well omitted from the record, they reported entirely in the ladies' favor, although Mr. Burtis frankly owned himself beaten, and Mr. Kenyon did not either throw himself over the Falls or pretend that he could "find out the trick." In addition to this final examination under public auspices, the committee appointed another to assist them in their investigation, composed of ladies, by whom the clothing of the mediums was thoroughly searched, and even their shoes, stockings, and under-garments minutely examined. The poor girls wept bitterly during this ordeal; still they submitted to it, though shame and indignation wrought up their feelings to so severe a pitch that their sobs and lamentations were heard by some of their friends who had been purposely excluded from the room. One of these, a sweet Quaker lady — Mrs. Amy Post — who throughout the whole of their bitter trials had lent them the aid of her gentle counsel and the strength of her irreproachable name, at last insisted upon forcing her way into the chamber where the poor girls were disrobed and undergoing examination. No sooner did the sight of her friendly face greet them than they threw themselves into her arms, and the favorable revulsion of feeling occasioned by her presence had the effect of producing what the severe scrutiny of antagonism had neutralized, namely, a perfect shower of raps, from which point the sounds were loud and frequent, responding to questions, and rapping whilst they stood with bare feet on pillows, glass, and other substances [*supposed to be non-conductors of electricity*], or with their dresses tightly tied to their ankles. In all these positions the raps were distinctly heard on the floor and walls, in proof of which we extract the following passage from the certificate of the Ladies Committee:

> "When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly.
>
> [Signed] "MRS. STONE,
> MRS. J. GATES,
> MRS. M. P. LAWRENCE."

Notwithstanding the confidence which the poor family had in their own integrity and the strength and fidelity of the spirits, the power of public opinion was so strong against them, and the reports from without were of so alarming a character, that they almost shrank from the final trial that was demanded of them, namely, to present themselves for the fourth time on the platform, during the presentation of the last report.

The two first committees had frankly declared to Miss Fox their opinions of her perfect honesty; but it was evident they disliked the task of presenting themselves before the excited crowds that had threatened to assemble at Corinthian Hall that night, and "lynch the rappers and their advocates too," provided the report of the third committee should be in their favor. Although the feeling of those who had come prepared for mischief was unmistakable, the committee, opposed as they had been to the mediums the night before, were honest in their statements. "They had heard the sounds," they said, "and *failed utterly to discover their origin.* They had proved that neither machinery nor imposture had been used, and their questions, many of them being mental, were answered correctly." . . . .

Each member of the committee reported separately, and fully corroborated the others; and then it was that a scene of confusion ensued, equally impossible to describe and discreditable to record.

Mrs. Fish and Amy Post, though, to use their own words, they were "no mediums," had accompanied the pale and shrinking Margaretta on the platform, ready to defend or share her danger.

But the poor ladies were not alone; Isaac Post, the Rev. A. H. Jervis, and a few other true men, and therefore gentlemen, were on guard, determined to protect, or if need be "perish with the martyrs to this unpopular but unquestionable truth," whilst George Willetts, whose peaceful religion as a Quaker lent peculiar emphasis to his words, declared "that the mob of ruffians who designed to lynch 'the girls,' should do so—if they attempted it—over his dead body."

Sustained by this faithful little band, Margaretta Fox and her friends presented themselves on the platform; but immediately following the reports of the different members of the committee, Josiah Bissell, writing himself "Esq." and "gentleman," proceeded to distribute torpedoes amongst "the boys," and on every side the explosion of these noisy tormentors distracted the ears and stimulated the ribald jokes of the mob against the "rappers." A "gentleman," who had recently filled the post of alderman, led another gang of disturbers; whilst two more prominent citizens, by the name of Jerome, *gentlemen*, who, as attached to a *daily American paper*, were supposed to be leaders of public opinion, together with a certain Major Packard, undertook to state that the sounds were made by leaden balls fastened to the "females'" dresses. They then mounted the platform and invited up the "rowdies" for "investigation," until the police, perceiving the disgraceful turn the proceedings were taking, urged the ladies and their friends to retire, and after carefully guarding them home, were compelled to disperse the meeting by threatening the principal gentlemen present to arrest them as authors and instigators of the disturbance.

And thus ended an investigation into the sublime and occult mysteries of the communion between the natural and spiritual worlds, in which gentlemen, magistrates, editors, and professional men were the judges, and enlightened American citizens the jury; and thus too ended the experiment of entrusting any truth that has not yet been endorsed with the label of popularity, to the censorship of the men who assume to be leaders of public opinion. Spiritual agencies were wiser in days of yore, and entrusted the promulgation of divine truth to fishermen and Galileans rather than to Scribes and Pharisees; nevertheless, though the *élite* of Rochester citizenship was "called but not chosen," the cause they attempted to disgrace rose triumphantly out of the ruins they strove to create. The aim of wide-spread publicity was attained. The very bitterness of the opposition provoked disscussion, and thousands heard of, wondered at, investigated, and finally believed in, spiritual communion who would never have dreamed of the subject but for the persecution and slander that was publicly directed against the "Rochester knockings." But the spirit of persecution did not cease at Corinthian Hall. A feeling of determined and relentless antagonism was excited against the subject by the very impossibility of finding it out or crushing it down. Believers began to multiply; mediums sprang up in families whose wealth and position removed them from the least suspicion of imposture; and since it was impossible to reach these, or strike the hydra-headed monster in its now hourly-increasing magnitude, the only resort of the unreasoning spirit of persecution, which seems to be an unaccountable element developed by the advent of all new movements, was to strike at the humble and obnoxious Fox family.

Notwithstanding the fact that up to the date of the first manifestations they had lived in the enjoyment of respect and an unblemished name from all who knew them, from this time forth the malignant blows that were aimed against the cause of Spiritualism were first levelled at them, and even now, their fair fame is blurred in the city of Rochester by meaningless slanders that once launched upon the relentless billows of time drift on forever, and though they may ultimately be swept away by the tides of oblivion, yet never return upon their track to render justice at the point from whence they started.

Before taking leave of the fortunes of this remarkable family, it will be necessary to the clear understanding of the influence for good which Spiritualism from the first assumed towards mankind, that we should present some of the views of the earliest investigators into this subject, in the form of certain letters which they themselves wrote in private correspondence, but which the irresistible logic of events has converted into testimony, rendered invaluable from its unpremeditated character and the obvious disinterestedness of its authors.

The first letter which we shall present is from the pen of Mr. George Willetts, who was known to all his acquaintances as a man of the most unimpeachable integrity and truthfulness. Mr. Willetts's conviction of the spiritual origin of the rappings became strong enough to induce him to take the noble and prominent part in the Corinthian Hall inquisition above noticed. His letter is addressed to Mr. E. W. Capron, of Auburn, who publishes it in his work on "The Facts and Fanaticisms of Modern Spiritualism." Our extract is taken from Dr. Campbell's pamphlet on the Rochester knockings:

"DEAR FRIEND, E. W. CAPRON:—It is with some reluctance that I furnish you with the following statement; not that I am afraid to tell you the truth, but that the world, as I conceive, is not ready to receive such truths yet. Ridicule, probably, will be heaped upon me; but when I consider that it is the ignorant only who use that weapon, perhaps I can afford to stand up and say, 'let the storm come.' All who know me can say whether I have been truthful from my youth up, yea or nay; and the strongest language that I can use is to say that the following statement is *strictly and entirely true:*

"'In the summer of 1848, I had concluded, from the best judgment that I could bring to my aid, that it was right for my family to remove somewhere amongst the wilds of the West. Accordingly I took a tour of observation, and finding some land in Michigan that suited me better than any other, belonging to a gentleman living in Rochester, I stopped there on my return, in order, if possible, to negotiate for it. I staid with my friend and relative, Isaac Post, and while there he told me of certain sounds being heard in the city, and that they displayed intelligence and purported to be made by spirits, or persons invisible to us. I was really sceptical about any such things, but at his solicitation went to examine it. The person with whom these sounds seemed to be I had never seen or heard of before, and my friend was careful not to tell them who I was or where I had been. It seems that the question was asked whether there was any communication for me, and the direction from the sounds was that three persons be magnetized; two of them were present, and one was sent for from a neighboring family. I did not know the name of any person present; and I was also certain that no one knew me. After the three persons were put in the 'clairvoyant state,' one of them said, 'We have to go to Michigan.' They all agreed that they had to go there, and began to describe places and things which I had seen, and at length came to a piece of land which they said was the place they came to look at. They then described the land so accurately which I had stopped in Rochester to buy that I began to wonder 'who had told them.' They all with one accord then said, 'But he must not go there. His father says he had better not go.' As they said this, there came a loud sound close by my chair, and *I sat some distance from any other person.* They spoke much of my father, and what his mind was, and at each time that same sound was heard and the jar distinctly felt close by myself. They then said, 'His *mother* thinks it is not best.' As they spoke this a different sound, not quite so loud, was heard, still close by me. Then, 'that my *sister* said it was not best.' Another and different sound still was heard. Up to this time I had not spoken a word, but found the big drops of perspiration starting from my face. I gathered courage and thought I would dispel that illusion directly; I said, 'As you assume to know my father and what his mind is concerning me, *perhaps* you can tell his name.' They all seemed to look steadily for some time, then commenced and spoke slowly and deliberately these letters: William Willetts. At each letter the loud sound that I first heard was again heard and felt immediately under my feet. I never was so astonished in my life, and involuntarily said, 'What does all this mean?' The sounds then said, by the alphabet being called over, 'that they had better be awakened;' and the first loud sound said, 'I will talk with George and tell him all about it.' The direction was for Mr. Post, myself, and a little girl [Catharine Fox] thirteen years old, to go by ourselves. And here I wish it distinctly understood that all which I shall relate as obtained from these sounds was in the presence only of my friends Mr. and Mrs. Post, myself, and the little girl spoken of. As what follows all purported to be from my father, I will say that his name was William Willetts, a member of the Society of Friends, widely known at Westbury, Long Island, where he lived until nearly sixty years of age, and subsequently at Skaneateles, Onandagua County, where he died in 1841. The communication by sounds then went on to say that it was my father that was present and talking with me, and three hours were consumed at the first interview. In saying to me what his counsel was it always assumed to counsel and advise, but never to dictate. He said that it was not best for us to go to Michigan, and gave various reasons, among which were that we should not enjoy ourselves in a new country, and that my health would not be competent for the task of clearing up new land, and he foresaw, if we did go, we should come back again and would be less in number than when we went. I then asked what was best to do. The answer was, 'Come to Rochester.' I replied that I knew of no business that I could do in Rochester. The sounds said, 'I will tell thee when thee comes.' I asked if I might know now. The answer was, 'No, I did not need any business until I came, and then he would tell me.' The sounds then said that after a time it would be best for me to buy some land. I asked where. The sounds then spelled out the name of a man whom no one present knew, and said that he owned fifty acres of land on such a street adjoining the city, and such a distance from the centre of the city; that he would sell any part. I asked the price that would be asked. The sounds were heard and counted by three of us — one hundred and fifty times in succession — to tell us the number of dollars per acre that would be asked. The sounds said that we had better go the next day and see if this was so, and said that we should not see the man until ten o'clock, although we might look for him as early as we pleased. In the morning I looked in the Directory and there found the name spelled out to us, and went to his residence at seven o'clock, and was informed that he was gone to a distant part of the city, and would not be home until twelve o'clock. We then went to find him, and had some difficulty to do so, but after talking with him five or six minutes looked at the time and it *was seven minutes past ten!* This person said that he owned fifty acres on the street told us by the sounds, and said that he would sell any part. When I asked him the price he showed me a map with the price of each lot marked, and taking the number of acres said by the sounds to be best to buy, and averaging the price, it was just upon one hundred and fifty dollars per acre. I then went home to my family and pondered over these strange things. Many were the conflicts in my own mind, and I heard the cry from all quarters, 'humbug,' 'deception,' 'fraud,' but I could not believe that I wanted to deceive myself. Three months I thought of these things deeply, and *I could not go* to Michigan. I concluded if it was deception it would do the world some good to find it out. The first of December, 1848, I moved from Waterloo to Rochester. A few days after getting here, the little girl spoken of came round to our house and said that the 'spirit' had directed her to come, for what purpose she did not know. We inquired what it was, and this was the communication: 'I told thee if thee would come to Rochester I would tell thee where thee could find employment; in four days from this I will tell thee. In the meantime the anti-slavery folks are going to hold their Fair; would it not be well for thee to help them?' No one was present at this time except my wife, the little girl, and myself. The four days went by, and again, without solicitation and without thinking the time was up, the little girl came again. The communication was, 'Apply to William Wiley, Superintendent of the Auburn and Rochester Railroad, to-morrow at two o'clock, at his office, for a situation, and thee will have one before this week is out.' This was Thursday. I was a stranger to Mr. Wiley, and I called on Mr. Post and told him the direction, and asked him if the next day he would go with me. That evening he, happening to be at the depot, inquired if Mr. Wiley was at home, and was told that he was in Boston, and by a letter just received would not be at home till Friday night. I was told by the sounds on Wednesday to apply on Thursday at two o'clock. Thursday at half-past one, instead of going to the railroad office, I went round to where these sounds were heard, and said, 'How is this? I am told to apply to William Wiley, and he is in Boston.' The sounds said, '*Go to his office now; he is there.*' I called for Mr. Post and walked immediately there, and *found Mr. Wiley in his office.* He said that he had returned sooner than he expected to when he wrote the letter. Mr. Post said that I was a relative of his and wished employment, and Mr. Wiley replied that they were all full, with abundant applications, and he could give no encouragement whatever. We walked back, thinking deeply, and I went where the sounds were heard again. I inquired, 'How is this? Mr. Wiley has no place for me.' The answer was, '*Thee will have a place on the cars, and will know it before the week is out.*'"

"On Saturday night, at dark, I met Mr. Post, and he asked if I had heard anything from Mr. Wiley, I replied, 'Not a word.' At eight o'clock on that same evening, Mr. Post called at my house, and said that Mr. Wiley had just been at his store and said that he had a place for me, and wished me to call at his office on Monday morning. As Mr. Wiley did not tell what place I was to fill, I again asked the sounds what it was; and they said 'that it was to go as baggage-master between this place and Auburn.' On Sunday morning I wrote to my friend James Trueman, of Waterloo, stating that I should pass through that place on Monday following—in the capacity above stated—before I knew from Mr. Wiley what place he wanted me to fill, and he can testify to that fact. One month after I had been running on the cars, I learned that the person whose place I took had done things worthy of a dismissal previous to my being directed to make application, and which did not come to Mr. Wiley's notice till the day on which I received the appointment. These things have only been known to a few friends; you and the world now have them. I have many communications, penned down at the time they were received, purporting to be from my father, all of the most elevating character, inciting me to goodness, purity, and honesty of heart, and ever pointing to the endless progression of man. In conclusion, I may say that I have examined the matter attentively for one year and a half, and have had abundant opportunity to do so, and am prepared to say, although the sounds may cease to-day and never be heard again, they have displayed a remarkable degree of intelligence, and were not made by any person visible to us.

"GEORGE WILLETTS."

The next letter we shall quote is from the Rev. C. Hammond, and though it contains no proofs of spirit identity of a very striking character, it is inserted in reference to the singular worth of the writer and the weight which is due to his respected testimony. Mr. Hammond, subsequent to the dictation of this letter, became an excellent writing medium himself, and the publisher of a voluminous collection of "communications from the spirit-world," written through his mediumship.

Considering that Mr. Hammond was content to sacrifice good name, fame, and livelihood in his defence of the unpopular cause he espoused, credence should be assigned to him for his sincerity, if denied on behalf of his moral worth.

LETTER FROM THE REV. C. HAMMOND.

"MR. D. M. DEWEY: *Dear Sir*,—In compliance with your solicitation, I will proceed to lay before you a brief statement of what has fallen under my observation, in regard to the 'mysterious sounds' and 'demonstrations,' purporting to be made by intelligent spirits, who once inhabited an earthly tabernacle. It is quite probable that many others may have had more convincing and satisfactory evidences of the real presence of their departed, or, as I should say, deceased friends, than myself; yet I am free to acknowledge my inability to account for these marvellous manifestations by any law recognized in science or philosophy; nor am I aware of having an organization so extra-credulous as to admit theoretical propositions, without facts to sustain them. If, therefore, imposition and deception have 'humbugged' me into a conviction that the 'sounds' and 'demonstrations' which I have witnessed originate in any cause other than those assigned in this narrative, the person who shall disclose the mystery and detect the fraud will receive my grateful acknowledgments.

"In the early part of January last, in company with other persons, I gained an introduction to the family in this city in whose residence these sounds had been heard. They received us politely, and seemed rather more cheerful than what I had supposed would be natural for those who were hourly exchanging communications with the spirits of the dead. A company of twenty or more persons had assembled; the 'three sisters' came into the room; the sounds were heard, and through the medium of the alphabet, they, and about half the company, were directed to retire to another apartment. Our company in the absence of the 'three sisters,' whose presence is generally deemed essential to these spiritual communications, were all seated closely around an ordinary dining table, when one of the ladies, bowing her head, inquired in rather a solemn tone, 'Will the spirit answer questions now?' No response being made, I felt the disappointment of the lady, and was half inclined to smile at the ludicrous scene, when the searching glance of her suspicious eye, falling upon me, bade me maintain my usual gravity and respect toward the company and the occasion which had called us there. After several ineffectual attempts to get responses, the sounds were heard, and the company generally were privileged with answers to their respective interrogatories. I availed myself of the opportunity, but gained no other satisfaction than a prompt assurance that all my 'test questions' should be answered when I should come there again. I went away sceptical, though unable to account for the 'sounds' which caused the floor occasionally to vibrate under my feet.

"On my next visit I was much more successful. During the interval, I had prepared my mind with certain questions touching events unknown to the family, and of a remote date. The sounds told me my age precisely, though my appearance is such as to indicate a difference of eight or ten years. The names of six of my nearest deceased relatives were given me. I then inquired, 'Will the spirit who now makes these sounds give me its name?' Five sounds directed me to the alphabet, which I repeated until the name of 'Charles' appeared, which answered to an infant child whom we consigned to the grave in March, 1843. To my inquiries, it gave me a true answer in regard to the time it had been in the spirit land, and also the period since my eldest sister's death, which was nearly eighteen years; the latter fact not being recollected then, I found true by dates on my return home. Many other test questions were correctly answered; and yet, notwithstanding the origin of these sounds seemed inexplicable, I was inclined to impute them to mesmerism or clairvoyance. However, as the spirit promised to satisfy me by other demonstrations when I came again, I patiently awaited the opportunity.

"On the third visit I was selected from half a dozen gentlemen, and directed by these sounds to retire to another apartment, in company with the 'three sisters' and their aged mother. It was about eight o'clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. I occupied one side of the table, the mother and youngest daughter the right, and two of the sisters the left, leaving the opposite side of the table vacant. On taking our positions the sounds were heard, and continued to multiply and become more violent until every part of the room trembled with their demonstrations. They were unlike any I had heard before. Suddenly, as we were all resting on the table, I felt the side next to me to move upward. I pressed upon it heavily, but soon it passed out of the reach of us all — full six feet from me, and at least four from the nearest person to it. I saw distinctly its position — not a thread could have connected it with any of the company without my notice, for I had come to detect imposition, if it could be found. In this position we were situated when the question was asked, 'Will the spirit move the table back where it was before?' And back it came, as though it were carried on the head of some one who had not suited his position to a perfect equipoise, the balance being sometimes in favor of one side, and then the other. But it regained its first position. In the meantime the 'demonstrations' grew louder and louder. The family commenced, and sung the 'spirit's' song,* and several other pieces of sacred music, during which accurate time was marked on the table, causing it to vibrate. A transparent hand, resembling a shadow, presented itself before my face. I felt fingers taking hold of a lock of hair on the left side of my head, causing an inclination of several inches; then a cold hand was drawn over my face; three gentle raps on my left knee; my right limb forcibly pulled, against strong resistance, under the table; a violent shaking, as though two hands were applied to my shoulders; myself and chair uplifted and moved back a few inches, and several slaps, as with a hand, on the side of my head, which were repeated on each one of the company, more rapidly than I could count. During these manifestations, a piece of pasteboard, nearly a foot square, was swung with such velocity before us as to throw a strong current of air in our faces; a paper curtain attached to one of the windows was rolled up and unrolled twice; a lounge immediately behind me was shaken violently; two small drawers in a bureau played back and forth with inconceivable rapidity; a sound resembling a man sawing boards, and planing them, was heard under the table; a common spinning-wheel seemed to be in motion, making a very natural buzz of the spindle; a reel articulated each knot wound upon it, while the sound of a rocking cradle indicated maternal care for the infant's slumbers. These were among many other demonstrations which I witnessed that evening, amid which I felt a perfect self-possession, and in no instance the slightest embarrassment, except a momentary chill when the cold hand was applied to my face, similar to a sensation I have realized when touching a dead body. That any of the company could have performed these things, under the circumstances in which we were situated, would require a greater stretch of credulity on my part than it would to believe it was the work of spirits. It could not,

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* "The Spirit's Song." At one of these circles the spirits rapped out by the alphabet a simple melody, which being given by letters to Mrs. Fish with instructions how to divide it into bars and rhythm, that lady being a musician, readily arranged the given letters into the air. The spirits then requested the circle to sing to those notes the words of Mrs. Heman's charming poem, "The Haunted Spring;" requiring the singers, however, to substitute the word *sacred* for *haunted*.

by any possibility, have been done by them, nor even attempted, without detection. And I may add, that near the close of the demonstrations at this visit, there was a vibration of the floor, as though several tons in weight had been uplifted and suddenly fallen again upon it This caused everything in the room to shake most violently for several minutes, when the force was withdrawn.

"I have also tested the intelligence of these spirits in every way my ingenuity could invent. On one occasion, I wrote a word on a slip of paper privately, placed it in my wallet, went there—and the sounds, through the alphabet, spelled that word correctly as I had written it. That word was 'Sibyl.'

"On the 20th of February, the two youngest sisters made my family a visit. Here the sounds were heard; questions involving subjects wholly unknown to them, were answered; a large, heavy dining-table was moved several times; and on expressing thanks at the table to the Giver of all Good, some six or eight sounds responded to every sentence I uttered, by making loud and distinct sounds in various parts of the room.

"Yours, truly,

"C. HAMMOND.

"ROCHESTER, *February* 22, 1850."

A great variety of other manifestations began to appear in families residing in and about Rochester, besides the rappings. Volumes might be written on the extraordinary intelligence manifested by spirits in various ways, especially through clairvoyance, premonition, and mental telegraphy. A short but rather striking instance of the latter kind is inserted here, occurring in the family of the Rev. A. H. Jervis, a Methodist minister of Rochester, who was warmly interested in the Fox family, and who had the advantage of the same kind of medium power as theirs, produced in members of his own household. It will suffice to illustrate multitudes of similar cases that were now transpiring hourly. Writing to E. W. Capron, Mr. Jervis says:

"There are many facts that have come under my observation equally convincing of the intelligence and utility of the communications from these unseen agents, who I believe are now continually about us, and more perfectly acquainted with all our ways and even our thoughts than we are with each other. But the fact in reference to our friend Pickard is what you require. He was at my house on Friday, April 6, 1849. None of the Fox family were present. While at the tea-table we had free communication on different subjects. Mr. Pickard was requested to ask questions. He desired to know who it was that would communicate, and was answered, 'I am your mother, Mary Pickard.' Her name, or the fact of her death, was not known to any of us. The next Monday evening Mr. Pickard was at Mr. G—'s, and tarried there over night. He then received a communication purporting to be from his mother, saying, 'Your child is dead.' He came immediately to my place, and said he should take the stage for home [Lockport, sixty miles distant]; accordingly [and wholly on the faith of the spirit's communication, remember], he left in the stage at eight A. M. At twelve that same day I returned to my home, my wife meeting me with a telegraph envelope, which I first read mentally, and then breaking the seal, read out as follows:

"'ROCHESTER, *April* 10, 1849.

"'*By Telegraph from Lockport, to Rev. A. H. Jervis, No.* 4 *West Street:*

"'Tell Mr. Pickard, if you can find him, his child died this morning. Answer.

R. MALLORY.'

• • "I then added to my wife, 'God's telegraph has outdone Morse's altogether.'

"Yours, truly,

"To E. W. CAPRON, *Auburn.* A. H. JERVIS."

Several attempts were made by the spirits to reduce the communications to something like an orderly system of spiritual telegraphy. One of the most frequent names spelled out in the Rochester manifestations was that of "Benjamin Franklin," who claimed to be actively interested in promoting them; a claim not at all at variance with the pursuits of this renowned philosopher whilst an inhabitant of earth. Had the instructions of this wise and beneficent spirit been strictly followed out, there might possibly have long since resulted that order which was sadly lacking in the chaos of the earlier manifestations; but in the meetings which now began to take place in hundreds of families, the ignorance and superstition which had formerly prevailed on all subjects connected with the life beyond the grave, either continued to characterize the communications or became apparent in an excess of fanatical credulity.

The *séances* of the Misses Fox were constantly broken up by inharmony, rudeness, and determined opposition, on the part of some of the visitors. The company were driven from room to room by incessant intrusions; and the nervously excited state of the poor mediums' minds, together with their entire ignorance of the necessary conditions for scientific communion, rendered orderly experiments almost impossible. In some of the circles where entranced clairvoyant or impressional media presided, the wildest scenes of confusion would often prevail. Two or three of "the prophets" would be jabbering in unknown tongues at once, whilst others would be shouting the war-whoop of the red Indian. "Apostolic" letters, in miserable grammar and worse spelling, were palmed off as genuine productions from the seventh sphere; and all the crudities of impressible minds, stimulated half to frenzy by the contagious excitement of the times, were set down as direct communications from exalted ancients whose authoritative teachings no doubt emanated from the fantastic imaginings of self-psychologized persons. It would indeed have required a more re-creative power than any that Divine wisdom has yet intrusted to spirits or mortals to fashion these elements into order, or to bring forth the wise dicta of science from such disturbed magnetic conditions. A few phenomenal evidences were from time to time developed out of the chaos, proving the power possessed by spirits to achieve marvellous results in mental science, could favorable conditions be afforded. One of these experiments has been so amply recorded by Mr. N. Draper, of Rochester, a very worthy gentleman and the husband of a most excellent magnetic clairvoyant, that we subjoin his statement in full:

"*To Messrs. Jervis, Willetts, Jones, and others:*

"GENTLEMEN,—As we are required by authority, that we think we have no right to disregard, to make public the extraordinary communications witnessed at my dwelling, it becomes necessary to give you, and through you the public, the facts which gave rise to the first interview, on Friday, the 16th inst. The novelty of the subject and the state of the public mind are such that I feel prompted to do this, not only correctly but as minutely as possible. Circumstances had placed me in a way to witness those remarkable communications called the 'mysterious rappings,' from the time of their origin in this city in the summer of 1848. After the severest tests, under a variety of circumstances and at various places, for about one year, incontestible evidence addressed to my senses baffled my scepticism, and fully convinced me that they were the production of no human agencies. And as they profess to emanate from invisible intelligences, called spirits, I had not allowed myself the liberty to attribute them to any other source, at least until some other origin could be detected. In hope of eliciting some further light on the mysterious subject, I proposed to a member of my family, who is susceptible to magnetic influence, to be put into a clairvoyant state, and see what might be presented in relation to it. She complied, and for this purpose was magnetized on the evening of the 12th inst.

"The questions and answers were as follows:

"*Q.* Do you see anything? *A.* I see a stranger who I never before saw. He is not prepossessing in appearance, but is very elevated in his position, and is busily employed. *Q.* What is he doing? *A.* He is preparing work for you. *Q.* What is the nature of the work? *A.* He is establishing a line of communication. *Q.* Ask him 'Is it practicable to the communications between two distant points by means of these rappings?' *A.* 'To be sure,' he says. *Q.* Can you ascertain who this stranger is? *A. Benjamin* [and after a pause] *Franklin.* *Q.* Will you ask him to give you some signal by which we may know it is really Benjamin Franklin? After a silence of one or two minutes, a violent shock of her person induced me hastily to say, 'What is the matter; are you waking up? *A.* No; you wanted a signal and I told him if it was Dr. Franklin he might electrize me, and he did it. *Q.* Has it injured you? *A.* No; I feel better; my head is clearer; I can see plainer. *Q.* Will you ask him where communications between distant points at the same time can be tested. *A.* He says at your own house. *Q.* Is there anything required of us in the matter? *A.* He says, get two of these young ladies about whom there is so much excitement in your city, place them in extreme parts of two rooms, and you [meaning herself] be put in the same state in which you now are, and I will communicate with you. *Q.* Who else may be in attendance? *A.* Mr. Jervis and a few others who have been acquainted with the subject. *Q.* Will he direct as to time? *A.* He says consult the convenience of those concerned, and I shall be advised of it. *Q.* Are there any further directions to be given at this time? *A.* That is the end of the chapter.

"In compliance with the above, the interview on Friday, the 16th, was called, you and others notified, and the attendance of the two young ladies, Margaretta and Catharine Fox, secured; from whom, for prudential reasons, the above facts and preliminaries were withheld.

"Respectfully yours, N. DRAPER."

"*To the Editor of the Daily Magnet:*—

"Pursuant to the notice as above stated, we, the undersigned, met at the house of Mr. Draper on Friday, the 15th inst., about four o'clock P. M. We inquired for directions, and were answered by alphabet, 'Let Mrs. Draper be magnetized.' Through her the two young ladies were directed to retire to another room. The directions then were for Mr. Jervis, Mrs. Fox, and Catharine Fox, to be placed in a room at the opposite end of the house, and for Mr. Jervis to take notes. Margaretta Fox should be with the company in the parlor, and Mr. Draper take notes. This was done. The sounds were then heard in both rooms by either company, exactly similar to the sound heard in the telegraph office.

"*Question to the Clairoyant*—What does that rapping mean, unlike any other sounds before heard by rapping? *Answer*—He is trying the batteries." The signal for the alphabet was heard, and on calling the letters it was spelled, 'She must be waked in ten minutes.' A watch was placed on the table, after noting the time, and covered up, and the question asked, if we could have a signal by sounds at the exact time, and was answered affirmatively. At the *precise* time the signal was heard. The question was then asked, 'Who shall wake her?' and she was instantly awakened with an apparent electric shock.

"At this point there was much interruption, by persons coming into both rooms. The question was asked for further directions, and the answer was by alphabet, 'Things are not as I directed; therefore, you cannot proceed at this time. There should be but four in each room.' Mr. Jervis and company came into the parlor, and his notes read as follows: 'Things are not as I directed them; therefore, you cannot proceed at this time.' *Q.* Can we have another opportunity? *A.* If I set the time and name the company there shall be no fail. *Q.* Shall the appointment be now made? Answered affirmatively. The following persons were then named by the alphabet: Mr. Jervis, Mr. Jones, Mr. Draper, Mr. Willetts, Mrs. Jervis, Mrs. Draper, Mrs. Brown, Mrs. Fox, Margaretta Fox, and Catharine Fox. *Q.* May we know the time? *A.* Wednesday next, at four o'clock P. M. *Q.* The place? *A.* Here. On the day appointed, February 20th, the above-named persons convened; some of the company were late, and as soon as order was observed, the question was asked 'What are the directions of Benjamin Franklin? *A.* Hurry, first magnetize Mrs. Draper.' This was done, she immediately saying: 'He says we are behind the time, but he will forgive us this time; we must do better in future.' The company was divided as follows: Mr. Jervis, Mr. Jones, Mrs. Fox, Mrs. Brown, Catharine Fox, in a retired room, with two doors closed between them. Mrs. Draper, Mrs. Jervis, Mr. Draper, Mr. Willetts, and Margaretta Fox remained in the parlor. Sounds unusually loud were heard in each room by either company, as before, resembling the telegraphic sounds. They were so unusual that Miss Fox became alarmed and said, 'What does all this mean?' Mrs. Draper, while her countenance was irradiated with animation, replied, 'He is trying the batteries.' Soon there was the signal for the alphabet, and the following communication was spelled to the company in the parlor: 'Now I am ready, my friends. There will be great changes in the nineteenth century. Things that now look dark and mysterious to you will be laid plain before your sight. Mysteries are going to be revealed. The world will be enlightened. I sign my name, Benjamin Franklin. Do not go into the other room.'

"After waiting a few minutes, Mr. Jervis came into the parlor, saying that he was directed by the sounds to come and compare notes. They read as follows: *Q.* Are we all right? Answered affirmatively; signal for alphabet, and the following was spelled: 'There will be great changes in the nineteenth century. Things that now look dark and mysterious to you will be laid plain before your sight. Mysteries are going to be revealed. The world will be enlightened. I sign my name, Benjamin Franklin. Go in the parlor and compare notes.' Mr. Jervis returned to his company, and by alphabet was spelled: 'Now all go into the parlor.' The notes were then compared in presence of the whole company. *Q.* Is there anything more from Dr. Franklin? *A.* I think I have given tests enough for this day. *Q.* Will it not be better to keep this matter private? *A.* No; it should be published. *Q.* In what paper? *A.* In *Democrat* or *Magnet*. *Q.* Who shall prepare it for publication? *A.* George Willetts.' Time and place were then designated for the same company to meet again, with two other persons added to the number.

"We sign our names as no parties, but as witnesses. If our testimony is incredible, impeach and reject it; if admissible, hand it over to the judge and jurors — the public — and charge them that we claim no interest aside from their own in their verdict.

"REV. A. H. JERVIS, NATHANIEL DRAPER,
EDWARD JONES, GEORGE WILLETTS,
RACHAEL DRAPER, MARY JERVIS,
MARY BROWN, MARGARET FOX.

"ROCHESTER, *February* 23, 1850."

And here for the present we must close our account of doings of the spirits in Rochester, and that rather from the pressure of other subjects than the lack of material, as the records of that city alone would amply suffice to fill up many volumes in connection with the early history of Spiritualism in America.

Many highly interesting narratives are necessarily omitted, and above two hundred letters, printed and in MSS., in the author's possession, containing graphic accounts of first interviews with the spirits and subsequent conviction of their truth, are withheld for want of space.

Many gentlemen connected with the press of different cities joined in the Rochester investigations, and many reported in favor of the honesty and truth of the mediums.

Frequent acknowledgments were made that the phenomena exhibited were marvellous, the intelligence unquestionable, generally correct, and out of the sphere of the mediums' knowledge, but admissions made thus far generally concluded by declaring that, while acquitting the media of any concocted plan in the production of said phenomena, "they were not prepared; or could not, would not, *must not believe*, etc., that it was the work of spirits." There were many others connected with the press, especially the *religious* papers, who first refused scornfully to investigate "the thing," and after pluming themselves on their virtuous ignorance, proceeded in unmeasured terms to revile it, heap scandal and denunciation on the heads of all connected with it, and fill their columns with unreasoning abuse of that which they "knew nothing at all about."

Whole columns of the daily journals were filled with trash of this character, which though temporarily injurious to the feelings of those concerned, served the purpose of giving the manifestations precisely that publicity which the spirits demanded, and for which, as it would seem, a great majority of the press actually became "mediums." And thus the fiery cross, carried by the hands of unseen messengers, sped from point to point; the beacon fires lighted by invisible hands gleamed on every mountain-top, and the low muffled sound of the spirit-raps that first broke the slumbers of the peaceful inhabitants of the humble tenement at Hydesville, became the clarion peal that sounded out to the millions of the western hemisphere, the anthem of the soul's immortality, chorused by hosts of God's bright ministering angels.

CHAPTER V.

SPIRITUALISM IN AUBURN, NEW YORK.

> "The argument that nothing ever came
> From spirits or the spiritual world
> Is very ancient. The philosopher
> Said to the seer, 'All that you see I know.'
> The seer in his deep wisdom made reply,
> 'All that you know I see.'"
>
> T. L. HARRIS.

PROGRESS OF SPIRITUALISM FROM 1849 TO 1855 — CATHARINE FOX AT AUBURN — MRS. TAMLIN AND MRS. BENEDICT — SPIRIT MUSIC — THE OPPOSITION — TROUBLES WITHIN THE CAMP — THE APOSTOLIC CIRCLE.

IT was in November, 1849, that the scenes were enacted in Corinthian Hall, Rochester, described in the last chapter.

The immense geographical areas embraced in the thirty-six States of the Union, and the fact that no regular system of human propagandism issuing from a central source and ramifying through the country, or, indeed, anything analagous to such a procedure, has ever been attempted, to account for the spread of Spiritualism, embarrasses the historian in describing its progress. "Progress," in fact, it can scarcely be called; for, if modern Spiritualism had been promulgated as well as inaugurated by the Rochester mediums, its course might have been traced in their footprints; but whilst we are considering the effects upon some town or State which the visits of the Misses Fox produced, behold we find a great spiritual outpouring in sections of country where the echoes of the Rochester vibrations could never even have reached.

Spiritualism did not radiate from a definite centre, but sprang with a spontaneous and irresistible life of its own, independent of human propagandism, the contagious force of public sentiment, or the psychological effect of common report. If the ends of the countless threads that with sudden and magical rapidity appeared to be inclosing the whole continent of America in one vast woof of spirit-power, were not spun, held, and intelligently directed by the unseen people of the spirit country, then all theories of causation must fail, and the marvellous growth and blossoming of Spiritualism, the germs of which no visible hands had planted, will forever remain one of the unfinished problems of the universe. Apart from the obviously supramundane character of its production in various sections of country at once, it is not difficult to trace the secondary causes of its rapid growth in the all-absorbing nature of its revealments and the passionate emotions of love and hatred which it excited in its friends and foes. In fact it would be difficult to determine which was the most effective form of propaganda for the spread of the belief, namely, the zealous enthusiasm of its admirers or the bitter persecution of its antagonists.

To do justice to the uprising of this mighty power, we must consider its manifestations in different States about the same period of time. The first point which we shall notice is the State of New York, in which the communion between mortals and spirits first took the form of a scientific telegraphy.

In the city of Auburn, New York State, resided Mr. E. W. Capron, to whom allusion has already been made in connection with the earliest manifestations and the Corinthian Hall investigation. To strengthen the convictions of a spiritual source for the phenomena, an opinion which had irresistibly forced itself upon his reason, Mr. Capron induced Mrs. Fox to permit her youngest daughter, Catharine, to spend some time in his family. During the *séances* conducted through the mediumship of this young lady, many of the principal inhabitants of Auburn had the opportunity of witnessing the most astounding phenomena under circumstances which precluded even the suspicion of deception. Spirit music was produced; hands were seen, felt, and even examined, forming and melting apparently in the clasp that held them; messages of affection, timely warning, and prescient intelligence were constantly spelled out through the raps; the furniture moved in supra-mundane feats of power, and almost every conceivable phase of intelligent spiritual phenomena was exhibited to all who chose to come and witness it. Two remarkable results followed the first introduction of "the power" into Auburn. The first was the fact that though the press were permitted free access to the circles, and the most abundant opportunity for investigation, yet the strength of the occult force, whose evidences they beheld, only seemed to arouse in the most of their number a vindictive and unreasoning spirit of antagonism, which broke forth in unqualified and often senseless slander.

For example: The *Auburn Daily Advertiser* coolly stated that old Mr. Fox [a quiet, inoffensive farmer, chiefly remarkable for simple-minded devotion to the Wesleyan Church and his retired, peaceful habits] had by a cunning contrivance of springs and wires managed to produce all the marvels witnessed at Hydesville! The fact that every plank, board, and brick, or inch of matter connected with the possessed house had been ransacked in vain by hundreds of persons in the attempt to detect any trickery, all went for nothing with this shrewd editor. The still more awkward fact that the phenomena had continued to increase in strength and variety for upwards of a twelvemonth, moving about from place to place, house to house, person to person, involving the action of above a hundred different mediums; and that the poor old gentleman accused of its production had never, except in the first two or three months of the Hydesville excitement, been in the spirit circles or in any way connected with the movement — all this was with equal *sense* and *candor* utterly disregarded, and good Mr. Fox's "springs and wires," invisibly fixed into *nothing*, still continued to stretch from the cottage at Hydesville and to rap over hundreds of miles, sounding down to the valley of the Mississippi, along the vast seaboard of the New England States, and up to the northern regions of Lake Superior! Wonderful invention of a quiet little New York farmer! and marvellous springs and wires, the intelligent action of which could reveal past, present, and future with an accuracy that would have put to shame Egyptian magic or Chaldean astrology! We must here remark that if from time to time we insert the puerilities and baseless slanders which have been levelled against "the cause" and its adherents, it is not for their worth or efficacy, but rather to show the utter futility and even desperation of that opposition which has been forced to create such childish fictions in order to discredit the spiritual hypothesis.

The second result of Miss Kate Fox's visit to Auburn seemed to be the unfoldment of medium powers not less remarkable than her own in many persons who attended her *séances.* The most prominent cases of this kind occurred in the persons of Mrs. Tamlin and Mrs. Benedict, mediums whose names have since become an integral part of the great American spiritual record. Several other ladies were also developed in the Auburn circles as mediums and clairvoyants. A great variety of gifts in the direction of physical, writing, healing, seeing, and trance mediumship also became rapidly manifest in various families of the highest respectability, and the great majority of these developments took place irrespective of Miss Fox's presence, although her visit first called the attention of the community to the subject, and induced the formation of the circles in which these powers in the various media became externalized. In Mr. Capron's work on the early Spiritualism of America are recorded some very interesting accounts of the manifestations at Auburn; amongst others, the following incidents, which were also verified to the author by Mr. Henry C. Wright, an eye-witness of the scenes. Mr. Capron writes:

> "Mrs. Tamlin was, so far as I have been able to learn, the first medium through whom the guitar or other musical instruments were played, without visible contact, so as to recognize tunes. In her presence it was played with all the exactness of an experienced musician, although she is not acquainted with music, or herself able to play on any instrument. The tones varied from loud and vigorous to the most refined touches of the strings that could be imagined."

At a circle held at Mrs. Tamlin's, when about seven or eight persons were present, whose testimony was afterwards publicly tendered for the truth of what follows, Mr. Capron goes on to say:

> "I had magnetized the medium, and, after various manifestations of the spirits, she said that they were about to do something new which she could not understand. After sitting a few minutes, we heard a low sound like a distant locomotive whistle. Soon, however, the sound grew louder, and softened into the most exquisite music. One of the company was requested to sing and she did so; the most beautiful music accompanied. It was like the notes of an exquisite Æolian harp, but any attempt to describe its beauty would fail. . . . . We frequently had the same kind of music in the presence of Mrs. Tamlin. . . . . . At times it would resemble the finest conceivable tones of the human voice, and almost seem to be dissolved into words.
>
> "Another phase of this musical manifestation was the imitation of 'Fabyan's' horn. This was first produced when Henry C. Wright was present. He called for the spirit of N. P. Rogers and asked him to sound the horn, when immediately a sound came like the sounding of a horn and its reverberation among distant hills, echoing and re-echoing for a long time. Mr. Wright had visited the White Mountains in company with N. P. Rogers some years before, and there had heard Fabyan, the hotel-keeper, wind his horn among the hills, and it was this sound that was so exactly imitated. Mr. Wright afterwards published a description of this scene in a pamphlet."

So long as the manifestations continued to be of the character above narrated, their appearance in Auburn was hailed with delight by bereaved mourners, to whom conclusive evidences of the presence and watchful guardianship of beloved spirit friends was clearly proven.

It excited the interest of the scientific from the fact that wonderful phenomena of a novel and interesting character were produced. It startled the learned by the exhibition of ignorant adults and uninstructed children speaking in foreign languages, and often with marvellous eloquence. Clairvoyance, psychometry, and healing by the laying on of hands or spiritual prescriptions, testified to the beneficent character of the intelligence and the vast range of uses which it included.

But the profound ignorance of all psychological phenomena in which this material age has been steeped, soon operated to mar and deform the infant movement.

The world had to learn that the spirit country is peopled from earth, and that spirit-life commences from the point where mortal existence ends. Unconscious of this solemn truth, the early communicants with the unseen world were unprepared for the visitation of the *dark spirits* whom the sad experiences of earth had manufactured into criminals. Unaware that life, whether here or hereafter, is *progress*, not violent and unnatural change, investigators were appalled at the representations, produced through media, of the same vicious tendencies in spirits which they had beheld with indifference from the same spirits whilst inhabitants of earth; in a word, they did not realize the fact that spirits were still human, and that the soul in many respects remained unchanged by the mere act of physical dissolution. In this state of perplexity and ignorance the return of earth's criminals was generally met, either by the superstitious and unavailing exercises of old Catholic rites, or submitted to blindly in the idea that all spirits must necessarily be authoritative, until the unwary medium became the subject of the distressing condition now known as "obsession." Still, though the first circles were conducted in a condition of mental blindness scandalous to the religious teachers who should long since have instructed mankind concerning "spiritual gifts" and spiritual existences, in course of time the investigators learned *experimentally* to realize the true character of the spirit-world, and that more conclusively by their failures than they could have done by contemplating the sunlit side of the picture only. But whilst the philosophical Spiritualist began to realize the true conditions of immortality from communion with the beings who were living in its experience, the egotist and fanatic appropriated as their share of the great spiritual outpouring, precisely those elements which were best calculated to stimulate their vanity and pander to their superstitious imaginings. Amongst the Auburn Spiritualists were to be found several extremely ignorant but strongly bigoted persons of the Second Advent persuasion. The phenomena of modern Spiritualism, interpreted through their own narrow credal views, appeared to them to be the actual inauguration of the long-promised "millennium," whilst they—the "true believers"— must of course be the chosen ones through whom the millennial dynasty was to be established on earth.

Quite early in the movement a circle had been formed, which at first had received the modest title of "The Auburn Circle;" but no sooner did the "chosen few" of the millennial belief gain a foothold in this happy gathering than they bent themselves to the work of converting it to their own purposes and using the manifestations as an endorsement of their peculiar opinions; in fact, as an eye-witness of the scenes here enacted described to the author, "in return for their conversion to Spiritualism they strove to convert the spirits to Second Adventism."

In pursuance of this notable idea they secured the services of Mrs. Benedict, an impressible rapping medium, through whom the influences mortal and immortal that operated in this circle, dictated plans of action designed to make "the universe rock," and that portion of it which they modestly called *this little planet*, a convert to their faith and a subject to the spiritual authority of *John the Divine*, *Daniel the Prophet*, *Paul the Apostle*, and other Biblical worthies whom they assumed to have become temporarily reincarnated in their mediumship. The title of the circle was changed from the "Auburn" to the "Apostolic Circle;" Mrs. Benedict, the medium, was dispatched to New York, where, under *spirit direction*, she summoned a certain Baptist preacher; named James D. Scott, to come to Auburn to minister in the work. A series of papers were published purporting to emanate from various distinguished personages of Jewish origin and of the Apostolic age. Some of these publications were well calculated to produce the results which their authors predicted for them, namely, a revolution, though not exactly in the universe, or even in the "little planet" earth, but simply in the fortunes of the luckless publishers, who found the issue of the said pamphlets exciting a very revolutionary effect upon their worldly prosperity. To the disbelievers in the Divine origin of these papers they certainly created no little feeling of indignation at the audacity which could append the names of prophets and apostles to their absurd puerilities, whilst even the most credulous of the well-educated Spiritualists had cause to mourn over the deterioration in grammar and orthography which befalls the exalted dead by a long residence in the spirit-world.

About the commencement of the year 1850 the "Apostolic Brotherhood" assumed a more respectable literary shape under the authority of the Rev. James Scott, and actually rose into eminence by the accession to their ranks of the renowned poet, preacher, and medium, the Rev. Thomas L. Harris, who was also spiritually called to "the work." With the leadership of these accomplished gentlemen, — who claimed to act under the highest spiritual guidance, — the movement gained in numbers and in importance until it seemed to absorb and control nearly all the Spiritualism in Auburn, reflect itself through the chief of the communications, crystallize into a numerously attended religious meeting, and finally to culminate in the famous "Mountain Cove movement," of which a detailed description will be given in a later chapter. And here it may be asked whether these shadows, cast by human pride, presumption, and fanaticism, did not irrevocably quench the dawning light of the still embryotic spiritual movement? We answer, most unquestionably not; although many were the confident predictions of such a result; indeed certain journalistic magnates who had hitherto been indefatigable in castigating the cause through their columns, now abandoned their efforts with the complaisant remark that "the Spiritualists themslves were performing the work of self-destruction, and it was only necessary to give them rope enough and they would inevitably hang themselves." In view of what has been already narrated, there is no doubt but that this enlightened policy would have had the desired effect had it so happened that *all* the Spiritualists of Auburn were included by the followers of *Pope Harris* and *Cardinal Scott;* but besides a very considerable number outside of their ranks, even some of those who had been subject to their authority gained by their experience some very wise and useful lessons, and not a few of these deluded ones, instead of rushing to the destruction so liberally predicated for them, exchanged their leadership for *Pope Judgment* and *Cardinal Reason*, dignitaries who were henceforth enshrined in plenary authority over the spiritualistic circles at Auburn. Amongst the lessons that these rulers taught was the very important one that no spirit, mortal or immortal, should stand between the creature and the Creator; that it was necessary to try the spirits *out of the form* by precisely the same rules of good and use as those which applied to spirits *in the form*, and finally that the spirit-world was of no more authority as spirits unbodied than the earth-world as spirits still embodied. These lessons the recipients deemed cheaply learned, even though the price paid for them was the ridicule of a community profoundly ignorant of the subject they ridiculed.

As to the "faithful" amongst the "Apostolic Brotherhood," they soon disposed of the question, as far as the people of Auburn were concerned, by quitting that "reprobate community" for the holy retreat of "Mountain Cove" under the leadership of their inspired shepherds. After this instructive episode Spiritualism in Auburn rose, Phœnix-like, resurrected from the ashes of fanaticism into purified life, strength, and increasing numbers. Mediums began to multiply, the gifts of the spirit became constantly more abundant, and the ranks of Spiritualism were swelled with daily added converts.

Sunday meetings were in due time established, and a well written weekly paper entitled *The Spiritual Clarion*, together with an annual statistical register, was issued from the office of the Rev. Uriah Clark, an ex-Universalist minister, who established the above-named periodicals in Auburn, from whence they long continued to go forth as welcome evangels of the spiritual Gospel to the world. The city now numbers thousands of Spiritualists; nor, with all the "rope" that Christian ministers and learned editors so generously allowed them, have they yet "hanged themselves," or permanently hindered the progress of their glorious cause.

CHAPTER VI.

SPIRITUALISM IN NEW YORK FROM 1849 TO 1855.

> "They wrought with sad sincerity;
> Themselves from God they could not free;
> They builded wiser than they knew
> The conscious stone to beauty grew."

SPIRITUAL SPRING-TIME IN NEW YORK — REV. S. B. BRITAIN, HIS SPIRITUAL BIRTH — THE "UNIVERCŒLUM" — DR. HALLOCK AND THE PROPHETIC CLAIRVOYANT — A LITERARY CIRCLE — JAMES FENIMORE COOPER, GEORGE BANCROFT, N. P. WILLIS, WILLIAM CULLEN BRYANT, AND OTHER INVESTIGATORS — THE PRESS EXPLAINING, IGNORING, ABUSING, DECRYING, DEFYING, AND MYSTIFYING THE MYSTERY — THOSE ROCHESTER KNOCKINGS AGAIN — GRIMES, CHAUNCY, BURR, AND MRS. CULVER.

No year in the first epoch of modern Spiritualism has been more fruitful with events of interest than 1850. It was in that year that manifestations of the most violent and astounding character appeared in the family of Dr. Eliakim Phelps, D.D., of Stratford, Connecticut. It was then also that rappings, automatic writing, and other intelligent modes of communing with spirits became familiar in Boston through the mediumship of Mrs. Margaret Cooper, daughter of the eminent lecturer and writer, LeRoy Sunderland.

On February 1, 1850, a party of ladies and gentlemen, in Philadelphia, Penn., formed themselves into an experimental circle, and after a very few sittings succeeded in obtaining, through raps, clairvoyance, and other methods, satisfactory communion with the spirit-world. Circles were inaugurated in the same year in Providence, Rhode Island; Binghamton, Westfield, Albany, Troy, Waterford, and numerous other places in New York State; in Cincinnati, where the test rappings were remarkably powerful and intelligent; in Memphis, Tennessee; St. Louis, Missouri; California, Oregon, Texas, South America, Maine, Vermont, and New Hampshire, similar manifestations appeared, and all before the personal influence of the "original Rochester mediums" could give the least color to the supposition, put forth in many instances by the press, that these persons were the authors or "teachers" of the "awful delusion" that had seized on the dwellers of these wide-spread districts of America.

In New York State it cannot be questioned that the rumor of the Rochester investigations, the visits of the mediums to its different towns, combined with the powerful effect which the phenomenal career of A. J. Davis produced, contributed to fill up the overflowing measure of spiritual life which has specially distinguished this State.

In the cities of Troy and Albany, with the neighboring villages of Waterford and Lansingburgh, most excellent mediums were developed, at a very early period of the movement, for various phases of "the power." The visits of the Misses Fox and the reports from Rochester first called attention to the subject, but communion with the spirit-world by no means depended on these agencies. For example: In the family of Mr. Anson Attwood, of Troy, a gentleman of prominent position and high character, one of his little daughters, a child of about ten years of age, became suddenly developed for marvellous phases of the strongest physical character, besides rapping, writing, and clairvoyance; and similar manifestations continued to spring up like grass beneath the feet in every place and with every variety of development.

For the present, however, we shall limit our observations to the progress of Spiritualism in New York City.

One of the main features of interest in tracing a movement for which a supra-mundane origin is affirmed, must necessarily be derived from the proofs that can be offered in verification of that claim. The history of the rise and progress of Spiritualism in New York City forms as valuable an item in this class of testimony as can well be selected, for we see the principal actors in the great drama being prepared in methods peculiar to themselves long before they were called upon to take part in the *séances* by which they have since become publicly identified with Spiritualism. A striking illustration of this occurs in the person of the Rev. S. B. Britain, a gentleman widely known as an author of eminent literary and scientific attainments, but more especially distinguished as one who has filled the various positions of editor, lecturer, essayist, magnetizer, psychologist, and magnetic physician in the spiritual ranks. By his eloquent advocacy, public discussions, and editorial labors, Mr. Britain has rendered services to the cause of Spiritualism which can never be over-estimated; yet his adherence was not secured through phenomenal evidence or any of the ordinary channels of human propagandism. Whilst officiating as pastor to the First Univeralist Church in Albany, New York, and during the progress of a severe fit of sickness, Mr. Britain was thrown into a state of profound trance, which for a period of twelve days held his consciousness in abeyance, neither did he receive the least nourishment for twenty-one days. From this condition, hovering between sleep and death, Mr. Britain returned to life, awakening from the trance as mysteriously as he had sunk into it. With the restoration of health and consciousness, however, his feelings experienced a complete revulsion, which marked him for a changed man. Either a fresh train of thought was infused into his mind by the still, small voice whose utterances can never be interpreted into human speech, or the presence of a *strange spiritual visitor* [whom he described as of majesic aspect and benevolent bearing, often standing near him during the period of his trance] engraved on his mind a set of impressions wholly distinct and at variance from those which his former life's images had left. Certain it is that he arose from his couch of suffering like a soul resurrected from the ashes of a buried past. For a brief period only, he resumed his ministerial duties; and though earnestly entreated by his congregation to remain with them and distribute the living bread of which it was evident that he had partaken, he felt a strong mental pressure compelling him to sever his connection with any credal organization where he might be fettered in the free range and expression of the newly-born thoughts that were animating him. It has already been noticed that the appearance of Mr. A. J. Davis's extraordinary work, "Nature's Divine Revelations," was followed by the publication of the *Univercœlum* of which the Rev. S. B. Britain was the editor. Mr. Britain had taken a warm interest in the young "Poughkeepsie Seer's" supra-mundane development; and having himself become an earnest investigator into magnetism, clairvoyance, and those occult mysteries of which he reasonably judged his own case was an evidence, he naturally gravitated to the ranks of the philosophic Spiritualists, amongst whom his literary attainments and highly-cultured intellect procured him a distinguished place.

Thus it was that he became, by universal consent of his new associates, the editor of a paper which was designed to embody the most spiritually illuminated thoughts of the age. But Mr. Britain's phenomenal preparation for entering the ranks of Spiritualism was by no means an isolated evidence of spirit agency. Nearly all the persons connected directy or indirectly with Spiritualism have some remarkable experiences to relate — some evidence to give that they were each being prepared in their place to become one of the highly-wrought and polished stones in the great temple of the "New Jerusalem" — so that when at last they came together as if by the force of mutual and inevitable attraction, they found that they had but been instruments in the hands of the supreme power, who was fashioning each, through their separate experiences, to the work of Divine ministration.

At the New York Conference, established in 1851, for the discussion of psychological subjects, Dr. Hallock, one of the most able and prominent advocates of the truth of Spiritualism, related several experiences he had enjoyed with magnetic subjects about the time of the advent of the Rochester knockings; amongst these is a case strikingly illustrative of hundreds of others that were occurring in various parts of the country. Dr. Hallock, being a skilful operator, was asked by a clairvoyant to magnetize her for the purpose of examining an article which had just appeared in the New York *Tribune* of December, 1848, on the subject of the "rappings" at Hydesville.

"The clairvoyant passed," says the doctor, "into a kind of religious ecstacy, and in a solemn but happy frame of mind, evinced by a great change in her manner and appearance, went on to say that the newspaper statement of the Rochester phenomena was true. That it would not end there, but would be repeated in various places in America, Europe, and Asia. That its object was to convince the world of the realities of spiritual life and communion, and that these manifestations would not cease until the end was accomplished. She said it appeared to her as if a man by the name of Swedenborg had a great deal to do with it. That the rapping seemed to be made by the strong will of a man trying to impress himself on others. She described the appearance of Swedenborg while on earth, related anecdotes of his life, and added, "Why, he was like me; that is, he could be in one place, and tell what was going on in another." All her statements with regard to Swedenborg were verified by history, and those concerning the Rochester mediums, besides other collateral circumstances, were found upon inquiry to be strictly true; yet this person was very illiterate, and could have had no instruction upon the historical and scientific points she discoursed of. When questioned in her normal state if she had ever heard of Swedenborg, she replied, with unmistakable sincerity, "No; does he live in New York?" and thus the effects which magnetism and clairvoyance exerted in preparing the public mind and mediumistic organizations for the reception of Spiritualism was strikingly illustrated, and the advent of the Rochester knockings in New York found the ground ploughed, harrowed, and seed-bearing, long before the first visit of the Misses Fox to the city.

Notices of "the mysterious rappings in Hydesville" had already been widely circulated in the papers. Startling accounts of similar manifestations had reached the citizens from their friends in different parts of the States. "Rappings," it was said, had "broken out" in several towns in the immediate vicinity of Rochester, but above all, public attention was painfully excited by the report of the manifestations occurring at the house of the Rev. Dr. Phelps, of Stratford. The unquestionable veracity and high ecclesiastical position of Dr. Phelps, and the frightfully preternatural character of the events transpiring in his family, had excited a feeling of curiosity mingled with terror which was heightened by the accounts of marvels transpiring in other places with which the public were made familiar through the press, especially the New-York *Tribune*, the columns of which, through the influence of its progressive editors, were open to a free representation of the subject from all quarters, and on both sides of the question. It is from a file of this paper for the year 1850 that the author is enabled to present an account of a circle which was held through the mediumship of the Fox family soon after their first professional visit to New York City in the spring of 1850. The reader will perceive that the whole recital points to the mere infancy of the movement, and does not offer a view of any phenomena even commonly interesting or startling; but as presenting a fair specimen of the cautious tone of newspaper narratives of that period—however favorable the writer's opinions might be on the subject—but still more in view of the interest with which we must associate investigations, connected with names so distinguished in literature as those which figure in this circle, we deem the *verbatim* report of the *Tribune* may prove an acceptable record. The paper from which we extract this report being torn and the date defective, we are only enabled to indicate the time as being about the spring of 1850. The report was drawn up by one of the editors, a man of great learning and intelligence, Mr. Ripley.

"AN EVENING WITH THE 'SPIRITS'—NEW YORK, 1850.

"We were present on Thursday evening at a party of gentlemen who had been invited to the chambers of the Rev. Dr. Griswold, in Broadway, to meet the Rochester ladies, whose connection with the mysterious knockings has called forth such general curiosity. The party had been arranged by Dr. Griswold, who has been incredulous from the first with regard to any preternatural character in the manifestations. . . . . . .

"It consisted of persons whose general character for intelligence and probity was a guarantee against their being deluded by hasty impressions, and who probably without exception had no prepossession in favor of the principal actors in the movement. . . . .

"Among the guests of Dr. Griswold we may without impropriety mention the names of Mr. J. Fenimore Cooper, Mr. George Bancroft, Rev. Dr. Hawks, Dr. J. W. Francis, Dr. Marcy, Mr. N. P. Willis, William Cullen Bryant, Mr. Bigelow of the *Evening Post*, Mr. Richard B. Kimball, Mr. H. T. Tuckerman, and General Lyman. . . . . . .

"The ladies had been previously consulted, and after ascertaining that manifestations would take place, consented to meet the party. In order to prevent any suspicion as to the arrangement of the room, furniture, closets, etc., the *reunione* was appointed at the house of Dr. Griswold, which neither of the ladies had ever entered before the party was assembled. A little past eight o'clock they made their appearance — Mrs. Fox, an elderly lady, the mother of the 'ghost-seers' [which word we use for want of a better], Mrs. Fish, a married daughter, and her two younger sisters. . . . . . .

"For some time, perhaps a little over half an hour, after the arrival of the ladies no sounds were heard, and the company gave obvious symptoms of impatience. They were then requested to draw nearer the table, which was in front of the ladies, and form themselves into a compact circle. Soon after faint sounds began to be heard from under the floor, around the table, and in different parts of the room.

"They increased in loudness and frequency, becoming so clear and distinct that no one could deny their presence nor trace them to any visible cause. The question was now asked by the 'ghost-seers,' 'Will the spirits converse with any one present?' . . . . . .

"After a good deal of coquetting it was said that replies would be given to any questions proposed by Dr. Marcy. He inquired whether the spirit which he wished to converse with was a relation, was a child, and what was its age at the time of its death, etc. We understood Dr. Marcy to say that the answers were correct. . . . . . .

"Mr. Henry T. Tuckerman was the next to propound inquiries which, contrary to the usual custom, he expressed audibly, so as to be heard by the ladies and the whole company. Having fixed in his mind the name of an individual he asked, 'Did he live in New York?' No answer. 'In Baltimore? In Cambridge? In Boston?' Three distinct raps, which is the sign of an affirmative answer. A negative reply is indicated by silence. Mr. T. continued, 'Was he a lawyer? A merchant? A physician? A clergyman?' Knocks. 'Was he an Episcopalian? A Presbyterian? A Unitarian?' going over the names of the principal sects. No answer. At the suggestion of a gentleman, Mr. T. asked, 'Was he a Christian?' Knocks. Mr. T. then asked the age of the person in a series of tens. 'Was he twenty years old at the time of his death? Was he thirty? Fifty? Sixty?' Knocks. 'Has he left a family?' Knocks. 'Children?' Knocks. 'Five? Three? Two?' Knocks. 'Did he die in Boston? In Philadelphia? In Albany? In Northampton? In Bennington?' Knocks. 'Did he die of consumption? Of fever? Of cholera? Of old age?' Knocks.

"The person in Mr. Tuckerman's mind was the late Rev. Dr. Channing, of Boston, who died in Bennington, Vermont, while on a journey. The degree of correctness in the answers may be judged by the reader. It may be stated, however, that for the last few years of his life Dr. C. disclaimed the use of all sectarian names, preferring to be called only *Christian*, and that, though under seventy, his physical powers had long suffered from premature exhaustion. . . . . . .

"Rev. Dr. Hawks was then urgently requested by several of the party to propose inquiries, to which, after some hesitation, he reluctantly consented. He did not meet with any great success. The sounds uttered were faint. . . . . . .

"After several more ineffectual attempts he resigned the floor to Dr. Francis, who was welcomed with a general roll of knockings from the mysterious agents, seeming to claim the privilege of old and intimate acquaintance. With his proverbial urbanity, seating himself as if at the bedside of a patient, Dr. F. asked in terms of the most insinuating blandness whether the spirits present would converse with any member of the company. Would they vouchsafe to speak to his illustrious friend, the world-renowned author, Mr. Cooper? Would they converse with the great American poet, Mr. Bryant? To these flattering invitations no reply was given. Would they speak to so humble an individual as himself? *Loud knocks.* Dr. F. then asked, fixing on a person, 'Was he an American? Was he an Englishman? Was he a Scotchman?' The knocks were loud and unanimous. 'Was he a merchant? Was he a lawyer? Was he an author?' *Loud knocks.* 'Was he a poet?' '*Yes,*' *in distinct knocks.* 'Will you tell his name?' Here the spirits called for the alphabet, by sounds intelligible to the 'ghost-seers.' The answers by this method are given in knocks at the letter desired, when the alphabet is repeated by one of the ladies. It then spelled out B-u-r-, when the company indiscreetly, but spontaneously, interrupted, by crying out, 'Robert Burns.' This was the true answer, and after the interview with the favorite Scotch poet Dr. F. declined any further communication.

"Mr. J. Fenimore Cooper was then requested to enter into the supra-mundane sphere, and proceeded to interrogate the spirits with the most imperturbable self-possession and deliberation. After several desultory questions from which no satisfactory answers were obtained, Mr. C. commenced a new series of inquiries. 'Is the person I inquire about a relative?' 'Yes,' was at once indicated by the knocks. 'A near relative?' 'Yes.' 'A man?' No answer. 'A woman?' 'Yes.' 'A daughter? A mother? A wife?' No answer. 'A sister?' 'Yes.' Mr. C. then asked the number of years since her death.

To this the answer was given in rapid and distinct raps, some counting forty-five, others forty-nine, fifty-four, etc. After considerable parleying as to the manner in which the question should be answered, the consent of the invisible interlocutor was given to knock the years so slowly that they might be distinctly counted. This was done. Knock, knock, knock, for over a minute, till the number amounted to fifty, and was unanimously announced by the company. Mr. C. now asked, 'Did she die of consumption?' naming several diseases to which no answer was given. 'Did she die by accident?' 'Yes.' 'Was she killed by lightning? Was she shot? Was she lost at sea? Did she fall from a carriage? Was she thrown from a horse?' 'Yes.' Mr. Cooper did not pursue his inquiries any further, and stated to the company that the answers were correct, the person alluded to by him being a sister who, just fifty years ago the present month, was killed by being thrown from a horse.

"The evening was now far advanced, and it was not thought desirable to continue the colloquies any further. At the suggestion of several gentlemen, the ladies removed from the sofa, where they had sat during the evening, and remained standing in another part of the room, producing a vibration on the pannels which was felt by every one who touched them. Different gentlemen stood on the outside and the inside of the door at the same time, when loud knockings were heard on the side opposite to that where they stood. The ladies were at such a distance from the door in both cases as to lend no countenance to the idea that the sounds were produced by any direct communication with them. They now went into a parlor, under the room in which the party was held, accompanied by several gentlemen, and the sounds were then produced with great distinctness, causing sensible vibrations in the sofa, and apparently coming from a thick hearth-rug before the fire-place, as well as from other quarters of the room. Such are the most important facts which we can recall of the manifestations of the evening. We believe we have stated them without any coloring whatever, as they appeared to every one present; but with regard to their origin or their nature, we are as much in the dark as any of our readers. The manners and bearing of the ladies are such as to create a prepossession in their favor. They have no theories to offer in explanation of the acts of their mysterious attendants, and apparently have no control of their incomings or outgoings."

Many of the persons then present for the first time at a spiritual *seance* have since become firm believers in the truth of the communion between the natural and spiritual worlds, while some have themselves entered into the sphere of those sublime verities which they then began to investigate as a matter of simple curiosity or pastime.

Amongst these, it is gratifying to know that the distinguished author and poet Fenimore Cooper and N. P. Willis partook of the illuminating influence of the bright homes to which they were so soon after summoned, as premonitory whispers which cheered their earthly way and prepared their pilgrim feet for the brighter path they are now treading. In how many thousands of ears have these same low telegraphic raps sounded the triumphant words, "O death, where is thy sting? O grave, where is thy victory?" on the eve of the very hour when some earthly pilgrim was about to take his "leap in the dark?" How many a footprint to the tomb has been illumined into the highway of eternity by the spirit lights which flashed before the eyes of mortals at these same "evenings with the spirits."

Precisely the same results which followed the introduction of Spiritualism in Auburn, grew out of the Misses Fox's visit to New York, namely, the unmitigated bitterness with which the press and pulpit commenced to assail the cause, and the unmistakable progress which it seemed to make under the stimulus of their fierce denunciations. In fact, the opposition became so violent and unreasonable that it provoked investigation, were it only to inquire into the calumnies that were launched against the mediums and their friends, and the absurdly fallacious theories that were set up to account for the phenomena. The result of this feverish excitement was the formation of circles in every other house in town, and the rapid development of media in every other family.

We have before stated that a psychological society of which A. J. Davis's revelations formed the concretive power, was in existence at the time of the Hydesville disturbances, whilst the issue of the *Univercœlum* preceded that event for more than a year. The visit of the Misses Fox in 1850 was most opportune, however.

That which had hitherto been regarded as the *mysterious power of clairvoyance and the revelations of the magnetic sleep*, now assumed a normal place as part of the direct communication which had ever subsisted between "the two worlds," and all the preternatural spontaniety of the magnetic movement was justly regarded as the inspiration of wise spirits; a belief that was perpetually being strengthened by a variety of fresh phases of mediumship, all rife with intelligent proofs of the agency of individuals who had long been deemed lost to earth and its interests in the dim mystery of the grave.

To arrive at any just conception of the excitement to which the public mind was stimulated by the development of open spiritual communion with the so-called "dead," and to appreciate the motives which compelled the wise and candid to enter upon the field of investigation with the generous purpose of protesting against the calumnies and one-sided action of the press towards Spiritualism, it will be necessary to quote some of the journalistic slanders that were thus put forth, and in so doing we shall make a few extracts from a small pamphlet on the early facts of Spiritualism by Messrs. Capron and Barron, in which the authors, amongst other matters of interest, give a statement of the New York *Express* to which we especially desire to call attention.

It would seem that some time antecedent to the Rochester knockings, a certain Professor Loomis had set forth a theory in the *Scientific American*, concerning the vibratory effects of mill-dams, and this the sapient editor of the *Express* tortured into a full explanation of all the mysteries of modern Spiritualism, no doubt thinking that if he could destroy the spiritualistic basis of the rappings, the entire hydra-headed monster, whose existence he innocently attributed to the Fox family, would be destroyed at one fell swoop. His *explanation* reads thus:

> "THE ROCHESTER SPIRITS.—We have referred in our literary notices to various noises heard at Rochester, New York, and attributed to supernatural causes.
>
> "In the New York *Scientific American* we find the following very plausible and very simple explanation:
>
> "'SUPERNATURAL KNOCKINGS.—A 'knocking at the door at nights,' which has alarmed the good people of Rochester who attributed it to spiritual agency, is explained in the *American Journal of Science*, by Prof. Loomis, as the effect of the vibration of a dam over which the water falls. Prof. Loomis describes this vibration as producing sounds like a loud knocking on the doors and walls of buildings, and gives a particular account of the phenomena as observed at the dams of Cayuga Falls, Ohio; East Windsor, Conn.; Springfield and Northampton, Mass., etc. He attributes the vibrations to the friction of the water falling over the dam, and shows how these sounds are transmitted to a distance by the earth and produce that sudden and alarming knocking sound in dwellings. Prof. Loomis has pointed to a very simple and easy method of checking this vibratory action of the dam, and the people of Rochester, who have been troubled by an invisible spirit, will find it easily exercised by mechanical means.'
>
> "'O philosophy and common sense, ye play the devil with theories!' said one of the snarlers in the days of the Encyclopedists."

It will be seen that the New York *Express* makes no allowance for the locomotive character of these sounds, nor provides for their exorcism in its own city, nor in any other place except those afflicted by vibratory noises from the neighborhoood of waterfalls, whilst the agency by which these noises could communicate intelligence is disdainfully untouched altogether.

On the other hand, one Professor Dewey, of Rochester, challenged the "respectable papers in New York, Boston, etc," to discredit the vibratory theory because it was [as he justly declared] inapplicable to the facts of the case; but in its place he substituted the bold and wholly unsustained assertion that the Rochester manifestations were the simple production of fraud, on the part of the Foxes, a statement which if true in their case, never touched similar manifestations which were now beginning to thicken in every part of the country; nevertheless, the New York papers, unable to furnish weapons of their own wherewith to annihilate Spiritualism, eagerly repeated Prof. Dewey's assertions as facts, instead of perceiving that they were simply the ghosts of dead arguments, and as such could never enter into successful warfare with living spirits.

One of the committee who had been appointed to examine the mediums at Rochester, and had actually signed a report in their favor which was read at Corinthian Hall, without any further investigation or assignable reason, save the desire to swim with the tide of popular opinion, coolly published in several papers an uncalled-for denunciation of the Rochester mediums, on the ground of fraud, a charge which his own former report had utterly repudiated.

A number of base and groundless falsehoods were published also by one John W. Hurn, of Rochester, and though they were noted, answered, and triumphantly refuted one by one in the spiritual literature of the day, the papers that circulated the scandal almost invariably refused to give place to the refutation.

A man calling himself Reverend (?) and a Doctor of Divinity, stood on the platform in Corinthian Hall, Rochester, and before a literary association whom he was called upon to instruct, and with less skill than would have been exhibited by an itinerant conjurer at a country fair, cracked his boots to the delight of his literary auditory, and declared *that* to be the explanation of all the disturbances at Hydesville. The learned and Christian gentleman's "complete explanation" was another item which found a wide and ready circulation in the leading journals of the day.

Several other theories of equal value and pertinence were afforded extensive publicity through the same sources. Amongst these, "ankle joints," "toe joints," and "finger snapping;" "machinery," and every description of imposture generally, largely figured; the characters of nearly every person connected with the movement, were recklessly assailed, and scarcely a single opportunity of redress was afforded to the victims of these falsehoods by the press through their columns. One or two more specimens of the blindness which partisan feeling imposed upon the antagonists of this movement are selected from hundreds of similar lucubrations, not for their worth, but rather to show the exhaustive and illogical positions the opposition were compelled to assume.

The New York *Commercial Advertiser* writes:

> "THOSE ROCHESTER KNOCKINGS.—We perceive that a gentleman in town * is lecturing on divers matters of inscrutable physiology, and endeavoring to establish some connection between them and the rappings of the *pretended spirits at Rochester.* We are satisfied, so far as the rappings are concerned, the gentleman may spare himself the trouble of discoursing on the subject.

* (Rev. S. B. Brittain.)

> "We have had a long and instructive conversation with a gentleman of intelligence from the vicinity of Rochester, and his account makes it clear to our minds that the mystery is not only an imposture, but a very clumsy one; indebted for its success entirely to the credulity of the auditors and spectators who are impressed by it. We say entirely to the credulity, for the clumsiness of the imposture is so great, there is so little art in the means adopted to avert detection, that people have literally to shut their eyes to avoid seeing. The only point upon which there is any successful trick is the manner in which the rapping is effected. It is easy enough to see, if people will not shut their eyes *wilfully*, that the girls effect the rapping *somehow*. For instance, if they are prevented from placing themselves in close proximity to a door, a table, a piano, or some object to rap on, the rapping soon ceases. . . . As for the moving of the table, *anybody can see how that is done.* A slight impulse with the foot gives a movement to a table which runs very readily on rollers, and as the spectators are required to gather close round the table when it is to be moved, nothing can be easier than to give it a start, or an imperceptible push merely with the toe of a boot." etc.

Other statements of a personal character were made in relation to the friends and associates of the mediums in this article, so grossly false that Mr. E. W. Capron wrote to demand, in simple justice, a contradiction of the *misstatements*, in reference to himself at least. This was refused, and the editor who claimed to represent the piety as well as the commercial interests of New York, wilfully committed himself to the circulation of known and proven falsehoods.

Since the day when the New York *Commercial Advertiser* warned the world "only just to open its eyes" and they would discover the whole thing, and discover it to be the trick of girls and the impulses of "boot toes," upwards of five thousand portraits of deceased persons have been executed under circumstances that rendered deception or mistake as impossible as to mistake the light of the mid-day sun for the glaring lamps of the city gas; thousands and thousands of heavy, ponderable bodies have floated in space without human contact; spirit-hands have been formed and melted in the grasp of the examinant; pages, even to the amount of volumes, have been written by *spirit hands alone;* millions of forms have been seen, described and recognized as well-remembered friends, through the mediumship of total strangers; hidden things have been dragged to light; secret crimes revealed; thousands of darkened souls have been convinced of their immortal destiny by facts tested through the severest and most exhaustive scrutiny, and the few hundreds of "credulous, gullible" believers, in the genuine character of the manifestations, whom this editorial sage so bitterly satirizes, have swelled to a mighty army of eleven millions of persons!

And who are they whom he declares have only to open their eyes to detect the imposture? Magistrates on the bench; statesmen in the Senate; lawyers, counsellors, judges, professors of learning and divinity, schoolmen and editors, doctors and divines, writers, thinkers, chemists, and men and women of science, learning, intelligence and high repute; plain farmers, shrewd mechanics, common-sense operatives; the wise and the ignorant, the rich and the poor — every class and every grade of mind but those whom bigotry determines to remain blind, prejudice keeps so, lack of opportunity deprives of the knowledge, or those in whom lack of common-sense prevents its appreciation.

The *Northern Christian Advocate*, the organ of the Methodist Episcopal Church, and as such, no doubt, the source from which the members of that respectable body felt authorized to expect *truthful* instruction concerning spiritual subjects, writes thus:

> "For the information of several friends at a distance who have written o us to know about the strange noises which are heard in this city we would say, that we know nothing of the matter.
>
> "Not being overstocked with gullibility and having very little taste for the low marvels which furnish entertainment to some people, we have left the thing to take care of itself.
>
> "The class of persons who deal in those mysteries — we mean juggling, sight-seeing, and sceptical — makes all inquiry into the subject disgusting to a firm believer in revelation."

After this cool assurance that the writer "knew nothing at all about the matter," and was deterred from inquiry about "the thing," from the character of the "*class* of persons" that generally took an interest in such subjects, this faithful "watchman on the walls of Zion" proceeds to make deliberate assertions of the fraud, imposture, and impiety of all the actors in the scene, with as much assurance as if he had actually performed his duty by a thorough and searching investigation of "the thing" he denounced.

But still more audacious warriors were provoked to do battle with the spirits than the flock of illogical scribblers whose only arguments were abuse and slander.

Perceiving that the success of Spiritualism was based upon *facts*, against which mere theories were but as swords brandished to the winds, a tribe of heroes arose who concluded that as the strength of Spiritualism lay in its facts, the force of the opposition must be based upon the same ground. Foremost in the van of these attacks appeared Mr. John Stanley Grimes, a professional mesmerist and exhibitor of the art of electro-biology.

Amidst a mass of other daring affirmations published in the *Tribune*, defamatory of the character and pretensions of all spirit mediums, Mr. Grimes goes on to assert that Mrs. Benedict, of Auburn, *confessed to him*, "that the raps heard in her presence were made by a board under the floor, poised like a lever, and so arranged that when she stood near the window she could rap upon a peg which was connected with one end of the lever and cause the other end to rise and knock against the middle of the floor." For the production of all the other marvels occurring in her presence, Mr. Grimes added "she — Mrs. Benedict — charged a young woman living in the next house, and two male cousins as confederates;" and as a climax to this confession, the trickster is made to declare, "that she had become acquainted with the women who practiced the same deception at Rochester, and had learned the art of them."

As a full exposition of the value of this kind of testimony against Spiritualism, let it be remembered that Mrs. Benedict's mediumship was constantly exhibited in other houses besides her own, where pegs, loose boards, and mechanical contrivances were impossible; also in various other towns besides Auburn, where her only *acknowledged confederates* resided; that she appeared and acted as a medium on numerous occasions with the most acute and analytical investigating circles; that her own house, boards, walls, carpets, and flooring had been repeatedly searched by sceptics, and above all, that up to the time of the pretended confession, Mrs. Benedict and the "Rochester women" had never met, and except by report, could have had no knowledge of each other's existence.

Of the same character and value was the pretended *expose* afterwards elicited in 1851 by the bold attempt of the Rev. Chauncy Burr to present as genuine the statement of a woman who from family differences had become an enemy of the Foxes, after having been at one time on intimate terms with them.

This person — a Mrs. Norman Culver — deposed to having been the mother confessor to Catharine Fox, who informed her that the manifestations were the artful concoction of herself, her sister, and cousin; that the sounds were produced by the snapping of their ankle joints, and that when their feet were held by the committees in Rochester, the working of this wonderful piece of human machinery was supplied by a Dutch servant-girl, who rapped with her knuckles on the floor from the cellar below.

Without attempting to controvert a statement so miserably flimsy in all its bearings that it cannot cover a single phase of "the manifestations," had they all been made, as this explanation would require, by raps on the ground and by the feet of the Fox sisters, it is enough to say that on the night when upwards of three hundred people conversed by these same raps with the invisible knocker at Hydesville, not one of the Fox family was in the dwelling; that at the time when the investigating committee at Rochester held the young ladies' feet, they were not in their own house, but in places selected by the committee, and that if they had been at home, they could scarcely have availed themselves of the presence of the Dutch servant-girl, no such appendage ever having formed a part of their household.

And yet there is scarcely a leading journal of the day which did not retail this bold falsehood, and so few were willing to admit the clear, candid, and well-attested refutation of the family and their friends, that to this day the "confession of Mrs. Norman Culver" is quoted as an argument why Spiritualism, slain at the hands of Rev. Chauncey Burr in 1851, cannot be alive this day, although eleven millions of American Spiritualists arise to testify to the fact of its existence.

Truly it may be said that the hand that once ventures to launch a slander on the ocean of public opinion has signed the death-warrant of truth in that direction, and committed an act irrevocable even in his own person. No matter how frail be the craft in which the falsehood is launched it never returns to its source, but drifts on forever!

He who encounters the poison rarely finds the antidote by its side, and so the tides of eternity bear onward forever the condemnatory verdict which brands the slanderer as the murderer of truth and a traitor to the well-being of humanity.

CHAPTER VII.

SPIRITUALISM IN NEW YORK—CONTINUED.

"O pure reformers, not in vain
  Your trust in human kind,
The good which bloodshed could not gain,
  Your peaceful zeal shall find.
The truths ye urge are borne abroad
  By every wind and tide;
The voice of Nature and of God
  'Speaks out upon your side.'"
J. G. WHITTIER.

HON. HORACE GREELEY AND THE FOX FAMILY — THE NEW YORK CIRCLE AND CONFERENCE — THE PRESS — OUR VIEWS OF SPIRITS AND SPIRITUALISM NOW AND THEN.

AMONGST the many instances of ignorance, bigotry, and misrepresentation, which assailed through the press the first attempts of spirits to communicate with mortals, it is gratifying to notice the candid spirit in which the New York *Tribune* opened its columns to evidence on both sides of the question.

About the time when the Misses Fox took up their temporary residence at Barnum's Hotel, in the city, several letters from investigators were published in its columns, detailing their experiences at the various circles they had attended, and even when the writers withheld their own conclusions on the results of the *séances*, their narrations—presenting as they did an array of evidence of a test character—impressed the public mind, and prompted a wide-spread spirit of investigation.

Some of the leading journals became rabid in their denunciations, others considerably modified their tone, but the rappings went on; circles were formed in every direction, and fresh phases of the phenomena perpetually sprung up to meet and overwhelm the vain theories that professed to explain them away. Little children, sensitive women, grave men, and even learned professors found themselves suddenly possessed of the gifts that had been so ridiculed or questioned. The leading minds of the city thronged the hotel of the Rochester mediums, and distinguished visitors from far and near took part in their *séances* with ever-increasing astonishment and interest. Numerous good test-mediums became developed for "the power," and filled the city with available means for general information and research into this new and occult telegraphy with the "beloved ones gone before."

The following letter from the Hon. Horace Greeley, containing a statement of his views respecting the rappings produced through the Fox family, though written with characteristic caution, becomes highly interesting from the fact that, as editor of the *Tribune*, Mr. Greeley's generous and manly treatment of the matter through its columns had already exposed him to the calumnious sneers which were everywhere directed against those who, without avowed partisanship for the subject, ventured even to treat it with candid impartiality:

> "Mrs. Fox and her three daughters left our city yesterday, on their return to Rochester, after a stay here of some weeks; during which they have subjected the mysterious influence by which they seem to be accompanied to every reasonable test and to the keen and critical scrutiny of hundreds who have chosen to visit them, or whom they have been invited to visit. The rooms which they occupied at the hotel have been repeatedly searched and scrutinized; they have been taken without an hour's notice into houses they had never before entered; they have been unconsciously placed on a glass surface, concealed under the carpet in order to interrupt electrical vibrations; they have been disrobed by a committee of ladies, appointed without notice, and insisting that neither of them should leave the room until the investigation had been made, etc., etc.; yet we believe no one to this moment pretends that he has detected either of them in producing or causing the 'rappings,' nor do we think any of their contemnors has invented a plausible theory to account for the production of these sounds, nor the singular intelligence which [certainly at times] has seemed to be manifested through them. Some ten or twelve days since they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families, to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer, calmer examination than could be given to it at an hotel, and before casual companies of strangers, drawn together by vague curiosity more than rational interest, or predetermined and invincible hostility. Our own dwelling was among those they thus visited, not only submitting to, but courting the fullest and keenest inquiry with regard to the alleged 'manifestations' from the spirit-world by which they were attended.
>
> "We devoted what time we could spare from our duties, out of three days, to this subject; and it would be the basest cowardice not to say that we are convinced beyond a doubt of their perfect integrity and good faith in the premises.
>
> "Whatever may be the origin or cause of the 'rappings,' the ladies in whose presence they occur do not make them. We tested this thoroughly, and to our entire satisfaction. Their conduct and bearing is as unlike that of deceivers as possible; and we think no one acquainted with them could believe them at all capable of engaging in so daring, impious, and

shameful a juggle as this would be if they caused the sounds. And it is not possible that such a juggle should have been so long perpetrated in public.

"A juggler performs one feat quickly, and hurries on to another; he does not devote week after week to the same thing over and over, deliberately, in full view of hundreds who sit beside or confronting him, in broad daylight, not to enjoy, but to detect his trick. A deceiver naturally avoids conversation on the subject of his knavery, but these ladies converse freely and fully with regard to the origin of these 'rappings' in their dwellings, years ago; the various sensations they caused in the neighborhood; the excitement created; the progress of the developments; what they have seen, heard and experienced, from first to last. If all were false, they could not fail to have involved themselves ere this in a labyrinth of blasting contradictions, as each separately gives accounts of the most astounding developments at this or that time. Persons foolish enough so to commit themselves without reserve or caution could not have deferred a thorough self-exposure for a single week.

"Of course a variety of opinions of so strange a matter would naturally be formed by the various persons who have visited them, and we presume that those who have merely run into their room for an hour or so, and listened, among a huddle of strangers, to a medley of questions—not all admitting of very profitable answers—put to certain invisible intelligences, and answered by 'rappings,' or singular noises on the floor, table, etc., as the alphabet was called over, or otherwise, would naturally go away, perhaps puzzled, probably disgusted, rarely convinced.

"It is hardly possible that a matter, ostensibly so grave, could be presented under circumstances less favorable to conviction. But of those who have enjoyed proper opportunities for a full investigation, we believe that fully three-fourths are convinced, as we are, that these singular sounds and seeming manifestations are not produced by Mrs. Fox and her daughters, nor by any human being connected with them. 'How they are caused, and whence they proceed,' are questions which open a much wider field of inquiry, with which way marks we do not profess to be familiar. He must be well acquainted with the arcana of the universe who shall presume dogmatically to decide that these manifestations are natural or supernatural. The ladies say that they are informed that this is but the beginning of a new era, or economy, in which spirits clothed in the flesh are to be more closely and palpably connected with those who have put on immortality; that the manifestations have already appeared in many other families, and are destined to be diffused and rendered clearer, until all who will may communicate freely with their friends who have shuffled off this mortal coil.

"Of all this we know nothing, and shall guess nothing; but if we were simply to print [which we shall not] the questions we asked and the answers we received; during a two hours' uninterrupted conference with the 'rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as the utterances of departed spirits. H. G."

The ball once set rolling in New York City, sped on with an impetus which soon transcended the power of the press, pulpit or public to arrest, despite of every force that was brought to bear against it.

In January, 1851, Judge Edmonds, whose potential influence on the progress of Spiritualism is too widely known to need comment here, commenced a series of investigations which even in their earliest stage formed the nucleus of most important developments, extending far beyond the circle of even his wide-spread influence. Many other distinguished persons, strengthened by the example of the learned Judge, devoted themselves to the investigation of the subject with the almost invariable results of conviction that follow.

One of the most important conversions to Spiritualism that marks this period was that of Mr. Charles Partridge, a merchant of New York, whose probity and public spirit had already secured for him the highest consideration of his fellow-citizens. After the return of the Rochester mediums to their home, Mr. Partridge and wife, being on a tour in Western New York, took occasion to visit the Fox family at Rochester, and there pursued their inquiries into Spiritualism with more leisure and deliberation than the crowded *séances* in New York City afforded.

Mr. Partridge was an entire stranger to the mediums, and a man of keen perception, and acute power of observation. These, together with his usual habits of business-like preparation, he brought to bear upon his researches, and so astonishing were their results, both in respect to physical power and mental intelligence, that the whole structure of his preconceived opinions was overthrown, and an array of testimony presented which completely "rolled back the stone from the door of the sepulchre" for him, and disclosed within it the glorified forms of the white-robed angels of eternal life, instead of the corruptible ashes of death's unfathomable mystery.

To afford the most perfect opportunities for deliberate investigation to himself and his circle of friends, Mr. Partridge procured the services of Kate and Margaretta Fox at his residence in New York City, when the most extraordinary and varied forms of intelligent phenomena became so common and abundant that to resist conviction on the part of those who were privileged to attend these circles became impossible.

Although Mr. Partridge's conclusions were only arrived at through slow processes of rigid and exhaustive scrutiny, their results [when once his powerful mind apprehended the fulness of the stupendous truth of spirit communion] were practical and important.

In the summer of 1851 Mr. Partridge became one of a society entitled the "New York Circle." It was the first organic movement that had yet been established in connection with spirit communion.

The principal medium of the circle was Mr. Edward P. Fowler, then a student, but subsequently a distinguished member of the medical profession. Accompanied by many physical signs of a startling character, Mr. Fowler's mediumship was of the most varied and interesting kind.

The spirits wrote manuscripts in different languages and Oriental characters without the aid of human hands, and his communications, spoken or written in the trance condition, were often of the most exalted and scientific nature.

Fortunate in securing from one of their own number the aid of a telegraphic operator whose position removed him beyond the suspicion of interested motives, the "New York Circle" continued for some years to meet together with delight and profit to themselves, and benefit to the world, which was occasionally favored with reports of their wonderful and instructive manifestations.

Amongst the earliest members of this association were Hon. J. W. Edmonds, Dr. J. B. Gray and lady, Charles Partridge and lady, Dr. and Mrs. Warner, Dr. and Mrs. R. T. Hallock, Robert T. Shannon, W. J. Baner, Dr. Hull, Mr. Edward Fowler, Miss Fowler, Professor Bush, Rev. S. B. Britain, Almon Roff, etc.

Besides these, many persons eminent for their talent or of distinguished public position, were from time to time invited to take part in the *séances*, and mediums of remarkable phenomenal gifts were not unfrequently developed under their influence; in fact it has been asserted that all the regular members of this interesting association were baptized with the Pentecostal fire, and became in their own persons mediums for various forms of spirit communion.

It was at one of these sittings that Mr. Henry Gordon, a medium from Springfield, Massachusetts, first exhibited in New York the astonishing feat of floating in the air. After the first manifestation of this kind, the marvel was frequently repeated in the person of this same medium, and his transit through the air for a distance of sixty feet at the residence of Dr. Gray, in

Lafayette place, occurred in the presence of a large number of unimpeachable witnesses, including the venerable master of the house and Mr. Charles Partridge. But these new and grand fields of observation seemed to their deeply-interested participants to be misused when limited within the circle of private families, especially of the distinguished position occupied by most of Dr. Gray's visitors.

It was resolved that a conference should be established where the experiences of all present could be freely exchanged, and to which strangers from a distance could be admitted without the formalities attending more exclusive gatherings.

Mr. Partridge, whose wealth and standing shielded his motives from the least suspicion of interest, but whose genial, large-hearted, reformatory nature was peculiarly attractive to the community, generously tendered a handsome suite of reception rooms in his own house for the accommodation of the proposed conference.

As the initiatory step towards forming a basis for the future guidance of those attending the conference, a circular was issued of which the following is a copy:

"DEAR SIR,—Understanding that you entertain the following views, I cordially invite you to a social meeting of persons of like sentiments to be held at —— on, etc.

"1st. That the Divine Author of the Universe is a conscious Spiritual Being.

"2d. That he has revealed somewhat of the spiritual world in ages long since passed, and especially that the Jewish people were a medium of such revelation.

"3d. That in our own day and through our own American people, manifestations are being made from the spiritual into the natural world, whereby the immortality and unbroken continuity of the personal existence of all men is being daily demonstrated.

"4th. That an honest, frank, and tolerant interchange of views and conclusions will tend to promote a beneficial use and extension of such spiritual manifestations.

"My purpose in inviting this meeting is furthermore, after due consideration, to ascertain whether anything, and what, can be done by associative action in reference to the advancement of harmonious and profitable intercourse with the world of spirits.

"I am, etc., ———."

This unassuming little circular was not issued even under the authority of the gentleman whose house was the place of gathering, so careful were the real leaders of the spiritual movement to avoid any appearance of dictation or assumption of a power which they justly felt was in the hands of higher and wiser beings than themselves.

Astounded with the revealments which had been made to them, convinced, if the communion between this and higher worlds was a truth, it was one of the most solemn and important kind that humanity had ever been blessed with, and predicated future revelations of almost illimitable use and grandeur to mankind, the early pioneers of Spiritualism felt they had been entrusted with the discovery of mines of wealth which it would be sacrilege for them to reserve to themselves, yet blind and helpless as they were in the hands of a world almost unknown to them either in power or purpose, they were unable to acknowledge aught but the agency of intelligent spiritual beings, and the assurance that they were dealing with them, in a wisdom beyond their own, and a control which was as resistless as the breath of life that animated them.

The first meeting of the New York Conference, took place on the 14th of November, 1851, when several persons besides the members of the New York Circle were present.

The views of the assemblage were kindly solicited, and their personal experiences listened to and discussed, and during their deliberations, the frequent movements of the table and the sounds of rappings, etc., testified that the interest of the scene was shared in by a host of invisible witnesses.

From that time the weekly conferences continued without interruption for more than two years in their original form; that is, in the semi-private character of social gatherings. Being obliged to seek another place of meeting in consequence of the repairs going on in Mr. Partridge's house, the conference assumed a more public though somewhat heterogeneous character. In connection with the Sunday meetings of the Spiritualists, or at halls hired for the purpose, they have now continued with but little intermission for some eighteen years.

It is not, however, from a casual visit to the New York Conference under its present aspect that the faintest idea can be gathered of its utility in promoting the dissemination and discussion of spiritual verities. The free and unconservative character of its present platform renders it liable to intrusion from all classes of mind, and all shades of opinion; hence the meetings are now often inharmonious, controversial, and even *anti-spiritual;* but in its earlier sessions, it faithfully fulfilled the original design of its founders, and formed a rallying point for the believers, a source of instruction and information to the auditory, and a fountain of inspiration for those who, assembling together under the stimulus of high and often sublime thoughts, felt "the tongues of fire descending on their heads" in the unity of these accordant gatherings.

Media were often present at these meetings, and either by rappings or trance speaking, afforded the invisible projectors of the mighty spiritual movement an opportunity of representing their views and offering wise counsel on the various plans of action that were suggested for the wider dissemination of spiritual truths.

In the following chapter we shall present a few extracts from the minutes of the first conferences held in New York prior to the publication of the *Spiritual Telegraph.* A faithful record of these interesting meetings was made and preserved by the Secretary, Dr. R. T. Hallock, to whose courtesy we are indebted for the valuable testimony it affords. It may seem a matter of surprise and even of indignation, that the early facts of modern Spiritualism should have found no wide-spread or truthful field of representation until the publication of organs especially devoted to the subject could be accomplished.

It is almost incredible that in America, where the newspaper is the necessity of the people's life, its columns should have left either unrepresented, or worse still, *misrepresented*, a subject of such vast and universal interest and phenomena so wonderful and well attested as Spiritualism abounds with. Yet the marvel of this treatment ceases when we attempt to compare the nature of the movement with our own preconceived opinions concerning the possibilities of spiritual existence. Were not these of the most vague and undefined character? and have not all our views of disembodied spiritual life been full either of the sepulchral awe which threw over it the veil of mysticism and terror, or else we were taught to treat this most sublime and momentous subject with the fool's arguments—ridicule, unreasoning denial, and senseless satire.

The immortal soul of man has either been imprisoned by dreary superstition in the loathsome charnel house, or banished by ignorance to the nursery and ale house. There has been no midway in man's unphilosophical treatment of the great theme; hence when Spiritualism came, with its common-sense realities, scientific methods of communion, and analytical philosophy, its form was so totally at variance with all preconceived notions of what a spirit should do, or how a "ghost" should act, that the human soul was an unrecognized stranger in the land of its birth and the world of its kindred humanity.

To the superstitious, its dignity was shorn of its shroud and the attendant horrors of the grave. To the pious, a spirit was a bodiless idea, a *gnome*, a *sylph*, an *archangel* or *arch fiend;* anything, rather than the ripe fruit of a purified humanity; and nothing, rather than aught that humanity could conceive of. To the bigot, all spiritual existence but that which was manifested in Judea eighteen centuries ago was "satanic" in its origin and "evil" in personality. To the scoffer, the only idea of any existence that could not be pounded in a mortar or manipulated in a chemist's retort was "humbug," imposture, "old woman's fables, or nursery tales," and thus, as there is but a step from the sublime to the ridiculous, the demoniac theory on the one hand, and the illogical breath of ridicule on the other, was all that the world's representatives in press and pulpit could bring to bear on the subject. In fact they only knew enough to condemn the souls of their ancestors to the keeping of the evil one, or drive them back from their work of angelic ministry by the jibes of cold materialism. Whilst our sense of reverence for the exalted themes of immortality and our gratitude to the beloved immortals is shocked and offended by the denunciations of bigotry, and the painfully irrelevant misconceptions of ignorance, let us with modest humility ask ourselves, with such teachings as the world has received on such subjects, what right we have to look for a more general spirit of enlightenment.

The status of human opinion on the sublime questions of immortal life are precisely what priestcraft and indolent superstition have made it. If the spirits had come in accordance with the cherished fables of antiquity, or the shapes which this same superstition had devised for them, they would doubtless have been received with more welcome and credit than in the simplicity of their risen humanity. But whilst the true believers had great cause to be thankful that the scales had fallen from their eyes, who could censure the multitude for "walking in gross darkness" so long as the people and their teachers were "the blind leading the blind?"

CHAPTER VIII.

SPIRITUALISM IN NEW YORK CITY AND STATE.

"The weapons which your hands have found
Are those which heaven hath wrought—
Light, truth, and love; your battle ground,
The free, broad field of thought."
J. G. WHITTIER.

THE CONFERENCE AND ITS INFLUENCE—SPIRITUALISM IN WATERFORD, N. Y.—THE ECCLESIASTICAL COMMISSION AND WHAT CAME OF IT—NARRATIVES GIVEN AT THE CONFERENCE, NEW YORK—MR. HOOPER'S INVOLUNTARY MEDIUMSHIP—EDWARD FOWLER AND WARREN BOYNTON—EXCOMMUNICATION.

As the meetings of the New York Conference became more fully attended by strangers from a distance, the recital of the phenomenal facts transpiring in various sections of the country increased the interest of the gatherings and tended to disclose the universality of the movement.

During the first session of the conference in 1851 Mr. Smith, of Norwich, related many instances of fine test communications received through various media residing in that city, who presented *the then rare faculty* of imitating the writing of deceased persons, and by pantomimic action graphically representing their peculiarities, and identifying their names by symbolical pictures psychologically impressed upon the media.

The Rev. R. P. Ambler, the editor of the *Spiritual Messenger*, already in successful operation in Springfield, Massachusetts, related many extraordinary facts of spiritual phenomena occurring in that city, where the number of mediums, public and private, was believed already to exceed two hundred.

Drs. Brewer and Beebe testified to the extraordinary interest that was manifested in the city of Brooklyn, New York, on the subject of Spiritualism. At circles held in their own families, many media had been rapidly developed, and within the range of their immediate acquaintance above fifty circles had been formed, at which rapping, writing, spirit-lights, movement of heavy bodies, and various other phases of "the power" were abundantly manifest. Rev. William Fishbough related still more striking and numerous proofs of the progress of the cause in Williamsburgh, New York, where he stated that hundreds of circles were being held nightly, and openly-avowed believers were multiplying on every side. Several other gentlemen gave similar reports from other sections of New York State, especially from Troy, Waterford, Utica, Central and Western New York. Although not in connection with the New York Conference, it belongs to our subject and period to relate the origin of Spiritualism in Waterford, a village about four miles from Troy, where the manifestations had already taken strong hold of a large number of the community.

The reports from this city were so startling, and the effect of conviction was becoming so obvious and wide spread, that a reverend gentleman, one of the officiating pastors of the large manufacturing village of Waterford, waited upon General Bullard, a distinguished lawyer of the place, and begged him, in company with four other of the most prominent men of the district, to institute inquiries into the "obnoxious thing," with a view to crushing its infidelic and satanic tendencies.

Without questioning as to how far the reverend gentleman's duty, as a minister to human souls, might have required his *personal* inquisition into the "dangerous delusion," the good-natured friend to whom he delegated the duty promised compliance with his request, and as himself and two others of the investigating party were famed for their legal acumen, and the whole number were selected for the qualities which especially fitted them for the office of spiritual "detectives," it was confidently believed that if Spiritualism had not already been exploded — a consummation which each succeeding day was expected to produce — its annihilation at the hands of the Waterford investigators was so inevitable that their reverend employer already began to busy himself in preparations for celebrating its funeral obsequies in his ensuing Sabbath-day sermon.

Having learned that "spirit rapping" was to be found in its most startling prominence in the person of a little daughter of Mr. Anson Attwood, of Troy, and that the parents of the child had generously opened their house free of charge to investigators, the party, headed by General Bullard, proceeded to fulfil their mission by calling at the house in question.

They were freely admitted by Mrs. Attwood, who, without requesting even the formality of their names, introduced them to her little girl, who at the time was amusing herself with the toys proper to her age.

This total unconcern, together with the childish appearance and occupation of the young priestess, somewhat disconcerted the grave magisterial party who had come prepared to detect well-laid plans of imposture, or confront the impious craft of satanic agency, but "not to play doll games with children, or learn metaphysics from babes and sucklings."

The little medium was "out of sorts," the mother said, and having been tortured into ill temper and impatience by "incessant attendance on circles," she had to be coaxed by a liberal supply of *candy*, under the stimulus of which she consented to "sit for the gentlemen." At this crisis there was not one of the party but would have gladly retreated from a scene where they felt their dignity as "sensible men and magistrates" ridiculously compromised by the initiatory steps of their mission.

They could well understand—and some of them even reverently accord their belief to—the idea that the Supreme Being, the Ruler of the Universe, had delegated to man the right to sell passports to a Roman Catholic heaven at so much a head, put a tariff on the liberty to commit sins at so much apiece, or that a Deity of infinite goodness and wisdom should commission *two she-bears to come out of a wood and tear forty and two little children because they called Elisha the Prophet, bald head.*[*] All this and volumes more of the same nature, "they could believe and still adore;" but the idea of bribing a child with a piece of candy to telegraph a message from a departed spirit! The very bare thought was so full of impiety and absurdity that, but for the lady-like self-possession of Mrs. Attwood, the doughty champions of truth would have run away and hid themselves for sheer shame. A single quarter of an hour's experience of the marvels outwrought through this most undignified means, however, soon changed their views, rivetted their profoundest interest, and made them forget the agency of the unconcerned little one altogether.

Seated on a high chair, with her tiny feet resting on a footboard, the medium all-unconsciously munched away at her sweetmeats whilst the spirits lifted her about and moved her from place to place with the ease of a feather blown by the winds.

Meantime the heavy table around which the party were gathered rocked and rolled like a ship at sea; the chairs of the gentlemen, with their occupants, were moved bodily, whilst loud raps sounding from various parts of the room spelled out names, dates, and messages, identical with numerous deceased friends of the astounded witnesses. The wonderful and occult science hidden in these mysterious forces, and the preternatural mass of intelligence spelled out in choice and characteristeric phrases, soon stamped the dignity of a stupendous revelation from the hitherto mysterious realms of immortality upon this phase of spiritual telegraphy.

The sitters became the deeply-moved recipients of many an affecting token of a love that death cannot change and a mental fire that the grave cannot quench, and thus they soon forgot the youth and insignificance of the little *telegraphic wire* that the spirits were using.

The lonely and bereaved heart of one was cheered by the precious tokens of identity which proved the undying love of a still living friend. Another, who had long groped in the blindness of cold materialism, beheld the glorious sunlight of immortality proved in the continued life of a cherished parent. Others perceived the key which unlocked the dim mysteries of religion and the problem of miracles wrested from the skeleton hand of death and cast into the open lap of humanity. All felt that they stood on the threshold of the once-closed temple of immortal mind—that they were in the sublime presence of "the mighty dead," and, putting the shoes of their materiality from off their feet, they felt that they were treading "on holy ground."

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[*] *Vide* II. Kings, ii. 24.

This deeply interesting *séance* was prolonged to an unusual length, and just as it was about to terminate a spirit, identifying himself with a deceased brother of General Bullard's, expressed a desire to communicate. Up to this time the "detectives" had wholly forgotten that the purpose of their visit was to *expose* the manifestations and disprove their spiritual origin rather than to yield up their own convictions in the opposite direction. Struck with a sudden sense of his duty towards his reverend friend, and with something of remorseful feeling for his breach of faith in the premises, the General determined to make one final effort to prove the whole thing a delusion.

His reason was strongly in favor of the communicating spirit's identity with that of his brother, but ere he would allow his judgment to pronounce in favor of his reason, he *mentally* framed this sentence:

"If this be indeed the spirit of my brother, let him move that child in her chair towards me."

General Bullard was sitting at the side of the table opposite to the medium, and as it was a very large one there was room between any of the party for the movement of a chair. His wish was that the child's chair should be moved a little towards the end of the table which was nearest to himself, but before he could conclude the sentence in his own mind which he was endeavoring to frame, the child, chair and all, was lifted, carried, or moved, none present could define how, completely round the table and set lightly down by the side of General Bullard. The whole party were so paralyzed by the sudden action, the little girl herself was so unconscious of any force being exerted to cause this change of *locale*, involving the movement of the chair, without the least disturbance of her attitude, for a space of at least ten feet, that no one could utter even an ejaculation, until General Bullard, to whom alone the movement was peculiarly significant, started up with an irresistible impulse, exclaiming, "By Heaven, it is all true!"

When the investigating party at length returned with their very unexpected report, the reverend gentleman in whose behalf they had undertaken it was so struck with consternation at the result that he concluded to continue the inquiry in his own person, and as the spirits had promised mediumistic gifts to some of the party if they would "sit for development," the worthy minister joined them, and actually became a fine writing medium, and ultimately a confirmed believer in the truths of Spiritualism.

Our space does not allow us to follow up the interesting records of circles which grew out of this first introduction of the subject to Waterford.

Many remarkable mediums were developed soon afterwards, amongst whom was Mr. Warren Boynton, a most excellent writing medium; a lady who subsequently became the wife of General Bullard; Mr. John Proper, a celebrated and reliable test medium, and many others of equally remarkable mediumistic gifts. Miss Fanny Davis, a young lady residing at Lansingburg, about two miles from Waterford, also caught the afflatus and at a somewhat later period became the subject of a protracted trance, during which she lay motionless and unconscious for forty-five days.

On awakening from this remarkable condition of *coma*, Miss Davis became a highly-developed trance speaker, in which character her ministrations have instructed and delighted public audiences of many thousands of persons from that period to the present day.

At Ballston Spa, Saratoga, Glenn's Falls, and especially in the capital city of New York—Albany—new and wonderful phases of spirit-power began to arise about this time.

The rumor of the "opening of the gates" reached these places, and induced the members of various families to "sit round the table to see what would come of it."

When the New York Conference were first holding their sessions in 1851, and earnestly discussing the means of extending the knowledge and cultivating the gifts of spiritual communion, thousands of circles were being held in different sections of the State.

Few if any experiments of this kind continued beyond the third sitting without unfolding mediumistic powers in one or more of the parties present, and the reports which were weekly rendered at that conference tended to show that there was at least one public medium for every town, city, and hamlet in the Empire State of America, besides thousands of individuals in families whose names were denied to the public, though their gifts as spirit mediums were the subject of popular comment and notoriety.

At a meeting of the conference early in the year 1852, Dr. Greaves, of Milwaukee, a gentleman eminent for his truthful character and success as a physician, related a new development of "the power," as it occurred under his own observation in the city of Milwaukee, Wisconsin. As a scientific man, ever prosecuting his researches into nature's laws with the humility of a scholar, Dr. Greaves had investigated animal magnetism, and realized with considerable interest its singular results in clairvoyance and the cure of diseases.

In the year 1850, and before he had more than heard a faint rumor of the "Rochester knockings," a clairvoyant of remarkable lucidity informed him in the magnetic sleep that the spiritual manifestations now so rife in the East would appear in that city in a few days, mentioning two individuals [patients of the Doctor's], who would become mediums.

To the mother of one of these young ladies the Doctor soon after communicated the singular prophecy, when the lady expressed herself greatly pleased with the intelligence, as being likely to account for certain strange noises which they had heard for several nights past, and which had caused them equal alarm and annoyance. At that time the family had never even heard of the "Rochester knockings;" but, acting under the advice of their trusted physician, they formed a circle, obtained loud rappings and intelligent responses, and within a few weeks afterwards, the father of the young lady informed Doctor Greaves with great emotion that "they had received, through Mary, communications from all their friends that had died, and that strangers visiting them could obtain equally satisfactory responses."

In this, as in one or two other cases he detailed, Dr. Greaves could trace his own agency, and occasionally the influence of his magnetic operations, in evolving medium power in this city, but he added that it no sooner became known that he was interested in the subject than he was invited to attend circles in every part of Milwaukee, and witness the mediumistic gifts of at least thirty or forty families, who had but just caught the faint echo of the glad tidings of the communion, as it made its way thus far West, inducing them, as in New York, "to sit round the table" for mere curiosity, and arise from it startled by the conviction that the humble domestic board had become the family altar, at which the beloved immortals had been the ministering spirits.

At one house the most astonishing feats of strength were performed through the mediumship of a fragile young girl. A sofa on which four full-grown persons were seated was rocked to and fro as violently as the strength of the sofa would permit. Odic lights of a deep red color floated around a darkened room, forming, melting, and being subjected to the closest scrutiny, affording to the narrator [a scientific chemist] the most conclusive assurance that they were not of mundane origin or composition.

On several occasions a very heavy dining-table was held suspended in the air with several persons seated on it whose feet did not even touch the floor.

Mr. Train, of Kenosha, Wisconsin, detailed at the same conference many equally astonishing evidences of phenomenal Spiritualism, which had arisen in his section of the State. Mr. Train seemed disposed to attribute the origin of the manifestations in part to the influence of magnetism. His own investigations, he stated, had conducted him from the study of Swedenborg to the writings of A. J. Davis, and from thence to the practice of animal magnetism, in the course of which his subjects not only became clairvoyant, but were often attended by loud rappings and strange movements of the furniture. Up to the time when the reports of spirit circles at the East reached them, they attributed these unusual sights and sounds to magnetism, or a peculiar action of electricity evolved by the condition of magnetized subjects. After reading the experiences of others, they resolved to test by alphabetical signs the possibility of communing with spirits through these means; and in their success, numbers were induced to form circles, and thus, he added, during the last year [1851] Spiritualism had extended over the State, and into adjoining sections of country, with inconceivable rapidity and power.

Mr. Nimthorne, of Bridgeport, Connecticut, related instances of the rapid development of medium powers in quite one half of any given number who would consent to sit in circles. He mentioned a striking case of phenomenal power that had been exhibited at a recent circle in Bridgeport, in which a spirit who had died by a railway accident produced the sounds of the whistle and locomotive, and besides imitating the sound of escaping steam, succeeded in imparting to more than a dozen people assembled the sense of strong currents of air rushing through the room.

Early in February, 1852, Mr. Partridge, having returned from a visit to Massachusetts, gave a most encouraging account of the progress of the cause in that State.

About the beginning of the year 1850, a gentleman of Fitchburg, Massachusetts, Mr. Edward Hooper, whilst sitting writing at his desk, found his hand moved by a strange and irresistible influence to inscribe, without any volition of his own, these words on the page — *Your father is dead.* Mr. Hooper's father at that time resided in England, and at the last account received from him was in the enjoyment of perfect health; hence, the writing, strange as it seemed to be, originating from no impression on his mind, caused little anxiety until it was repeated under precisely similar circumstances a few hours later, and was confirmed in five days by the receipt of a letter from England, announcing his father's death.

The singularity of this involuntary and prophetic act of mediumship stimulated Mr. Hooper and several of his friends to hold circles, from which had arisen a great variety of phenomenal facts, strong medium powers, and a remarkable degree of interest in the subject.

Mr. Partridge, at the request of a large body of Spiritualists in Templeton, Massachusetts, gave a lecture on the subject, which was listened to by an immense auditory with the most profound interest.

Many other places in Massachusetts and the rest of the New England States, were represented in the conference to be progressing with astonishing celerity in the knowledge of spiritual communion, and the unfoldment of new and powerful phases of mediumship.

Tidings of this nature, however, were still more remarkable from the West, and even from California and the Pacific Islands. Visitors brought the assurance that circles for spirit communion were being held simultaneously with the meetings that were discussing the best means of reaching them in New York. Besides constituting a focal point, where all the radiating lines of wide-spread interest could converge and be gathered up for future edification, several important modes of action were devised and executed by the good pioneers engaged in these New York Conferences. A circular was issued and sent to various parts of the country, calling for facts and requesting the narration of experiences in different States. The result of this wise measure was the accumulation of a vast amount of information, forming an almost inexhaustible treasury for research in future time.

A committee was drafted also to attend to the formation of circles in various parts of the city, which, being numbered and communicating with the Conference or New York Circle as head centre, for a long time supplied a very satisfactory chain of telegraphic offices, whose records were full of interesting phenomena.

The rapid progress of Spiritualism, and the privacy and reticence which has marked its reception in hundreds of families since the time of which we write, has completely outgrown the fostering care of a parent circle, the influence of which was only temporarily felt in the infancy of the movement.

Another highly important step was taken when the conference came to the conclusion to represent their views in the most public and forcible manner possible through the rostrum.

For this purpose the services of the Rev. S. B. Britain were secured, and a series of addresses commenced, the first of which was given at Hope Chapel, Broadway, on the evening of February 26th, 1852. From this time, with few interruptions, Spiritualism, its claims, facts, theories, and all its general features of interest, have been ably represented on New York platforms on an average once in every week, until regular Sunday services, morning and evening, and an afternoon conference, has placed it prominently before the New York public as a great religious no less than a reformatory and scientific movement. The most momentous result which the deliberations of the conference achieved, however, was the publication of a weekly journal, entitled the *Spiritual Telegraph*, which for a period of several years formed one of the most complete and well-conducted records of the spiritual movement of which its literature can boast.

It was started in the first place by the enterprise of Mr. Charles Partridge and Rev. S. B. Britain, who, with certain financial guarantees from many of the leading Spiritualists of the city, commenced their admirable and valuable serial on May 8th, 1852.

The publication of this paper was an era in the history of New York Spiritualism from whence a stupendous impetus was derived. As its character and influence will be particularized in treating of the literature of Spiritualism, we need enter no further at present into the details of this important undertaking. Several pamphlets of timely use and value in the early stages of the cause were published by aid of liberal subscriptions from the members of the conference. Amongst these was an excellent essay on circles by Mr. Hunt, and some remarkable communications from the spirit-world through the mediumship of Mr. Edward Fowler. Large issues of this pamphlet were made for gratuitous circulation.

The conference also made large contributions towards the publication of many printed communications, which, at that particular stage of knowledge, or rather ignorance, on the subject of spirit-life and communion, became of great importance. Amongst these, we find printed for gratuitous circulation a number of communications purporting to come from spirits whose exalted names on earth were freely used as authority for the instructions conveyed. They were given through the mediumship of Mr. Warren Boynton, of Waterford, New York, of whom Mr. King, a gentleman of good standing from the same place, gives the following sketch:

> "He [Mr. Boynton], having sat in circles for spirit influence, found his hand automatically controlled to write whole pages of matter, the sentiment of which was often at total variance with his own opinions on religious subjects. Mr. Boynton was a devoted adherent to the tenets of the Wesleyan Methodists, and yet for many months he found himself impelled, under an influence he could not resist, to write sentiments whose broad liberality he knew to be inimical to the dogmas of his own creed, and, what was to him a still more perplexing act, to sign to many of the heretical papers he so bitterly condemned the honored name of the founder of Methodism, 'John Wesley' himself. Amongst these infidelic protests against his convictions was an essay, [which formed a part of the printed pamphlet above alluded to], commencing thus: 'Salvation is progression. Christ is a principle. Reason is a divine attribute of the soul. Nature is a book unfolding the wisdom and goodness of the Deity,' etc. Before the publication of this pamphlet, however, Mr. Boynton's convictions had become harmonized with those of his spiritual teachers, and to some extent in a feeling of disgust and revulsion produced by the action of his *Christian* instructors, who no sooner heard that he had become 'a spirit medium' than they forthwith excommunicated him from their fellowship."

It is proper here to remark that ecclesiastical thunder of this description was now becoming a very frequent resort for the purpose of quenching the spiritual lightning that preceded it; but, as in the case of Mr. Boynton, it generally had the effect of stimulating the excommunicated to seek consolation in a more *Christ-like*, if not a Christian community, whilst its effect upon the world in general was precisely that which abuse or injustice ever produces on the brave and true — namely, to arouse a spirit of indignant resistance which ended in making a hundred Spiritualists for every excommunicated Christian.

CHAPTER IX.

SPIRITUALISM IN NEW YORK CITY AND STATE—CONTINUED.

"The wind bloweth where it will, and thou hearest its voice, but knowest not whence it cometh or whither it goeth. So is every one that is born of the Spirit."

"Verily, verily, I say unto thee, we speak what we know and testify what we have seen, and ye receive not our testimony."

Spirit Autographs — Spiritual Literature — Judge Edmonds — The Early Investigators and their Treatment — Reaction — Margaretta Fox and her Assailants — Governor Tallmadge and his Noble Testimony — Y. C. Calhoun as a Spirit.

Amongst the most remarkable manifestations which were preserved in the archives of the New York Conference, none are more interesting than those which relate to the mediumship of Mr. Edward Fowler, the medical student to whom allusion has already been made.

Besides the faculty of seeing and conversing intelligently with spirits, Mr. Fowler's mind, being of a scientific cast, was frequently instructed through vivid pictorial imagery or direct communications with the methods adopted by spirits to effect their communion with mortals by means of raps, movements of bodies, entrancement, etc. Languages of the most unfamiliar nature, hyeroglyphical figures, and Oriental writings, were constantly found in his chamber inscribed on scraps of paper, vases, and other objects, under circumstances that rendered the action of human agency impossible.

Many excellent and philosophical descriptions of spirit-life and teaching were written or spoken by him in the trance condition, some of which will be found under the head of "spiritual communications," but the one which excited the most interest at the time was a sentence of which a facsimile and brief account will be found in the subjoined extract from the *Spiritual Telegraph* of 1852.

It is proper to add that a number of the signatures were facsimiles of the hand-writing of *private individuals* of whose existence as spirits or mortals Mr. Fowler could have had no knowledge; also that their relations—some of whom were members of the New York Circle—testified to the correctness of the signatures, and the perfect resemblance which each signature bore to that of the writers whilst on earth.

The "sentiment" contained in the document was often referred to by Spiritualists during the late great American conflict, and its prophetic character as regards the issue of the war must not be overlooked:

SPIRITUAL TELEGRAPH—1852.—NEW YORK.

"Autographs of the Spirits.—Many of our readers are perhaps aware that among the Spiritual manifestations in this city have been a number of *mystical manuscripts*, mostly in foreign and ancient languages, and other documents to which the names of numerous individuals who have left the earth have been signed.

"These we have had engraved at great expense, and for the satisfaction of our readers we shall publish them in the *Telegraph*. We submit the following brief history of its origin:

"'At a regular meeting of a circle convened for spiritual intercourse at the residence of Charles Partridge, in New York, December 11th, 1851, the subject of Kossuth's mission to this country having been incidentally referred to, the spirits addressed the medium, E. P. Fowler, as follows: 'Edward, put a paper on your table and we will write a sentiment and subscribe our names, then you may all sign it too.'

"'In accordance with the above directions Edward placed a paper on his table in his sleeping-room, which was duly written upon in the course of the night and signed by forty-three spirits. It was subsequently signed by the members of the circle, but owing to the omission of the history and the irregular mode of affixing the signatures of the members, the spirits made the following communication at the succeeding regular meeting: 'Burn that, and we will write upon another.'

"'Accordingly, the first paper was destroyed, and a parchment was procured and placed on Edward's table on his retiring for the night. On the morning of the 23d of December, when the medium arose, he found the sentiment, '*Peace, but not without freedom*,' and the signatures, as here published, inscribed on the parchment.

"'At the meeting of the circle held on the 25th of December Dr. Hull asked the spirits whether each spirit executed his or her own name as they occurred on the parchment, when the spirits answered emphatically, '*Yes!*'

"'We, the undersigned, believing that these are the signatures of the spirits themselves, and fully concurring in the sentiment expressed, hereunto affix our names this 25th day of December, one thousand eight hundred and fifty-one:

"'John Gray,
John F. Gray, M.D.,
S. T. Fowler,
F. F. Carey,
Mrs. Charlotte F. Wells,
Robert T. Shannon,
Daniel Minthorn,
Charles Partridge,
Edward P. Fowler,
William J. Baner,
Miss Almira L. Fowler,
Mrs. S. A. Partridge,
Almon Roff,
Ward Cheney,
Dr. R. T. Hallock,
Mrs. Martha H. F. Baner.'"

About the year 1851 New York Spiritualism received a great impulse from the fact that Mrs. Fish, the eldest of the Fox sisters, took up her residence in the city, and opened rooms for public *séances* which were constantly thronged by eager and intelligent investigators. At this time also the *Shekinah*, a fine literary monthly journal, devoted to the interests of Spiritualism, entered upon its second year of successful propagandism.

Its talented editor, S. B. Britain, joined Mr. Charles Partridge in the production of the *Spiritual Telegraph*, the first issue of which appeared in May, 1852. The *Spiritual Messenger*, edited by R. P. Ambler and Apollos Munn, of Springfield, Massachusetts, was already enjoying a wide circulation, and New England Spiritualism was further represented in Boston by the commencement of an excellent paper, conducted by the Rev. S. Crosby Hewitt, called the *New Era.*

Even the far West was represented in this constellated mass of spiritual journalism, as a large and ably-conducted paper was started in St. Louis, Missouri, called *Light from the Spirit World*, which detailed the spread of "the cause" from the banks of the Hudson in the East, to the shores of the Mississippi in the Southwest.

Besides the periodicals already named, there was a great mass of ephemeral literature constantly issuing from the press, containing narratives of new and wonderful phenomena; reports of lectures, circles, discussions, and also of conventions, the first of which, held at Cleveland, Ohio, was speedily followed by others in Boston, Worcester, and other parts of the country.

Amongst the more important publications of this period were the works of A. J. Davis, which, besides "Nature's Divine Revelations" and three volumes of the "Great Harmonia," comprised a considerable number of tracts and widely-circulated pamphlets. A list of the spiritual publications in the *New Era* of November, 1852, announced as of recent date and American authorship, a volume of communications called "Light from the Spirit-World," received through the mediumship of Rev. C. Hammond, of Rochester; "The Spiritual Pilgrimage of Thomas Paine," from the same source; "Elements of Spiritual Philosophy," a finely-written and scholarly production by the Rev. R. P. Ambler, of Springfield, Massachusetts; "Voices from the Spirit-World," by Isaac Post, medium, of Rochester; "The Clairvoyant Family Physician," by Mrs. Tuttle; several pamphlets published at Cincinnati, Rochester, and Auburn, giving a history of the manifestations up to that time; "Modern Miracles," and other works, by S. B. Britain; "The Spiritual Experiences of Mrs. Lorin L. Platt, medium;" "Spirit Manifestations," by the Rev. Adin Ballou; "The Microcosm and Macrocosm of the Universe," by the Rev. William Fishbough; "Messages from the Superior State," by the Rev. John M. Spear; "The Spiritual Teacher," by the Rev. R. P. Ambler; "Supernal Theology," and "The Spiritual Instructor," etc. All these works were produced during the first three years of the modern manifestations; and that the shadowy side of the picture should not be wholly left to the uncandid coloring of the opposition, a publication, was issued, called *The Mountain Cove Journal*, fuller notice of which will be given hereafter; but as a specimen of human audacity, impiety, and egotism, this paper, though professedly indited by orders of "apostolic, angelic, and arch-angelic spirits," was only prevented from destroying Spiritualism by the transient nature of its existence and its very limited circulation.

From the year 1851, spiritual manifestations engaged the attention of Judge Edmonds, one of the ablest and most prominent legal men that has adorned the New York bar since America could boast of an historical record. Miss Laura Edmonds, a daughter of the Judge, also pursued her researches in the same direction, and became developed as an excellent medium for trance speaking, the discerning of spirits, the gift of tongues, including several dead and living languages utterly unknown to herself, the ability to travel clairvoyantly to distant places, and communicate with absent friends by the mental telegraph. All these gifts Miss Edmonds nobly devoted, without money or price, without distinction of rank or fortune, to the service of the world; and as her *séances* were held in her father's private residence, amidst those surroundings of wealth and refinement which rendered the suspicion of complicity or fraud impossible, her influence upon the minds of her vast throng of visitors can never be fully appreciated, until her own transfigured spirit shall stand face to face with the glorious host of enfranchised souls who have wrought out their mission of revelation through the ministrations of this estimable lady.

It cannot be supposed that a man of Judge Edmonds's distinguished position, could be long permitted to throw his powerful advocacy into the scale of an unpopular cause, without becoming a target for all the shafts of ridicule and mendacity which were being levelled against Spiritualism and its friends.

Keenly must those shafts have rankled, aimed as they were at the man whom public opinion had before lauded to the skies, and promoted to the highest places of trust and honor; but though the Judge must have suffered with all the acuteness of those finely-strung sensibilities which are at once the bane and blessing of rare genius, no expression of contempt or anger testified to his disdain of his mean and inconsistent assailants, until some two years of settled conviction had given him that impregnable anchor of truth to lean upon, from which he could afford to bear witness against human injustice and falsehood without fear lest his superstructure of metaphysical philosophy, based upon physical facts, should be injured by the fierce storms of public discussion in which he soon found himself compelled to take an active share.

The legal acumen which had heretofore commanded the highest meed of public admiration, and the same amount of carefully-sifted evidence which he had been wont to gather up in the public service, he now hurled in thunderbolts of proof for the despised truths of Spiritualism.

In company with other gentlemen who became distinguished as advocates of Spiritualism, Judge Edmonds was actually pointed at in the streets "as a crazy Spiritualist." As believers in Spiritualism, himself and various members of the bar and medical profession were treated with contumely, and shouldered out of practice, office, and the good opinion of their fellow-men.

Wealthy merchants like Mr. Charles Partridge were compelled to assert their claims to be considered sane, and maintain their commercial rights, by the most firm and determined action. Professional men and tradesmen were often reduced to the very verge of ruin by the evil reputation that clung around the dreaded name of "Spiritualist," and a relentless persecution, originated by the press, maintained by the pulpit, and stimulated to frenzy by the rank and number of the powerful adherents that began to swell its ranks, directed the full flow of its evil tides against "the cause" and its representatives. Many of the houses where circles were being held were disturbed by crowds, who would gather together after night-fall, and with yells, cries, whistles, and occasionally with the breaking of windows by stones and other missiles, endeavor to molest the quiet investigators in their "*unholy work of waking the dead*," as one of the Brooklyn papers piously denominated the act of seeking for the "Ministry of Angels."

The principal leaders of the movement, no less than the mediums themselves, were seriously obnoxious to this kind of rowdyism.

The mediums, especially the ladies, were turned out of their offices and boarding-houses. Hotel-keepers often declined to receive them, and in the streets they were constantly subject to the most insulting and sometimes even threatening language. Their public meetings were disturbed, the characters of every person connected with the movement indiscriminately assailed; the appearance of a Spiritualist in any public trial was the signal for immediate decision against their side of the question, and their mere opinions in favor of the cause subjected them to inquisitorial persecutions, and the excommunicating ban of the church to which they belonged.

Those who have not endured the ordeal of this strange paroxysm of civilized barbarism could never imagine the pitch of injustice to which it was carried, nor the sufferings of the victims.

It is a remarkable and significant token of "the retributive and compensative power behind the throne," that nearly all who suffered in the first years of spiritual persecution, loss of fortune, practise, custom, or reputation, have experienced a reaction in their favor, which seems to proceed from an involuntary appreciation, on the part of the public, of the superior intelligence which some of the Spiritualists display.

Thus, after Judge Edmonds, General Bullard, and other distinguished legal practitioners had been robbed of the well-earned laurels of an honored career at the bar, because, as Spiritualists, "*they must be insane;*" whilst merchants who had long been esteemed as first on change and in the market were compelled to threaten legal prosecution, in order to obtain the erasure of the word "*Spiritualist,*" *labelled publicly against their names;* after teachers had been ignominiously thrust out of their places, operatives dismissed, and tradesmen almost reduced to ruin, a period of reaction came, when spirtualistic lawyers were found to be "possessed of sources of knowledge" which rendered their services invaluable; the most skilful doctors were found to be "those wonderful magnetic physicians," and the word "Spiritualism" began to be interpreted as a challenge to the world to expect superior excellence in art and science, wisdom in judgment, or success in commerce.

But this happy revulsion of feeling was still but partial, and only became manifest at a late period of the movement.

Its first initiatory steps necessarily demanded and obtained its martyrs, like every other great reform, which has had to march to its success over the conquered legions of ignorance, prejudice, and superstition. Even the sufferings endured by the Rochester mediums were not ended with the public inquisition at Corinthian Hall.

Absurd and far-fetched theories were still put forth by so-called scientific men in their useless attempts to kill the hydra-headed monster through the original promoters of its notoriety, and their failure in so doing seemed to incite the opponents to a bitterness which found vent in forms of persecution not always stopping short of peril to life itself, as will be shown in the following case, one out of many similar annoyances that tracked the footsteps of the unfortunate mediums.

When Miss Margaretta Fox visited the city of Troy, New York, in 1850, an evidently organized attempt was made on her life by a party whose agents consisted chiefly of a set of rough men, said to be Irish Catholics.

After dogging her footsteps, trying under various pretexts to get admission to the house where she was holding circles, and seriously endangering the peace and safety of the family she was visiting by hurling stones and other missiles against the windows, they proceeded to fire several shots at the house, which were no doubt aimed at Miss Fox.

The circumstances of the case are best detailed in a letter written to a friend of the cause by Mr. Bouton, the gentleman at whose house Miss Fox was staying. A portion of that letter we subjoin, as follows:

"WEST TROY, *November* 13, 1850.

. . . . "We are endeavoring to make an arrangement for her [Margaretta] to go to another place. If she has mentioned the name to you, do not mention it to others, as you value her life. A deep plot is laid to destroy her. My house is beset every night by assassins after her, and we guard her every moment.

"We think, if we can place her where we wish to, she will be safe. I shall defend her and her reputation at the risk of my fortune and my life. I will advise you of our progress. Suppress the name of the place if you can. I write with difficulty, not having rested for some nights. Five Irishmen, from some motive, are watching Margaretta. We have seen them all together.

"She has never left my family without being attended, which has given them no opportunity yet.

"In returning from Troy, late the night before last, with my family and Margaretta, in a coach, we came to the river and found no boat. Five Irishmen tried to persuade our driver to go to the long 'Troy bridge,' a glorious place for murder. We did not go, but they followed us home, and, after we had retired, they attempted to break into the room occupied by Margaretta and my sister-in-law.

"They were furious on being foiled, and threw stones against the house. I have prepared means of defence, and cannot sleep much, and my family less. I fear they will return again to-night, but they will meet with a warm reception.

"Last night Mrs. B. and Margaretta went to the door of a shed together, and a stone was thrown at them. One man on the roof made an angry exclamation on finding that the two were together, instead of Margaretta alone. They were large, stout men." . . . . . .

A postscript to this letter, dated the next day, the 14th, says:

"As I feared, the Irishmen did return last night, and threw a stone through the window, and broke into the house; but we were prepared for them, and they did not effect anything. We would like to have you come here immediately, if you can."

The small party of "Irishmen" continued to increase until at last Mr. Bouton's house was surrounded by a mob, and when Mrs. Fish, the elder sister, arrived on an imperative telegraphic summons from Rochester, she had to be escorted to her hotel by a party of brave and well-tried friends, in disguise.

The ladies were finally conducted in safety and secrecy to Albany, where a better and more genial reception awaited them, and then it was found that Catholics and Irish did not make up the bulk of the rude and jibing mobs that surrounded Mr. Bouton's house, fired the shots, and threw stones at the windows, uttering meanwhile threats and imprecations against the "unholy witch woman within."

Yet these very demonstrations it was that ultimately caused a strong and irresistible spirit of investigation in Troy, and ended in confirming the belief in that place to an extent which time and the mutations of public opinion elsewhere have never shaken. Troy, in fact, is now one of the spiritual fortresses of New York State.

Similar results, but of far more striking and important character, grew out of the malevolent attacks that were levelled against Judge Edmonds.

Some of these being circulated in the *National Intelligencer*, of Washington, attracted the attention of the members of the Legislature, many of whom were warm friends and admirers of the Judge, and caused an eager interest in Spiritualism to arise in the very heart and focus of national influence. Many excellent mediums were developed in the progress of the investigations that followed, and the visit of the Fox family completed the triumph of the cause in Washington.

Amongst those who protested most justly and indignantly against the vituperative spirit in which the remarks of the Washington *National Intelligencer* denounced Judge Edmonds and his belief, was the Hon. N. P. Tallmadge, a distinguished Senator, ex-Governor of Wisconsin, and a warm personal friend and colleague of the Judge.

In a letter equally fearless and judicially acute, Governor Tallmadge wrote to the *National Intelligencer*, indignantly repudiating his denunciations of the Spiritualists, of whom he proclaims himself to be one. He adds:

"And, let me assure you, there are throughout this widely-extended country, some of the brightest and most exalted intellects, who have, from a thorough investigation of the matter, come to the same conclusion."

In writing of Judge Edmonds he says:

"I had heard for a long time of the 'Rochester knockings,' but had paid no heed to them; on the contrary, had considered them a delusion which would soon pass away. I continued under these impressions till some time last spring [1852], when my attention was called to a newspaper attack on Judge Edmonds for being a believer in these spiritual manifestations. I had known Judge Edmonds for thirty years, had practiced law in the same courts, had served in the Senate of New York, and been associated with him as a member of the Court for the Correction of Errors, the highest court in the State; had known him since that time as a Justice of the Supreme Court, and more recently as a Judge of the Court of Appeals, where he holds a deservedly high and distinguished rank amongst the able judges of that court, the last resort in the State of New York. I also knew him as a gentleman of finished classical education, and as a lawyer of acute mind and decided talent for investigation; and, above all, I knew him to be a man of unimpeachable integrity. Knowing all these things, I concluded that if he had become a believer in 'spiritual manifestations,' it was at least a subject worthy of investigation."

In connection with this letter Governor Tallmadge published several others, addressed to some of the most distinguished persons in the country, who were numbered amongst his intimate friends. As all of these were replete with incidents of the most astounding character, their perusal excited the utmost interest and astonishment, especially when the unquestionable nature of the authority is considered from whence they emanated. Our space will only allow us to reproduce one or two of these narrations, for which purpose we select, in the first instance, a published letter of Governor Tallmadge's addressed to Mrs. Helen N. Whitman, the celebrated poetess of Rhode Island.

This letter has already been published in substance, but the author prefers to quote from the manuscripts supplied by the honored writer himself, as, though occasionally varying in language, it is possible that the memoranda, made immediately after the manifestations were produced, may contain a truer transcript of the writer's feelings at the time of their reception than the entire letter as it was subsequently prepared for publication.

"BALTIMORE, *April* 12, 1853.

"*Hon. N. P. Tallmadge to Mrs. Helen N. Whitman:*

"DEAR MADAM, — I seize a few moments whilst detained here to give you a more extended account of the physical manifestations alluded to in a former letter.

"In this account I shall confine myself to those which purport to come from the spirit of John C. Calhoun. I have received numerous communications from him from the time of my commencing this investigation. They have been received through rapping, writing, and speaking mediums, and are of the most extraordinary character. . . . . . After the arrival of the Misses Fox in Washington, in February last, I called on them by appointment, and at once received a communication purporting to come from Calhoun. I then propounded mentally the following question:

"'Can you do anything to confirm me in the truth of these revelations, and remove from my mind all shadow of unbelief?'

"To which I received the following answer:

"'I will give you a communication on Monday, at seven and a half o'clock. Do not fail to be here. I will then give you an explanation. JOHN C. CALHOUN.'

"I must here remark that *all* the communications referred to in this letter were made through the alphabet; every letter being rapped out, letter by letter, and taken down by me as received, until they spelled out words and sentences.

"I called on Monday, as appointed, and received the following communication:

"'My friend, the question is often put to you, 'What good can result from these manifestations?' I will answer. 'It is to draw mankind together in harmony, and convince sceptics of the immortality of the soul.'

"I will here interrupt my narrative to remark that when in Bridgeport, in 1850, I received a communication through other mediums from a spirit purporting to be W. E. Channing, which strongly reminds me of the above sentence.

"In answer to the question, 'What do spirits propose to accomplish by these manifestations,' it was spelled out, 'To unite mankind, and convince sceptics of the immortality of the soul.'

"During the above communication, at Washington, the table was moved first one way and then the other, and when we all moved back, so that no one was touching it or within two feet of it, it moved — wholly without contact — some three or four feet, and then returned to its original position. This was repeated on the other side, and then one side of it was raised for a few moments and was again rested on the floor. Desirous to test its weight, it being a heavy dining table capable of seating some dozen persons, I placed my hands under the leaf and endeavored to raise it, but without succeeding in stirring it an inch. I then stood up and exerted all the force I was master of in vain. I requested the three ladies to take hold and try all together to lift it. We lifted upon it until the top began to crack, but without raising it a particle. Perceiving that a spiritual force was being exerted to keep it down, I said: 'Will the spirits permit me to raise the table?'

"I then took hold of it alone and raised it without the least effort. After this the following dialogue ensued:

"*Q.* Can you raise the table entirely from the floor with me on it? *A.* Yes; get me the square table. The square table required was of cherry, with four legs — a large-sized tea-table.

"Being brought out and the leaves raised I took my seat in the centre, the three ladies sitting at the sides with their hands and arms resting on it and thus adding to the two hundred pounds weight already on it. Two legs were first raised from the floor, then the other two to a level with the first, until the whole table was held suspended in the air about six inches from the floor. While thus seated on it, I could feel a gentle vibrating movement as if floating in the air. After being thus suspended for a few moments the table was gently set down again to the floor.

"At a subsequent meeting, the spirit claiming to be my friend Calhoun directed me to bring — for the purpose of exhibiting physical signs of spirit-power — three bells and a guitar. These were accordingly procured, the bells being of different sizes, the largest a dinner-bell. A drawer was to be put under the table upside down, and the bells placed on the drawer.

"The three ladies and myself then took our seats, leaning our hands and arms upon the table. The bells were played upon in a sort of melodious and rhythmical chime, whilst numerous raps were made, as if keeping time to a march. When the raps ceased the bells rang violently for several minutes; they were also pressed on my feet and knocked most vehemently against the under side of the table, raising up the candlesticks by the concussion.

"After the bells had ceased, I distinctly felt a hand grasping my foot, ankle, and knee, several times. I was then directed to place the guitar on the drawer. When all were seated as before, the guitar was at first touched softly and gently, giving forth sweet and delicious sounds like an accompaniment. Presently the tones grew louder and louder, and struck into a bold symphony. Then they diminished, becoming softer, sweeter, and almost dying away, as if at a long distance; then they returned, increased in power, grew louder and nearer, and anon died away again in long, vibrating echoes of the most indescribable beauty and sweetness.

"I have heard the guitar played by the most skilful and scientific hands, but I never could have conceived of that instrument being able to produce sounds of such marvellous and fascinating beauty, power, and even grandeur as this invisible performance that night executed.

"After the music had ceased, it was spelled out by the raps, 'It was my hand that touched you and the guitar. CALHOUN.'

"The following phenomena occurred at my next sitting with the Misses Fox, there being then present General Hamilton, General Waddy Thompson, of South Carolina, and myself. We were directed to place the Bible, closed, on a drawer under the table. It was a small pocket Bible in very fine print.

"For some time numerous raps were heard beating time to a march that had been suggested. These raps died away like receding feet, until the sound entirely ceased, when other loud raps gave the signal for the alphabet, by which was spelled out the single word, 'Look.' I took up the book most carefully, finding it was open, and desirous to preserve the place. It was then spelled out, 'Read'; and the verses of the open chapter which it was desired I should read were also spelled out. During the reading loud and vehement rappings seemed to indorse the sentiments rehearsed with a power that was fearfully startling, as coming from an invisible source.

"The book was open at St. John's Gospel, third chapter, and the verses indicated to be read were the 8, 11, 19, 34, and were as follows:

"'8. The wind bloweth where it will, and thou hearest its voice, but knowest not whence it cometh or whither it goeth; so is every one that is born of the spirit.'

"'11. Verily, verily I say unto thee, we speak what we know and testify what we have seen, and ye receive not our testimony.'

"'19. And this is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil.'

"'34. For he whom God hath sent speaketh the words of God; for God giveth not the spirit by measure.'

"After this I was directed to place several sheets of letter-paper, together with a pencil, on the drawer beneath the table. We soon heard the sound of the pencil on the paper; when it was rapped out, 'Get the pencil and sharpen it.' I looked under the table, but at first could not find the pencil until, on continuing my search, I found it lying three or four feet from the table with the lead broken off within the wood.

"I sharpened it as directed and replaced it again upon the drawer. Again I heard the sound of the pencil, but when directed by the raps to take up the paper, we found it marked on each side, but no intelligible writing could be found. By the raps, however, it was spelled out,—

"'The power is not strong enough to write a sentence, but I wish to convince you I can write. If you meet on Friday exactly at seven, I will try a short sentence.

"'JOHN C. CALHOUN.'

"We met pursuant to appointment, took our seats as usual, all our hands and arms resting on the table. I placed my silver pencil-case on the drawer beneath the table, and being in communication with the spirit of Calhoun through the raps, I said, 'My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it.' He replied, 'You will know the writing.' We soon heard a rapid movement of the pencil on the paper, the rustling of the latter, and the movement of the drawer. I was then directed to look *under* the drawer. I found my pencil outside the drawer, and all the sheets I had placed on the top now underneath it; they were disarranged, and on the outside sheet was written, 'I'm with you still.'

"I have shown that sentence to General Hamilton, former Governor of South Carolina, General Waddy Thompson, late Mexican Minister; General Robert Campbell, of Havana, together with many other intimate friends of Mr. Calhoun. I also showed it to one of his sons, and he, as well as the rest, pronounced it to be a *perfect facsimile of the handwriting of John C. Calhoun.* General Hamilton and Mrs. General Macomb — both of whom are in possession of many private letters from Calhoun — state as a fact of peculiar significance, that he was constantly in the habit of abbreviating 'I am' into 'I'm,' hence this sentence, short as it is — I'm with you still — is peculiarly characteristic of his expression no less than his singularly terse style.

"Very truly yours,

"N. P. TALLMADGE."

On this, as on other and constantly-recurring occasions, it has been remarked that a communication so brief, pointless, and therefore so inconsistent with the character of a statesman as dignified and eloquent as the late John C. Calhoun, was either at variance with his earthly career or unworthy of his exalted spirit. To such arguments, let us apply the responses so often rendered by spirits on similar occasions. "The power by which spirits can act upon matter at all is limited, ill understood even by themselves, and at present in a merely experimental state of control; hence the quantity and power of the manifestations is determined by conditions too complex and subtle, and as yet too remote from the sphere of material science, for human comprehension. Moreover, every communication, howsoever transmitted through a human organism, partakes so closely of the idiosyncracies of the medium that whilst the idea may originate in the spirit-world, the form of the communication must assume the shape of the medium's mind and the measure of their force. Beyond the occasional introduction of a few words, sentences, or forms of writing and expression, it is almost impossible for the mightiest controlling spirit far to transcend these limits; hence their ideas not only sink to the level of the medium's capacity in transmission, but often become so merged in their magnetism as to lose the stamp of their spiritual origin altogether.

"The communion may grow into more-assured identity, and a better system of telegraphy may supervene when mortals industriously study the *science* of Spiritualism, and reverendly prepare themselves to honor it *as a religion*."

CHAPTER X.

SPIRITUALISM IN NEW YORK CITY AND STATE—CONTINUED.

"Stand for the right! though falsehood rail
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

"Stand for the right! and with clean hands
Exalt the truth on high,
Thou'lt find warm, sympathizing hearts
Among the passers-by."

PSALMS OF LIFE.

SPIRITUALISM EXPLAINED BY CHAUNCY C. BURR — S. GRIMES — MR. JOEL TIFFANY — LEO MILLER — SAUL AND PAUL — JUDGE EDMONDS'S "APPEAL TO THE PUBLIC" — THE PRESS AND THEIR CHANGE OF TONE — DR. DEXTER — "THE SACRED CIRCLE."

FROM the time when the truth of spirit communion with the earth became a fact so fixed that investigators could venture to call public attention to the subject with the most perfect confidence in the results, an infatuation appeared to have possessed certain individuals with little or no reason for their action, determinately to array themselves for a war of opposition, which they conducted with singular bitterness and indiscriminate rashness.

Thus at Buffalo, New York, three gentlemen, whose position as leaders of science should have deterred them from the committal of their names to a published verdict of which subsequent events should have made them heartily ashamed, gravely rendered their testimony to the effect that the manifestations produced through the Fox sisters were all the result of the snapping of their knee and ankle joints!

The details of the notable theory announced by "the Buffalo doctors," together with all the physiological definitions involved in their astounding discovery, will be found in a subsequent chapter. It is only necessary to state here that like all similar attempts to explain away a substantial truth on visionary grounds, the discussion to which the affair gave rise served as exceedingly valuable propaganda for the cause of Spiritualism.

The resort to deliberate falsehood on the part of the professed mesmerist, Grimes, has already been noticed, and soon after the sage Buffalo doctors had assigned to knee and ankle joints the new function of producing the whole range of varied and intelligent spiritual phenomena, the ex-Rev. [?] C. Chauncy Burr took the field to expose the whole "trick" in several public lectures delivered at Hope Chapel, New York, and other places, in which all the former exploded theories were re-hashed, with the addition of several grave and utterly unfounded falsehoods.

It would scarcely be in keeping with the spirit of serious narrative to recur to these pitiful arts, were it not advisable to note the flimsy and desperate character of the opposition.

After *making a living*, such as it was, for a few weeks out of platform "expositions" of Spiritualism in various places, where himself and his confederates *cracked out by their toe joints*, etc., names and sentences previously agreed upon; after disgusting and disappointing even their best friends by the shallow character of their imposture, and subjecting themselves to far more bitter and contemptuous remarks from the press than had ever been levelled against the cause they sought to defame, Messrs Burr & Co. were finally prosecuted for slander by Mrs. Fish [Leah Fox], and in the encounter with that lady's lawyer — Mr. Joel Tiffany — lost even the rags of public credit, wherewith they had been striving to clothe themselves as antagonists of Spiritualism. It may here be mentioned that Mr. Joel Tiffany became so deeply interested in the manifestations through the Fox family that he not only undertook their defence against the slanders of Burr, but devoted his talents as an orator and writer to the advocacy of the cause. His lectures at the Spiritualists' Sabbath meetings, his pungent replies to the attacks of the clergy and secular press, and his able conduct of one of the most popular periodicals of spiritualistic literature — namely, *Tiffany's Monthly Magazine*" — entitle him to a foremost place amongst the ranks of spiritual celebrities, and challenge our gratitude even to the venomous Chauncy Burr, for first prominently identifying Mr. Tiffany with Spiritualism, in Cleveland, Ohio. Antagonists of a similar character to the above were multiplying on every side, encouraged by the unchristian ardor with which their juggling attempts were received by the clergy, many of the press, and a large proportion of the community.

A young lawyer named Leo Miller, who was studying for the bar and anxious to fit himself for forensic display, determined to exercise his talents in a course of lectures through New York which should enlist public interest in his favor, and for this purpose he found no theme so generally acceptable as the announcement that he would "expose the pretended spiritual manifestations."

For many weeks Mr. Leo Miller ran a most successful career in this direction. His lectures were crowded, his addresses lauded to the skies by the press, while notices of his meetings were read from many of the popular pulpits, and his handbills industriously circulated by the clergy.

As Mr. Miller was an eloquent and attractive speaker, his services in conducting "the attack" in Central New York were gladly accepted in lieu of the broken fragment of the Grimes and Burr forlorn hope. Unfortunately, however, for the peace of mind of his Christian supporters, Mr. Miller suddenly became a "speaking medium." A spiritual trance overshadowed him in one of his most powerful flights of defamatory oratory, and Baalam-like, he who came to curse Israel was compelled with unwilling lips to pronounce a blessing instead, and to pour forth prophetic assurances of the unconquerable triumphs of the power he had hitherto assailed. Returning from his truly improvised lecture scarcely less confounded and dismayed than his audience, he retired to his couch to find himself serenaded by "raps," and assailed by voices of invisible beings who tenderly rebuked his past perversity, assured him of the consoling presence of loved and loving spirit friends, and urged upon him the solemn duty of going forth to atone for the errors he had committed by proclaiming the irresistible truths of Spiritualism to the ends of the earth. In the midst of the perplexity which this overwhelming change occasioned in his mind, he received from a man of whose very name and existence he had had no previous knowledge, an exquisite drawing of a female head, which the stranger informed him had been executed whilst in a trance and blindfolded. He — the artist — declared that he had no knowledge whatever of who the lady was, or why it should be given to Mr. Miller, beyond the request of the spirit, whose portrait it was.

Mr. Miller inquired the name of the artist, and learned that he was a Mr. Rogers, of Columbus, Ohio, a tailor by trade; totally unacquainted with drawing; an involuntary automatic medium for the production of spirit portraits, hundreds of which had been eagerly claimed and recognized as beloved departed ones by their astonished relatives.

In some instances, as in Mr. Miller's case, Mr. Rogers was instructed by the spirits to whom he should send or give the pictures, and it was under a charge of this kind that he had presented to Mr. Miller a drawing which the latter instantly recognized as the most inimitably faithful portrait of a beloved sister of whom there was no other likeness extant. It was impossible to mistake the resemblance; the friends of the young lady, as well as her brother, at once perceived the correctness of the portrait, whilst the most careful inquiry into the circumstances of its production only strengthened the facts as detailed by the artist.

Scores of similar cases, many of them far more marvellous than the above, were brought to Mr. Miller's notice in connection with this same artist, and the result was that Mr. Rogers became celebrated for his success as a delineator of the forms of the beloved inhabitants of the spirit country, and Mr. Leo Miller a renowned and powerful champion of the truths of spiritual existence, and communion with mortals. One of the chief results to Mr. Miller in his capacity as a public speaker was the remarkable fact that within a few weeks from the time of his "change of base," his audience fell off in numbers about the ratio of ninety per cent.; whilst his revenue from this source of course endured a proportionate decrease. All this was more than compensated for, however, by the enthusiasm of the young orator's purpose, the joy of his heart, the peace of his conscience, and the manifest improvement of his style; still, no sooner was it discovered that around his pathway hovered an angel sister, who by her pure and glorified influence made him a better and wiser man, than the pious withdrew their countenance; the press no longer advertised his lectures, or devoted a column's admiring criticism to "his able *exposé* of spirit rapping;" and saddest of all, the clergy either forgot to announce his meetings and distribute his notices, or only remembered him in their sermons to cry "Maranatha," and warn all followers of Christ to shun the daring infidel who presumed to give the signs which their master had promised should follow those who believed in him.

It was in the year 1853 that a course of virulent and scandalous attacks made upon Judge Edmonds through the public press, determined him to resign the high office of Judge, which he had so nobly and honorably filled to the satisfaction of his fellow-citizens and the benefit of the community.

The incitements to this course of action are briefly stated in the simple yet dignified "Appeal to the Public," which the learned gentleman published on the occasion. The mental trials which forced this statement from Judge Edmonds must necessarily have been very severe, but it is impossible that any one can peruse it without coming to the conclusion that "in the sufferings of the just, the world is made wise unto salvation," and that whatever may have been the inducing motive, the cause of justice and truth were greatly benefitted by the publication of so noble and manly a document, and such a clear and succinct account of the aspect and status of Spiritualism at the date of the following "appeal:"

"*To the Public:*

"On my recent return from an excursion into the country, I found that during my absence a decision lately pronounced by me had been seized upon as an occasion for an attack, in several quarters, on my religious belief. I was fully aware that that judgment, running counter as it would to popular sentiment, would subject my action to severe criticism; but I confess, I did not anticipate that thence would flow an assault on my religious opinions. Were I a private citizen, I should content myself with merely claiming the right, which belongs to every one in this country, of entertaining such faith on this—the most important of all topics—as my conscience might dictate. And as it is, I might perhaps rest satisfied with challenging those who assail me, to point out a single article in my creed that aims at aught else than exalted private worth and public virtue. But as the position which I occupy renders the soundness as well as the integrity of my judgment a matter of public interest, I am bound to acknowledge the right of others to question my faith, and my own obligation to defend it.

"I acknowledge a still further obligation. And inasmuch as I accepted my present position under the implied understanding, at least, that I believed in the Christian religion, and would administer our civil law according to the principles of the divine law, as it had been revealed to us, on which all our institutions were based, so I am bound to certify to those who have intrusted me with the divine attribute of administering justice among men, that my reverence for that revelation has not been shaken, nor my obedience to that moral law impaired.

"I have not, however, waited for these assaults, to be impressed with these obligations, but have already so far felt them that I have prepared to publish a volume on the subject, which, but for my other avocations, would ere this have been in the printer's hands. To that I must refer for much in elucidation and proof of my belief, which the limits of this communication will not allow me to dwell upon, and content myself on this occasion with such general statements as may tend to give a correct idea of what it is that I believe or have done. Even this would not have been necessary if those who assail me had but done me the justice themselves to have published anything I have said or written on the subject. But hitherto I have been able to reach the public only through publications of very limited circulation; and the wildest and most erroneous notions have therefore been imbibed as to my belief, and the mischief has been increased by the recklessness with which those erroneous statements have been fabricated by those who could not know them to be true, but who could easily have ascertained them to be false.

"Thus one writer,* with a want of feeling not perhaps surprising, speaks of my 'consulting my dead wife' in making up my decisions. Another says, that it is 'rumored' that I have consulted spirit manifestations in regard to my decisions. Another, that my belief is 'at irreconcilable variance with all divine revelation,' and is 'fit for no other system than devil worship;' and still another, that 'it constitutes an abandonment of all self-control, and a surrender of the supremacy of reason, as informed and enlightened by the senses, to the most nonsensical jugglery.'

"All these statements are as wide as they can be of truth, and I might with some justice complain at being subjected to such grievous imputations, merely because I had made a decision which was unacceptable to a portion of the community.

"But it is not for the purpose of complaining that I sit down to write. I am aware that it is not so much me as it is the faith which I profess, which is the object of attack.

"It is 'the mighty theme, and not the inconsiderable advocate,' which offends. I am also aware why it is that so much error exists in the public mind on that subject; and my whole purpose is, so far as I am concerned, to correct that error; to state truly, as far as I can in this connection, what it is that I do believe, and generally the grounds on which my belief is founded, that all who take interest in the matter to read what I may say, may have the means of judging for themselves as to what I really do believe, rather than what others erroneously impute to me as a belief.

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* *Daily Chronicle,* of New London.

"I am sincerely grateful to my assailants for not imputing to me any unworthy or selfish motives, for conceding that as a private citizen I 'stand exempt from public criticism,' and that I am 'not a fool,' and for confining themselves to the mere imputation that I am laboring under a delusion. It is, therefore, to that point I shall confine myself in what I have now to say.

"It was in January, 1851, that my attention was first called to the subject of 'spiritual intercourse.' I was at the time withdrawn from general society. I was laboring under great depression of spirits. I was occupying all my leisure in reading on the subject of death and man's existence afterwards.

"I had in the course of my life read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was anxiously seeking to know if after death we should again meet with those whom we had loved here, and under what circumstances.

"I was invited by a friend to witness the 'Rochester knockings.' I complied, chiefly to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter and find out what it was. If it was a deception, or a delusion, I thought that I could detect it. For about four months I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomena in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on, on the subject, and especially all the professed 'exposures of the humbug.'

"I went from place to place, seeing different mediums, meeting with different parties of persons; often with persons whom I had never seen before, and sometimes where I was myself entirely unknown; sometimes in the dark and sometimes in the light; often with inveterate unbelievers, and more frequently with zealous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my scepticism, my captiousness, and my obdurate refusal to yield my belief.

"I saw around me some who yielded a ready faith on one or two sittings only; others again under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragible testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

"Thus far the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible, unknown agency; in other words, whether it was a deception, an imposition, or what it professed to be—the product of some unknown, unseen cause. To detail what I witnessed would far exceed the limits of this communication, for my records of it for those four months alone fill at least one hundred and thirty closely written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records, but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity, whatever the evidence. But these considerations grow out of this fact: first, that I have thus very many witnesses, whom I can invoke to establish the truth of my statements; and second, that if I have been deluded and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people, as are to be found anywhere among us.

"My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable mode of communing. Of course I was on the look-out for deception, and at first relied upon my senses and the conclusions which my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances: the mediums walking the length of a suite of parlors forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward, several times; being heard near the top of a mahogany door, above where the mediums could reach, and as if struck hard with a fist; being heard on the bottom of a car when travelling on a railroad, and on the floor and the table, when seated at lunch, at an eating-house, by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium and where she could not reach; sometimes on the table and immediately after on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration as well as hear the sounds; sometimes, when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table when no one touched it.

"After depending upon my senses as to these various phases of the phenomena, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things: first, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

"In the meantime another feature attracted my attention, and that was 'physical manifestations,' as they are termed. Thus, I have known a pine table with four legs lifted bodily up from the floor in the centre of a circle of six or eight persons, turned upside down and laid upon its top at our feet, then lifted up over our heads and put leaning against the back of the sofa on which we sat. I have known that same table to be lifted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place though its glass pendants rang again.

"I have seen the table tipped up with the lamp upon it so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner-bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the further end of the front parlor, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

"This is not a tithe—nay, not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me.

"At the same time I have heard from others, whose testimony would be credited in any human transaction, and which I could not permit myself to disregard, accounts of still more extraordinary transactions, for I have been by no means so much favored in this respect as some.

"While these things were going on there appeared in the newspapers various explanations and 'exposures of the humbug,' as they were termed. I read them with care, in the expectation of being assisted in my researches, and I could not but smile at once at the rashness and the futility of the explanations. For instance, while certain learned professors in Buffalo were congratulating themselves on having detected it in the toe and knee-joints, the manifestations in this city changed to ringing a bell placed under the table. They were like the solution lately given by a learned professor in England, who attributes the tipping of tables to a force in the hands which are laid upon it, overlooking the material fact that tables quite as frequently move when there is no hand upon them.

"What I have thus mentioned has happened in the presence of others as well as myself. I have not alluded to any of the things which have occurred to me when I have been alone, for as that would depend upon my testimony only, I have preferred not to subject my veracity to the rash and reckless contradictions of those who venture to denounce as an 'atrocious imposture' that of which they are profoundly ignorant, and which has been examined and is believed in by thousands and tens of thousands of their fellow-citizens, who are, to say the least, every whit as honest and as intelligent as they are; nor am I very anxious to submit my faith to the judgment of those who would have persecuted Galileo nigh unto death for discovering our planetary system, and have united in the cry of 'folly' at Fulton's steamboat, 'humbug' at Morse's telegraph, and 'insanity' at Gray's iron road.

"Having thus by a long series of patient inquiries satisfied myself on this point, my next inquiry was, Whence comes the intelligence there is behind it all? For that intelligence was a remarkable feature of the phenomena.

"Thus I have frequently known mental questions answered—that is, questions merely framed in the mind of the interrogator, and not revealed by him or known to others. Preparatory to meeting a circle I have sat down alone in my room and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I made them, without my even taking my memorandum out of my pocket, and when I knew that not a person present even knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken, too, as if I had uttered them. Purposes which I have privily entertained have been publicly revealed; and I have once and again been admonished that my every thought was known to and could be disclosed by the intelligence which was thus manifesting itself.

"I have heard the mediums use Greek, Latin, Spanish, and French words, when I knew they had no knowledge of any language but their own; and it is a fact that can be attested to by many, that often there has been speaking and writing in foreign languages and unknown tongues by those who were unacquainted with either.

"Still the question occurred, May not all this have been, by some mysterious operation, the mere reflex of the mind of some one present? The answer was that facts were communicated which were unknown then, but afterwards found to be true; like this, for instance: when I was absent last winter in Central America my friends in town heard of my whereabouts and of the state of my health seven times; and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West, my whereabouts and my condition were told to a medium in this city while I was travelling on the railroad between Cleveland and Toledo. So thoughts have been uttered on subjects not then in my mind, and utterly at variance with my own notions. This has often happened to me and to others so as fully to establish the fact that it was not our minds that gave birth to or effected the communication.

"Kindred to this are two well-authenticated cases of persons who can read the thoughts of others in their minds. One is an artist of this city, of high reputation; and the other the editor of a newspaper in a neighboring city. The latter wrote me that in company with three friends he had tried the experiment, and for over forty successive attempts found he could read the secret thoughts of his companions as soon as they were formed, and without their being uttered. So, too, there is the instance of two persons, one of them also resident in this city, who can give a faithful delineation of the character, and even the prevailing mood of mind of any person, however unknown to them, upon whom they fix their attention.

"These are not apocryphal cases; the parties are at hand, and in our very midst, and any person that pleases may make the investigation, as I have, and satisfy himself.

"But all this, and much, very much more of a cognate nature, went to show me that there was a high order of intelligence involved in this new phenomenon — an intelligence outside of, and beyond, mere mortal agency; for there was no other hypothesis which I could devise or hear of, that could at all explain that, whose reality is established by the testimony of tens of thousands, and can easily be ascertained by any one who will take the trouble to inquire.

"If these two points were established — and there are now in these United States hundreds of thousands of sentient beings who have investigated and believe they are — then came this important question, *cui bono* — to what end is it all? For what purpose? With what object?

"To that inquiry I have directed my earnest attention, devoting to the task, for over two years, all the leisure I could command, and increasing that leisure as far as I could by withdrawing myself from all my former recreations. I have gone from circle to circle, from medium to medium, seeking knowledge on the subject wherever I could obtain it, either from books or from observation, and bringing to bear upon it whatever of intelligence I have been gifted with by nature, sharpened and improved by over thirty years' practice at the bar, in the legislature, and on the bench.

"I found there were very many ways in which this unseen intelligence communed with us, besides the rappings and table tippings, and that through those other modes there came very many communications distinguished for their eloquence, their high order of intellect, and their pure and lofty moral tone. At the same time I discovered many inconsistencies and contradictions that were calculated to mislead; I saw many puerile and some very absurd statements, and many that were admirably calculated to make man better and happier, and I set to work to see if I could not, out of this chaos, gather something that might be valuable.

"I was satisfied that something more was intended than the gratification of an idle curiosity; something more than pandering to a diseased appetite for the marvellous; something more than the promulgation of oracular platitudes; something more than upsetting material objects to the admiration of the wonder-lover; something more than telling the age of the living or the dead, etc.

"For that something I have industriously searched. I thought that was wiser than to condemn without investigation, and denounce without knowledge. What I have discovered in that regard I have intended to give to the world, that all may judge for themselves whether there is anything in it worthy the attention of intelligent beings. It would have been done ere this if my leisure would have allowed me time to prepare my manuscript for the press. Now I expect that my book will be published by the first of September, and to that I refer, as I have already said, for particulars. . . . . . .

"I went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world. I say mainly, because there is another consideration which influences me; and that is the desire to extend to others a knowledge which I am conscious can not but make them happier and better.

"If those who doubt this could but spend a few days with me in my library, and witness the calls I have from strangers from all parts of the country; if they could but look over my portfolio, and read the letters which pour in upon me from all sections, and from persons whom I have never seen, and never may see, they would be able, from the evidence thus furnished of the good that has been done, to form some idea of what may yet be accomplished; and they would not wonder that I find a compensation for the obloquy that is so freely heaped upon me by the ignorant, in the grateful outpourings of hearts which have, by my means, been relieved. One of them says [and it is a fair specimen of the whole] 'you have acted the part of the good Samaritan, and poured oil into the wound of one like to die, and you will have rendered a death-bed, sooner or later, calm and hopeful, which might have been disturbed by doubts.'

"This, then, is the offence for which I am arraigned at the bar of the public with so unsparing a condemnation, declared unworthy of my high office, falsely accused of consulting aught else than the law of the land and my own reason in the judgments which I officially pronounce, and have had invoked against me 'the fires of Smithfield and the hangings of Salem.' From such a condemnation it is that I appeal to the calm, unbiased judgment of my countrymen, with a firm reliance upon its justice.

"J. W. EDMONDS.

"NEW YORK, *August* 1, 1853."

One result of Judge Edmonds's appearance in public as *defendant* against the reckless attacks of his adversaries, was a change of tone in the press, which, though strongly confirmatory of his triumphant position, is nevertheless characteristic of the truth of an old proverb which suggests a close alliance between the *bully* and the *coward.* The following extracts will suffice to justify this insinuation:

From the New York Courier.

"The letter from Judge Edmonds, published by us on Saturday, with regard to the so-called spiritual manifestations, coming as it did from an eminent jurist, a man remarkable for his clear common-sense in the practical affairs of life, and a gentleman of irreproachable character, arrested the attention of the community, and is regarded by many persons as one of the most remarkable documents of the day. Judge Edmonds has at least shown that he does not shrink from a full investigation of his case; and his error is, perhaps, upon the right side, under the circumstances. . . . .

"With regard to the extraordinary phenomena which Judge Edmonds testifies to, as having occurred in his presence, it is worthy of note that others far more incredible are testified to by other persons equally eminent with himself. We have the word of a gentleman of acknowledged high social and professional position, one whose bare word on any other subject we would receive without question, that he saw a man carried through the air for seventy feet at the height of three yards, although no one touched him or brought any mechanical power to bear on him. The story is entitled to exactly the same faith which is due to those of Judge Edmonds; no less, and no more."

The *Evening Mirror* remarks:

"John W. Edmonds, the Chief Justice of the Supreme Court for this District, is an able lawyer, an industrious judge, and a good citizen. For the last eight years, occupying without interruption the hightest judicial stations, whatever may be his faults, no one can justly accuse him of a lack of ability, industry, honesty, or fearlessness. No one can doubt his general saneness, or can believe for a moment that the ordinary operations of his mind are not as rapid, accurate, and reliable as ever. Both by the practitioners and suitors at his bar, he is recognized as the head, in fact and in merit, of the Supreme Court for this District."

After reviewing that portion of the letter in which Judge Edmonds records the experiences which led him to embrace the spiritual faith, the *Mirror* remarks:

> "Judge Edmonds, with characteristic energy, has not been silent on the subject of his recently-formed opinions. He has repeatedly published his experiences in some of the periodicals devoted to the new faith, and several of his articles were copied extensively by the daily press. Of course, these have furnished food for those editors who prowl about in search of a paragraph or a satire, and have afforded a target for many blunt but not inocuous arrows."

It may be unjust to hold the individual members of the press responsible for the tone assumed by the majority, but the organization of that mighty body in America no more admits of these nice distinctions than the case of Judge Edmonds, and the circumstances cited above, can be considered apart from the gigantic movement of which this distinguished jurist was but an integral part. Judge Edmonds himself defines the truth of this position when he says, "I am aware that it is not so much me as the faith which I profess, which is the object of attack. It is the mighty theme, and not the inconsiderable advocate, which offends."

It has been the general tone of the press, as a body — not the opinion of its individual members, hundreds of whom are devoted Spiritualists—which makes its insolent, profane, and persistent persecution of Spiritualism a subject of equal surprise and discredit.

In 1852, Judge Edmonds formed the acquaintance of Dr. Dexter, who with his two young daughters of the respective ages of nine and fourteen, had become developed, by sitting in a family circle, as excellent mediums. In company with Dr. and Mrs. Dexter, Mr. Owen G. Warren, the author of "Supernal Theology," and Mr. and Mrs. Sweet, the latter a medium of the highest intellectual nature, Judge Edmonds formed a circle the result of which was a series of communications, chiefly written through the hand of Dr. Dexter, or spoken by Mrs. Sweet and written down by the Judge in shorthand, which he gave to the world in September, 1853, under the title of "Spiritualism, by Judge Edmonds and Dr. Dexter."

A second volume, differing somewhat in character and style from the first, was published by Judge Edmonds and Dr. Dexter in the following year—namely, 1854. The changes manifest in this work are attributed by the Judge, in his preface, to the addition of Miss Laura Edmonds, and Miss Keyes, her cousin, to the circle of mediums, besides aid received from Mrs. A. T. Hall and Mrs. Helen Leeds, mediums of Boston. As these productions have been long and widely circulated amongst the American public, it is needless to make any other comment upon them than to record the profound impressions which their issue from such a distinguished source created, and to add the fact that the press and pulpit found in *garbled extracts* from their pages all the fresh food for ribaldry and insult which the literary and Christian spirit of these two potential leaders of public opinion could demand.

CHAPTER XI.

SPIRITUALISM IN NEW YORK CITY AND STATE—CONTINUED.

> "It is a faith sublime and pure,
> That ever round our head
> Are hovering on noiseless wing
> The spirits of the dead.
>
> "It is a beautiful belief,
> When ended our career
> That it will be our ministry
> To watch o'er others here."
>
> J. H. Perkins.

Character of the Phenomena—Statistics of Spiritualism in 1853–4–5—Mediums in New York—Speaking with new Tongues—Spirit Portraits—Floating in the Air—Mrs. Mettler—Correspondence—Mrs. Whitman and Senator Simmons—Rev. C. Hammond—The Ring Experiment in Washington.

Before proceeding with the historical course of Spiritualism in New York it would be well to review the character of the manifestations which had during five years only, grown out of the first simple raps that awakened the inhabitants of the humble "spirit house" at Hydesville to the conscious presence of disembodied human souls. By a reference to the admirable compendium of Spiritualism in 1853, as detailed by Judge Edmonds in his "appeal," given in the last chapter, the character and standing of the personages interested in the cause may be understood, together with the nature of the phenomena which was most operative at that time. It was roughly estimated by Mr. N. P. Willis, editor of the *Home Journal*—himself an interested investigator—that the number of Spiritualists in New York City could not be less than forty thousand; the magnetic circles held at this time about three hundred; in Brooklyn and Williamsburgh at least twice that number; whilst several thousand mediumistic persons, over twenty public test mediums, and at least a hundred clairvoyant and medical mediums could be found in and about the city through whom strangers could acquaint themselves with the phenomenal facts then transpiring. Besides the ordinary phases of rapping, the movement of conderable bodies, and the production of many varied and wonderful feats of power, spirits afforded the most striking proofs of supra-mundane intelligence.

Hundreds of mediums were astounding the world by speaking fluently in many tongues, of which they had no previous knowledge.

In New York, Miss Laura Edmonds conversed fluently, when under special influences of that kind, in Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several Indian dialects; her only branches of lingual education having been English and French. Miss Jenny Keyes was influenced to sing in Italian and Spanish. Mrs. Shepherd, Mrs. Gilbert Sweet, Miss Inman, Mrs. Tucker, Miss Susan Hoyt, A. D. Ruggles, and several others whose names we are not privileged to give, all residents of New York, spoke frequently, under influence, in Spanish, Danish, Italian, Hebrew, Greek, Malay, Chinese, and Indian.

Of Mr. Edward Fowler's writings in Oriental languages we have already spoken. They were often submitted to eminent scholars, amongst others to the learned Professor Bush, of New York, and pronounced to be pure Hebrew, Greek, Sanscrit, etc.; Mr. Fowler being, according to the testimony of his friends and family, utterly incapable of writing, speaking, or comprehending any of the languages in which these communications were given. On one occasion Professor Bush being present with Mr. Fowler and desirous to test the possibility of communicating in Hebrew through the raps, called the alphabet in that language, and received highly satisfactory answers which he afterwards translated, bearing testimony to the indisputable test character of the communication, and its purity and correctness of orthography. The value of the gift of tongues may be estimated from the recital of an incident that occurred in the experience of the late celebrated agricultural chemist, Professor Mapes, who vouched for the verity of the statement. A medium of great phenomenal powers—whose name we are forbidden to mention—was one day influenced to go into the streets in company with Mr. Henry Vail, a pupil of Professor Mapes, when she was accosted by a miserable-looking woman, who addressed her in a foreign language.

The medium, who was an uneducated person, was immediately controlled to answer the stranger intelligibly, and under an irresistible spirit influence, was led into a low quarter of the town, where she found fourteen Italians crowded together in one room, in a state of deplorable destitution and sickness, but unable, from their ignorance of the English language, to make their necessities known.

The medium conversed with them fluently, administered to their relief, and prescribed clairvoyantly and in their own language for the sick amongst them.

Governor Tallmadge, the Honorable J. M. Giddings, and many prominent New York Spiritualists, have testified to numerous cases of a similar nature, in which the same medium, besides performing wonderful cures through clairvoyant agency, conversed with poor strangers in the streets in various foreign languages, she being, from defective education scarcely mistress of her own.

The above incident will remind many New York Spiritualists of a person who for years was famous amongst them as one of the most remarkable mediums of the age, but whose name—on *her own solemn charge*—will find no record in these pages. We must here add that, actuated by different motives from the party above alluded to, and we regret to say, most commonly from the unworthy one of fear of public, opinion thousands of the most striking proofs of spiritual communion are suppressed, because the parties concerned refuse their names or other tokens of authenticity absolutely indispensable to the plan of this work.

Amongst other varieties of phenomena was the production of magnetized water, by which many sick persons were cured, and the changing of the color of the water whilst enclosed in tightly-corked and sealed bottles. The following extract is a specimen of the latter phenomena:

> "MR. S. B. BRITAIN: *Dear Sir*,—The cause of Spiritualism in this vicinity is moving forward, regardless of the opposition which it meets on various hands, though mostly from the Church. We have all kinds of manifestations, such as are common in the East with you; but the newest are *the spirit lights and the coloring of water*. The lights are seen by all present in different parts of the room. But lately the medium was directed to take a bottle and fill it half full of water, and cork the same tightly, when the spirits promised to appear in it. This has been done, and the light appeared so bright that objects in the room could be distinctly seen. The bottle was passed around the circle, and all saw and handled it.
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> "The water is placed in a bottle and left on a table from five to fifteen minutes, when it is changed to any color desired. These things are being constantly witnessed in this vicinity. I saw them myself last evening in a crowded circle. They can be attested by hundreds. Water was changed to various colors; and when a sceptical lady present requested that it

be colored red, it was instantly done, and afterwards, by request, it was turned to a pale yellow. The orthodox folks have called it 'humbug,' 'collusion,' 'magnetism,' and various other things, till they are headed in them all, and now they cry, lastly, that it is 'the *devil.*'

"We have all kinds of media here, but these last manifestations are produced through a gentleman who is quite unlearned. He has submitted to the most rigid examination, and the people are satisfied that he is not in possession of any art by which to produce these things.

"Yours for philosophical truth,

"E. P. WILSON.

"FARMINGTON, Fulton County, Illinois."

About this time the papers began to circulate tidings of the most astounding phenomena occurring in Athens County, Ohio, in the family of Mr. Koons, who had built a "spirit room" in the woods to facilitate the performances of "the invisibles."

Without anticipating details which belong to a separate notice, it may be mentioned that the spirits commenced, through the mediumship of the Koons family, to perform upon many instruments in concert, and through a speaking trumpet actually dictated a small volume of communications, and drew diagrams of the spheres and other remarkable details of the unknown country which they claimed to inhabit.

In Columbus, Ohio, Messrs. George Walocutt and Rogers—the medium who was instrumental in the conversion of Leo Miller — were convincing sceptics by hundreds through their astounding gifts of spirit painting, reproducing faithful portraitures of deceased persons wholly unknown to them, and often sending them to strangers at distant places under spirit direction.

To increase the marvel of these productions, they were mostly drawn either in darkened apartments, or when the mediums were blindfolded and surrounded by crowds of carping sceptics. In Springfield and Boston, Massachusetts, D. D. Home — afterwards renowned for his extraordinary mediumistic gifts throughout the courts of Europe — Henry C. Gordon, George Redman, and Rollin Squire, were all developed for physical manifestations of the most wonderful character.

These young men were frequently lifted up in the air and floated over several feet of ground in the presence of hundreds of witnesses.

Notices of these performances were freely circulated in the secular as well as the spiritual press, and because from such a source the statements are never in danger of erring on the side of credulity, we select the following from the New York *Dispatch:*

"'SUPER-MUNDANE,' WITH A VENGEANCE — 'MEDIUM FLOATED IN THE AIR.'

"Mr. Henry Gordon, a well-known medium for spiritual manifestations, being at a circle in this city one evening last week, was repeatedly raised from his seat and carried through the room, without any visible power touching him. The room was partially darkened, and the members of the circle could distinctly see him floating, with his lower extremities some two or three feet from the floor and some fifteen or twenty feet from the nearest person to him. The idea of any mechanical contrivance in this case is out of the question, as the circle was gotten up extemporaneously by persons too intelligent to deceive themselves and too honest to deceive others; and the occurrences took place at a house where Mr. Gordon was an invited guest only for the evening. Full particulars of the affair were related by eye-witnesses, at the spiritual conference in Bond street, on Tuesday evening last. Our friend Dr. Hallock was one of the party who witnessed this phenomenon, and perhaps may be induced to write out a more detailed account of it.

"The same event took place with Mr. Gordon in this city some two years ago, of which an account was published."

In Buffalo, the most intense excitement was prevailing on the subject of the manifestations. Besides a number of mediums for the ordinary phases of spirit telegraphy, Miss Brooks, a young and interesting girl of a highly-respectable family, became developed for the production of spirit music, which was performed in her presence in the most masterly and brilliant manner by an invisible piano-forte player, whose magnificent symphonies were produced when the instrument was turned with the keys to the wall, whilst one hand of the medium rested lightly on the cover and the other was held by a member of the circle.

Hundreds of healing mediums were also exercising their beneficent gifts at this time. Amongst many who have since acquired a wide and deserved renown, none was more instrumental for the working of "miraculous" cures than Mrs. Mettler, of Hartford, Connecticut. The suffering and afflicted crowded her rooms from morning till night, whilst the records of the cures she performed under the avowed influence of spirits would fill a volume. The four daughters of Governor Tallmadge, of Wisconsin, became mediums, and by their influence and the exercise of their admirable gifts of seership, trance, musical improvisation, writing, and tongues, created an immense sensation in the fashionable circles in which they moved.

Reports from the West and California were far more startling and abundant even than those at the East, and no day passed in which the spiritual journals were not filled with narratives of the marvels that were transpiring on every part of the continent.

The following extract, from the "Telegraph Papers" of 1853, is taken from the notes of the distinguished writer and tourist James Sargent, Esq., of Boston:

> "Mr. Sargent's route lay principally through tracts of country most remote from the influences of civilization. He was for a portion of the time surrounded almost exclusively by an Indian population in a state but little removed from barbarism. It need hardly be added that no vestige of literature, even to the establishment of a district post for the benefit of travellers, had ever penetrated these wilds. No means for the dissemination of information existed, yet Mr. Sargent found that *the rappings and all the other Spiritual manifestations were of common occurrence.*
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> "It was not by any means unusual, on entering a log cabin, to find the good, simple people seated round the rude table upon which raps were being made, and replying in the usual mode, to questions put by the auditory. There were to be found, moreover, both writing, talking, and seeing media, and these in considerable numbers.
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> "The villagers themselves appeared to be in total ignorance of the nature and character of the phenomena; only replying, when questioned, that they 'did not understand it; didn't know but that it might be the devil,' etc.
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> "These sylvan rappings first occurred, it appears, when a number of people were sitting together in conversation, and created no small consternation.
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> "Soon tables and chairs were moved, tipped over, and lifted, and many other Puck-like gambols performed. The idea that these wonders originated in some superhuman intelligence, seems to have occurred to these unsophisticated beings *naturally*, and without any kind of prompting or suggestion from persons already acquainted with the demonstrations; and having arrived at this conclusion, and ascertained that the rappings could *reply* to them, they no longer hesitated to enter into conversation with them."

Amongst records of incidental phenomena poured into the editorial sanctums of the New York spiritual journalists, the author selects, from over *five thousand* similar paragraphs, a few that have been thoroughly well attested, as specimen signs of the times. The letter from which the following extract is taken was written for the *Spiritual Telegraph* by a thoroughly reliable correspondent.

"Mr. Vinson Stockwell, in Thomson, Geauga County, Ohio, has in his family a little girl about twelve years old, who became first a rapping, then a writing, and lastly a clairvoyant medium.

"She describes the nature of disease, tells the symptoms and feelings of the patient, prescribes for the same, and has performed wonderful cures. One case is as follows: A little girl nine years old had been under the care of four very eminent medical gentlemen nearly two years, and during that time over one hundred pieces of bone had been taken from her limbs. The physicians finally gave her up as incurable, at which time she could only be moved from one bed to another on pillows. She is now entirely cured by a prescription made by spirits through this medium.

"Another was a case of deafness of four years' standing. The patient is a lady, a neighbor of mine, and I knew her to be so deaf that it was with much difficulty that she could be made to understand by loudly speaking in her ear. This case, too, had baffled the skill of several physicians. She was entirely healed by spiritual agency through this medium.

"Another astonishing fact is as follows: Mr. Stockwell, father of the medium, left here for California; afterwards his family had news of him by spiritual agency almost daily, stating his whereabouts, and many little incidents occurring in his journey, which statements were found to correspond exactly with his letters afterward received. But the most astonishing fact of all was, that after being absent about one year, and the family not hearing from him for some time, they sat for spiritual communications, and to their surprise the spirit informed them that Mr. Stockwell was on his way home. This information was quite unlooked for, as Mr. Stockwell was not expected home until the year following. The question was asked, 'Is he on the water?' *Answer*, 'No he is on the Isthmus.' The spirit stated at the same time on what day of the month he would be at home; and, strange as it may appear, he arrived on the very day foretold,and stated that he was on the Isthmus at the time stated in the communication.

The *Hartford Times*, Connecticut, publishes in March, 1853, the account of a *seance* which one of its regular correspondents held with Mr. D. D. Home. After relating at length the extraordinary feats of marvel performed through tables, bell-ringing, playing on various instruments, and moving about of heavy pieces of furniture, etc., the writer goes on to relate an incident of such an interesting character that we quote the description entire, only premising that the editor vouches for the full faith and reliability of his correspondent's statements:

"Later in the evening, when the company were preparing to retire, and after some of the party had gone from the room, the spirits requested us to wait; and those that remained were permitted to see the most remarkable part of that evening's proceedings. The gas-light had been turned down, but sufficient light remained in the room to render ourselves, and most objects, quite visible, and the hands of the party, which rested on the table, could be distinctly seen. The spirits asked:

"'How many hands are there on the table?' There were six of us in the party, and the answer, after counting, was 'twelve.'

"*Reply*—'There are *thirteen*.'

"And there, sure enough, on that side of the table which was vacant, and opposite to the medium, appeared a *thirteenth* hand! It faded as we gazed, but presently up it came again—*a hand and an arm*, gleaming and apparently self-luminous; and it slowly moved onward toward the centre of the table! To make sure that we were not deceived or laboring under a hallucination, we. counted our own hands, which were all resting in sight upon the table. There it was, however, an arm and a hand, the arm extending back to the elbow, and there fading into imperceptibility. We all saw it, and all spoke of it, to assure each other of the reality of the thing. It had the color and appearance of *silver*, but with this difference—it seemed to be, to a certain extent, self-luminous; it emitted a faint but perceptible *light*. Presently it vanished, but we were soon permitted to see not only the same thing again, but *the process of its formation*. It began at the *elbow*, and formed rapidly and steadily, until the arm and hand again rested on the table before us. It was so plainly seen that I readily observed it to be a *left* hand. I inquired:

"'Can you *write* with that hand, in plain sight?'

"*Answer* (by raps)—'Perhaps.'

"A sheet of paper and a pencil were placed in the centre of the table, the hand receded meanwhile from view. In a moment it came up again [always appearing from the vacant side of the table] and slowly moved forward to the paper, which it grasped and drew back to the edge, and there shook and rattled it for some moments, but failed to write anything legible. It then disappeared, and the next moment the bell was taken from beneath the table, carried from the circle some six feet toward the centre of the room, and there rung by invisible means, and so distinctly that persons in another room, beyond an intervening wall or passage-way, plainly heard it.

"Presently it was brought back and dropped upon the table—and this while each of us sat quietly, without moving. The hand again appeared, was seen to take the bell from the table and place it in the hands, first of one, and then of another of the party. At length it was placed in mine; but, slipping my hand over the bell, I grasped the hand that held it, desiring some more tangible knowledge of its character than that afforded by sight. It was a real hand—it had knuckles, fingers, and finger-nails; and what was yet more curious [if possible], it was soft and warm, feeling much like the hand of an infant, in every respect but that of size. But the most singular part of this [to me] strange occurrence is yet to be told—the hand melted in my grasp! dissolved, dissipated, became annihilated, so far as the sense of feeling extended. It subsequently reappeared on the table and again vanished, after a statement [by the raps] to the effect that this hand had been produced by a near relative of some of those in the circle, who had been in the interior life a number of years. This question was then spelled out:

"'Would you like to see the hand of a colored person?'

"In a moment more there appeared a rather dull-looking *gray* hand, somewhat shadowy, and not quite so clearly defined as the first, but it was unmistakably there, and its gray hue could be clearly seen.

"But this account grows lengthy, and must close. Occurrences yet more astounding than any here related remain untold. Perhaps in another chapter I may give some of them, and also a glance at one theory concerning the philosophy of the production of these startling realities. FACT.

"HARTFORD, *March* 18, 1853."

"SPIRITS IN CALIFORNIA—1852.

"Jesse Hutchinson writes from California that the spirit rappings are quite prevalent in the land of gold. There are now said to be some twenty good mediums in San Francisco. They have seized upon the editors and conductors of the public press. The *Herald* is now the only sheet as yet unblest by their presence. One of the editors of the *Alta* has become a medium; also the principal editor of the *Whig*, and one of the editors of the *Placer Times* is an enthusiastic believer and medium." *Spiritual Telegraph.*

In a very interesting article written by Hon. Horace Greeley for *Putnam's Monthly Magazine* the talented author gives several striking narratives of the spiritual experiences of some of his friends, together with his own keenly acute though non-committal comments thereon.

Amongst others, the following recital, though it has frequently been republished, will not be out of place, as illustrative of the character of early phenomenal facts, vouched for on the authority of Mrs. S. Helen Whitman the celebrated poetess of Rhode Island.

The narrative is given in part of a letter addressed by Mrs. Whitman to Mr. Greeley, who introduces it with strong affirmations of the unimpeachable character of the testimony he cites, also with the following postscript added to his letter in *Putnam's Magazine:*

"P. S.—Since the foregoing was in type, the writer has received the following letter from Mrs. Sarah H. Whitman, of Providence, R. I., in reply to one of inquiry from him as to her own experiences in Spiritualism, and especially with regard to a remarkable experience currently reported as having occurred to Hon. James F. Simmons, late U. S. Senator from Rhode Island, and widely known as one of the keenest and clearest of observers, most unlikely to be the dupe of mystery or the slave of hallucination.'

"The most material portion is as follows:

"'DEAR SIR,—I have had no conversation with Mr. Simmons on the subject of your note until to-day. I took an early opportunity of acquainting him with the contents, and this morning he called on me to say that he was perfectly willing to impart to you the particulars of his experience in relation to the mysterious writing *performed under his very eyes in broad daylight, by an invisible agent.* In the fall of 1850 several messages were telegraphed to Mrs. Simmons through the electric sounds, purporting to come from her step-son, James D. Simmons, who died some weeks before in California.

"'The messages were calculated to stimulate curiosity and lead to an attentive observation of the phenomena. Mrs. S. having heard that messages in the handwriting of deceased persons were sometimes written through the same medium, asked if her son would give her this evidence. She was informed — through the sounds — that the attempt should be made, and was directed to place a slip of paper in a certain drawer at the house of the medium, and to lay beside it her own pencil, which had been given her by the deceased. Weeks passed on, and although frequent inquiries were made, no writing was found on this paper.

"'Mrs. Simmons happening to call at the house one day, accompanied by her husband, made the usual inquiry, and received the usual answer.

"'The drawer had been opened not two hours before, and nothing was seen in it but the pencil lying on the blank paper. At the suggestion of Mrs. S., however, another investigation was made, and on the paper was found a few pencilled lines, resembling the handwriting of the deceased, but not so closely as to satisfy the mother's doubts. Mrs. Simmons handed the paper to her husband. He thought there was a slight resemblance, but should probably not have remarked it had the writing been casually presented to him. Had the signature been given him he should at once have decided on the resemblance. He proposed, if the spirit of his son were indeed present — as alphabetical communications, received through the sounds, affirmed him to be—that he should, then and there, affix his signature to the suspicious document.

"'In order to facilitate the operation, Mr. S. placed the closed points of a pair of scissors in the hands of the medium, and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble, and it was with difficulty she could retain her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still. It then began slowly to move. Mr. S. saw traced beneath his eyes the words JAMES D. SIMMONS. The letters were distinctly and deliberately written, and the handwriting was a facsimile of his son's signature. But what Mr. S. regards as the most astonishing part of this seeming miracle is yet to be told.

"'Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the top of the pencil leaned to the right; he thought it was about to slip through the ring, but to his infinite astonishment he saw the point slide slowly back along the word Simmon's, till it rested over the letter *i*, where it deliberately imprinted a dot. This was a punctilio utterly unthought of by him; he had not noticed the omission, and was therefore entirely unprepared for the amendment. He suggested the experiment, and hitherto it had kept pace only with his will or desire; but how will those who deny the agency of disembodied spirits in these marvels, ascribing all to the unassisted powers of the human will or to the blind action of electricity—how will they dispose of this last significant and curious fact? The only peculiarity observable in the writing was that the lines seemed sometimes slightly broken, as if the pencil had been lifted and then set down again.

"'Another circumstance I am permitted to relate, which is not readily to be accounted for on any other theory than that of spiritual agency: Mr. S., who had received no particulars of his son's death until several months after his decease, intending to send for his remains, questioned the spirit as to the manner in which the body had been disposed of, and received a very minute and circumstantial account of the means which had been resorted to for its preservation, it being at the time embalmed.

"'Improbable as some of these statements seemed, they were, after an interval of four months, confirmed as literally true by a gentleman, then recently returned from California, who was with young Simmons at the period of his death. Intending soon to return to San Francisco, he called on Mr. Simmons to learn his wishes in relation to the final disposition of his son's remains.

"'I took down the particulars in writing by the permission of Mr. S., during his relation of the facts. I have many other narratives of a like character from persons of intelligence and veracity; but they could add nothing to the weight of that which I have just reported to you.'"

The following "test" of spiritual identity is inserted both on account of the ingenious method of representation employed by the spirits, and for the sake of Mr. Bartlett's valuable and well-accredited testimony.

TELEGRAPH PAPERS.

"Among the numerous investigators of the subject of spiritual philosophy is Mr. Bartlett, the well-known Mexican boundary commissioner. Mr. B. is a man thoroughly versed in science and natural philosophy, and is widely known, either personally or by reputation, throughout a large section of the United States.

"On the occasion of which I speak, Mr. Bartlett had gone, in company with ex-Senator Tallmadge, to the residence of Mrs. C. Laurie, of Washington, for the purpose of witnessing some of the manifestations. Mr. L.'s family are all mediums. Mr. B. was a stranger to the family, and was merely introduced by Governor Tallmadge as Mr. Bartlett, a friend of his. Soon the hand of Mr. L.'s daughter was moved to write the letters 'M. B.'

"No one present recognized the personage whose presence was thus indicated, and it was asked:

"'Were you a relative of this gentleman?' [Mr. Bartlett.]

"'No.'

"The hand of the medium was then made to draw the picture of a covered baggage or camp-wagon, drawn by a team of mules. To these objects were added, at a little distance, a large tree and the prostrate figure of a man, apparently dead, beneath it.

"'This,' said Mr. B., 'looks like a scene in Mexico. The wagon and the mules are just like those we used there. But I do not understand the man lying under the tree.'

"Hereupon Mrs. L., who is a very impressible medium, remarked:

"'I receive the impression that that man died a violent death; and further, that his Christian name was *Marcus*.'

"Soon after, she added:

"'He lost his life by some means in connection with that tree, and I think his body must be buried beneath it.

"At this juncture Mr. Bartlett was startled by the thorough recognition of the individual who was thus endeavoring to make himself known. He recollected him at once, as a man who had been attached to the boundary commission and whose name was *Marcus B.* This individual, in company with two others, had acquired a bad name among the members and *attachês* of the commission, and at length the three committed a high and daring crime, for which they were arrested and tried before a jury empanelled by Mr. Bartlett upon the spot, consisting of six Americans and six Mexicans, and the result was a condemnation to be hung upon the nearest tree. This sentence was promptly executed, and the three bodies were buried beneath the tree on which they had been hung!

"The invisible presence showed unmistakable evidence of satisfation at the recognition, and proceeded to say that he had come to ask Mr. B.'s pardon for his wrong deeds, adding that he did not impress Mrs. L. with his whole name, for the reason that he had a brother and a mother living in the State of ——, who did not know of his death or his journey through Mexico, and he did not wish to lacerate their feelings by any announcement which might spread from others.

"Mr. B. subsequently said that this statement was strictly true. He remembered the surname of the man who had thus unexpectedly and strangely come to him, and stated that his family were actually living in the remote State which had been designated by the spirit.

"No member of Mr. Laurie's family had ever heard of 'Marcus B.' or knew aught of his tragic death."

"NEW PHASE OF THE MANIFESTATIONS—SPIRITUAL TELEGRAPH, 1853.

"WAUKEGAN, *June* 7.

"DEAR BRITAIN,—Among numerous and remarkable facts occurring all over the land, furnishing incontestable proof of spiritual communion, the one I am going to relate may not be considered the least curious or interesting.

"A lady medium in this vicinity, Mrs. Seymour, when entranced, is in the habit of writing communications on her arms with the point of her finger—first on the left arm with the index finger of the right hand, and then *vice versa*. The writing is for some minutes illegible, but soon it begins to appear in raised letters that can be both seen and felt distinctly.

"At first these lines have a whitish appearance, but afterwards become a bright red, and can be as plainly seen and deciphered as chalk-marks on a wall. When examined by the sense of feeling, they impart the same unyielding impression to the finger as the ridges inflicted by the stroke of a whip, though the finger, in writing, is passed over the surface very lightly and rapidly. To the eye they look like a burn, or not unlike erysipelas. They remain thus distinct and legible for fifteen or twenty minutes, causing no pain or even unpleasant feeling, and then gradually fade away as they came, leaving the skin natural, smooth, and uncolored.

"The lady is also a speaking medium, and at the close of her address, in this manner, usually gives the name of the spirit who has been speaking, or answers questions by '*yes*' and '*no.*' Sometimes, however, she will write short communications, covering the whole arm from wrist to shoulder, in two or three lines, often commencing on one arm and finishing on the other. It is curious to witness the facility with which the arm is twisted to receive the successive lines. The philosophy and *rationale* of this is as puzzling to the sceptic — and I may say also to the believer — as many other wonders of this wonderful visitation to man.

"How the unseen operators manage to thus use the different portions of the living organism, the finger for a stile, the vital fluid as ink, and the living cuticle as parchment, it remains, perhaps, for Dodds, or the Devil, or some other aspirant for fame to account for, on the score of 'the involuntary powers of the mind,' or some such theory equally satisfactory and assininely luminous. W. B."

Since the publication of the above letter, written by an esteemed and reliable correspondent, many hundreds of persons have seen and borne witness to Mrs. Seymour's remarkable mediumship.

Several other mediums have recently been developed for the same phase of spirit-power, but as the above is the first public notice that appeared of this phenomenon it is deemed worthy of insertion here.

The following is an extract from the "notes of travel," written for the Boston *New Era* by the Rev. Charles Hammond, of Rochester, New York. This gentleman, it may be remembered, was one of the earliest investigators of Spiritualism through the mediumship of the Fox family. At the first few interviews which Mr. Hammond enjoyed with "the spirits" he became powerfully controlled as a personating, speaking, and trance medium. His physical system was violently exercised, and that contrary to his wish, or — in view of his ministerial capacity — to his sense of propriety.

In course of time, however, he became a writing medium and gave several interesting and voluminous works to the world, purporting to be communications dictated by spirits. He subsequently became a popular inspirational speaker, and it was in this mission that the observations were made, a few of which will be found as follows:

"NOTES OF TRAVEL.

"ROCHESTER, *July* 14, 1852.

"FRIEND BRITAIN, — Believing that the readers of the *Telegraph* would be gratified with a brief account of what I witnessed during my six weeks' tour to the West, I am induced to write to you, leaving you to judge and dispose of the matter as you may think proper. . . . . . .

"Along the entire path of my journey I found individuals of the highest respectability anxiously inquiring into the truth, and gladly receiving the light of spiritual communications. I made a short stay in Chautauque, where I found one rapping medium who received such instruction through my hand as resulted in developing her condition so as to become a writing medium. Several other persons were exercised very powerfully, even beyond their power of resistance. One young man took the pen without the least expectation that he could be moved, and in less than five minutes his hand began to shake, and shake more violently, as he offered resistance, then both hands, and afterwards his limbs, so that he could not sit or stand still, but began to dance to the astonishment of himself and friends. This exercise was continued for more than an hour, when he was released. He said it did not tire him in the least. . . . . . .

"From this county, I passed on to Cleveland, where I arrived on Sunday too late for the meeting of the Spiritualists. I, however, found a circle in the evening, far advanced in the philosophy of spiritual intercourse.

"During ten or twelve days, I had the pleasure of attending circles of Spiritualists every evening, beside visiting some forty or fifty families in the daytime. It is nearly impossible to describe the peculiar manifestations which I beheld, or the manner in which persons are exercised by spirits.

"The most remarkable are the speaking, pointing, and dancing mediums. The speaking mediums sometimes act and speak in a dialect wholly unintelligible to me, yet apparently well understood by those who are conversing. The circles being formed, mediums are instantly affected, as it were with a magnetic shock; their eyes become closed, and yet they act and move about the room with as much readiness as though they were conscious of everything about them. When the medium rises, however silent they may be, by a simple motion of the finger another is brought on the feet, and another, and so on, till the required number are unwillingly led into a circle, when the speaking commences, each alternately participating in the subject, under the control of spirits, who act upon the organs in such a manner as to force the utterance of words very readily and correctly. I have in my possession a very interesting dialogue which was repeated at the house of Mr. Kirkpatrick, in Ohio city. This dialogue was uttered in the Indian language, and was not at first understood until a translation was written out by my hand. The manner of its delivery was purely characteristic of the red man, and yet I had no idea of the subject until my hand involuntarily wrote it out. I also heard a French dialogue spoken by the same mediums, not one of whom understood the language. And however incredible it may seem, these mediums do not, as they inform me, become unconscious of the presence of the company, nor have they the power to sit down or do differently than they do. All that is done seems to be wholly mechanical, and the mediums may be regarded as the machinery, acted upon by an invisible power so as to induce manifestations of spirits, who control the voice, words, and gesticulation, and thus correctly identify themselves.

"The pointing mediums signify to each other by signs what is required, and their silent language is readily obeyed. I saw whole circles formed and placed in their proper order without a word being uttered.

"The dancing mediums are old and young, and of both sexes. Sometimes the dance is performed in a circle of three or four persons, but not always. The movements are very eccentric, yet often exceedingly graceful.

"There was a peculiar feature in this display of spirit-power which arrested my attention. No one who danced desired it, neither could they stop it. They sometimes made an effort [for they were conscious] to sit down or fall down, but they could not do either.

"A lady who had joined the Methodist Church in Cleveland, only two weeks previous, was thrown into a magnetic condition, and called for music, and after she had danced fifteen or twenty minutes was suddenly released and returned home.

"I saw several exhibitions of dancing during my stay in Cleveland, and I have reason to believe that such exercises may be necessary to prepare persons for mediumship. . . .

"Accompanied by Dr. A. Underhill and Mr. H. Camp, I visited Akron. We were cordially received, and met a large circle, convened on short notice at a private house.

"The most remarkable feature of spirit manifestations which I witnessed in Akron was the exercises of Miss R. and a daughter of Mr. Bangs, who had scarcely reached her teens, both of whom were unacquainted with music, yet acted upon by spirits in a way to play the most exquisite tunes upon the piano. I heard a great many pieces, difficult and plain, performed by both in a style that would do credit to the learned in musical science.

"My time being limited I pushed on to Adrian. Here I gave a public lecture, at the request of the Spiritualists, in the evening, and have only to regret that the largest hall in the place was too small for the congregation.

"There are several good mediums in Adrian, and I found them progressing. . . . From Adrian I proceeded to Rome. Here I met a circle at the house of Rev. Robert Wooden. Some four or five mediums met me here, and the number was doubled in twenty-four hours. . . . .

"In Addison I spent two days. A circle was formed, and we enjoyed a very pleasant season.

"Indeed, throughout the State there is scarcely a neighborhood without mediums and friends of the truth.

"In Chicago I tarried two days, met with two or three circles, and delivered a public lecture, which was well attended. In Illinois and Indiana there has been some excitement during the past winter, and I learned that it was constantly increasing. Mr. Eddy, of Chicago, is erecting a hall to accommodate a large congregation. . . . . .

"I next proceeded to Waukegan, by invitation of the several members of the 'Excelsior Society.' Here I gave three public lectures on Spiritualism, and found a great many warm friends of the new philosophy. 'The Excelsiors' number among them the most talented and respectable portion of the city, and they have held meetings twice every Sunday during the past year.

"In the morning a lecture is delivered on such moral or philosophical subjects as the lecturer prefers, and in the afternoon a conference, in which all are permitted to speak who wish.

"On the 3d of July I reached home, and nothing occurred during the whole journey to lessen the conviction that a great reform is contemplated by the spirits among the inhabitants of earth. I saw enough to satisfy me that no human power is competent to arrest or over throw the work of progress.

"Yours, truly,

"C. HAMMOND."

The circumstances detailed in the following letter are inserted as illustrative of an immense array of facts of a similar character, which were occurring in the experience of the clergy shortly after the first manifestations at Roches ter.

It answers the captious inquiry of those who marvel why the "elect and appointed ministers of God" were not favored with the out-pouring of the spirit in the same ratio as laymen. The truth is that hundreds of these reverend pastors of souls *were called* with the same urgency as the one in question, but unlike the Rev. S. B. Britain, R. P. Ambler, William Fishbough, Thomas Benning, and many others [now prominent as spiritual speakers] but few of the reverend body have had the courage or honesty to acknowledge fearlessly the source of their inspiration, or the supra-mundane nature of the power that attempted to deal with them. To "quench the spirit," and, "despise prophecyings," has hitherto been the approved clerical method in treating Spiritualism; hence it is that we select from many cases [some recorded in print, but still more, carefully suppressed, though known to and witnessed by the author] the opinions with which one honest though not very enlightened minister of the gospel viewed the approaches of the spirit in tangible demonstrations.

SPIRITUAL TELEGRAPH, NEW YORK.—A CLERICAL MEDIUM.

"It appears that the Rev. B. S. Hobbs, of Webster, New York, a clergyman of the Universalist denomination, has of late been controlled by spirits in a forcible and irresistible manner. His own account of his experience recently appeared in the *Christian Ambassador* of this city, and has since been copied into the secular journals. We subjoin the concluding portion of his letter:

"'By the request of the friends here I assumed the pastoral duties of this society, and I continued my labors for a period of nearly six months. I had then nearly came to the conclusion that the days of trial were past, and a better and *brighter* future would soon be mine. But the cherished hope was vain. In a moment when I least expected it, the bolt again fell, and I was crushed, in great sorrow, humiliation and anguish, to the dust.

"'It is proper here to say that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I again was compelled to speak in a manner that, as before, led me to think it spiritual, and others to think me strangely diseased, if not partially insane. Before, when these more than dreadful trials were mine, the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my *efforts* to prevent it, to exhibit the character of the speaking medium in full, by addressing an audience on two different occasions, and going through the strangest ordeals common to the Spiritualism of the present age.

"'Nor did it end here; nor is it my duty now to say; the end is yet apparent. Soon my hand, as often before, was seized by the strange spirit-power and I was obliged to write its prophecies and sayings. This has continued for a few months past and the same work is yet going on, and from Sabbath to Sabbath I am acting, not as a Gospel minister, but as a spirit medium.'

"By this time the reader will inquire, 'Does not the writer believe in the fact of spirit intercourse?' The question shall be answered. I am unable to understand my strange experience in any other manner. It has from the first been my opinion that no derangement of mind could *possibly* do the work with which I have long been acquainted. But the ordeal has been so terrible that I have tried to account for it in some other way than it has ever claimed to originate. . . . . .

"I commend myself into the Father's hands, and to your Christian charity and brotherly love.

"B. S. HOBBS.

"WEBSTER, NEW YORK, *April* 27."

We shall conclude this chapter by a few extracts from the digest of correspondence received by the editors of the *Spiritual Telegraph*.

The cases selected are neither phenomenally strange, nor will our space allow us to insert more than about one per cent. of the number that one year alone could furnish; they are chosen simply for what their title signifies, namely: a "digest of correspondence," also as specimens of the progress of the movement; but above all, they are records, the entire authenticity of which the author is personally cognizant of.

"DIGEST OF CORRESPONDENCE.

"We have received a long communication from G. H. Baker, of Demming, Indiana, detailing some curious spiritual proceedings in that place. We have not room for the communication entire, but the leading facts which it details are, that the writer and others were on one occasion directed by the spirit to meet at a particular house and take a fiddler with them, and they were promised some demonstrations that would astonish them. The assembly having taken place, as soon as the fiddler commenced playing a number of persons became entranced, and commenced dancing in the most graceful manner, though several of them had been brought up Quakers and were entirely unused to that kind of exercise. A young girl of fifteen being also entranced was made to assume the position of moderator; and when some sceptical persons had for sport intruded themselves into the circle of dancers, she would seize them and lead them to the door.

"By mutual consent of the Spiritualists and Methodists a meeting was subsequently called with the understanding that the Methodist clergyman should preach a discourse against Spiritualism, and that Mr. D. Mong, a speaking medium who then happened to be in the place, should reply to him. The evening of the appointed meeting having arrived, the band of dancing mediums, some fifteen or twenty in number, were the first to enter the house. They commenced their gyratory operations to the no-small scandal of the Methodists, one of whom, being the moderator of the church, commanded them to take their seats.

"The only response he received was a blow upon the mouth, inflicted with the palm of the hand by the medium who was the moderator of the dancing circle, and the spirits insisted on taking their own time to finish the dance.

"A long discourse from the clergyman ensued, which was replied to by the spirit, through Mr. Mong; and during the proceedings a Methodist lady, the proprietor of the house where the meeting was holden, came under spiritual influence and bade adieu to the church; and an impression decidedly favorable to the spiritual cause appeared to be left upon the minds of the generality of the audience.

"Upon the question whether these spirits acted an orderly or disorderly part we have nothing to say; but if they were disorderly spirits, and those Methodist friends were really Christians, it does seem strange to us that they had not the power to rebuke them and cast them out—a power which, in the olden times, was considered as one of the necessary marks of true Christian discipleship. [See Mark xvi: 17.—*Ed. Telegraph.*]

"The editor of the Piedmont *Whig*, published at Warrenton, Virginia, who is not a convert to Spiritualism, says, in answer to the cry that the manifestations are all a juggle and humbug:

"'Here are many thousands of 'mediums,' many of them children four or five years old, exhibiting these things daily and nightly in the presence of hundreds of thousands of spectators, many of whom are shrewd, intelligent sceptics. Supposing the thing to be a trick, all these mediums, men, women, and children, must be respectively provided with a set of juggling apparatus of the most delicate and complicated character, sufficient to produce results which have all the outward appearance of miracles, but which must nevertheless be so easily managed and understood that a child can operate with it, and yet be so carefully and artfully concealed that thousands of eager, prying eyes cannot find it out. All these thousands of juggling machines in operation, and controlled often by young children, for four or five years, in the presence of hundreds of thousands of spectators, and not one solitary case of detection occurring in all that time! We cannot believe it. It seems to us as great an absurdity as the wildest theories of those who believe in the spirits. And if the thing is not a contrivance—a trick of the mediums—what is it? That's just what we want to know.'

"SPIRITS AND MEDIUMS IN TROY.

"Mr. W. H Vosburgh, of West Troy, writes us concerning some interesting developments which are occurring in that place, the essential particulars of which we condense as follows, not having room for the communication in full: A brother of Mr. Vosburgh, a lad of some sixteen years, becomes possessed by the spirits, who use him for various purposes, and among others for the purpose of diagnosing disease and prescribing its remedies. If while he is under spirit-influence, a stranger enters the room who is in any way diseased, the spirit who controls and speaks through him will detect the disease instantly, without a word being spoken by any person in the form, and will proceed to describe it without failure, proving thus that he has access to a source of knowledge which is beyond the reach of ordinary physicians in the body. Through another medium the spirits are giving lectures upon a variety of high subjects pertaining to natural and spiritual philosophy. The medium's education embraces the knowledge of no language besides the English, and yet his hand has been used to write *different languages*, and further, *both hands have been used at the same time, one writing on one subject and the other on another*.' These latter facts afford a knotty question for sceptics to solve consistently with the denial of spirit presence and influence."—*Telegraph Papers.*

The following is an incident occurring in the mediumship of a very gifted and well-known family of the highest respectability in Washington:

SPIRITUALISM IN WASHINGTON.

"THE RING EXPERIMENT—A GREAT TEST—SPIRIT LIGHTS—NEW YORK SPIRITUAL TELEGRAPH [1853.]

"DEAR SIR,—On Sunday, January 8, the spirits manifested their presence and their power in the following beautiful manner. The phenomenon occurred at the residence of Mr. C. Laurie in broad daylight and in the presence of several persons, among whom was the writer:

"Mr. Laurie's daughter, under spirit-influence, was directed to go to the piano, and place thereon a heavy gold ring. Having done so, her hand was brought up and placed over the ring in such a position that the fingers pointed downward toward it at a distance of about four inches. Presently the ring began to rise. The medium's hand was then moved still higher, and the ring followed it, approaching within some two inches of the tips of the fingers. It then slowly fell down toward the piano; when, having fallen some six inches, it gradually rose to its former position. It soon fell again, in the same gradual manner, but this time to a greater distance, a foot or more. As it once more slowly rose, the medium was made to bend backward, her head being thrown back, while her hand was raised and carried over her head, until the fingers pointed downward to the floor. The ring followed the hand, describing an arc in its passage over the medium's head, and dropped down some six inches from the tips of the fingers behind her, where it hung suspended in air. After remaining in this position a few moments, it dropped nearly to the floor, so slowly and beautifully as to satisfy every one present that *physical magnetism* was not the agent employed in producing its movements. Then it gradually rose again some fourteen inches or more. In this manner it kept rising and falling for some time, as if to convince each beholder that a power outside of and beyond any physical law controlled its motions.

"The hand was next moved slowly back, followed by the ring, and as the medium's body slowly regained its upright position, her hand was carried toward the wall, to which it approached within about three inches. The ring then commenced striking against the wall with a clear, ringing sound, like that of a glass bell. The hand at no time touched the wall, nor came nearer to it than the distance above stated; but the ring would leave the tips of the fingers, dart against the wall, return, and then repeat the act. It then followed the hand while it came back to its first position over the piano, where it again went through with the motions of falling and rising.

"The above beautiful experiment was plainly seen by all in the room, and the circumstances were such as to exclude all possibility of deception, if the medium had been disposed to deceive. But the persons present were only those of her own family, and one other besides myself; and the character of Mr. Laurie and his family would forbid the idea of trickery, even had the circumstances been otherwise.

"On one evening subsequently, the ring experiment was again given, but not quite so perfectly. It rose, however, some feet from the table, and followed the medium's hand again over her head, dropping down from behind her as before. Among the spectators on the latter occasion was the Hon. Joshua R. Giddings. Mr. E. W. Capron and a Senate reporter were also witnesses of the sight.

"In remarking on the above experiment to Mr. Giddings, I observed that it was a most beautiful one. The medium, who was then in a trance, soon after wrote as follows:

"'Well may you say how beautiful is the communion of the spirits with those of the lower sphere! And far more beautiful it will be as the cause progresses. Joy, peace, and Heaven, — all, all, shall be yours, and all connected with you in this holy cause. Glory to God the Most High!

"'BEN. FRANKLIN.'

"The following 'clincher' of a test occurred, I think, on the same day; but I will not be positive as to the precise time. Mr. Laurie, while quietly seated by the fire, was suddenly impressed with the presence and the name of the Rev. Mr. Wardlaw, of Glasgow, Scotland. So strong was the impression that he was forced to speak the name, and say, 'I am here.' In a moment more, on coming to himself, Mr. Laurie recollected that he had not heard of Mr. Wardlaw's death, and so remarked to his family. [Mr. Wardlaw had been an intimate friend of his father, the late Rev. James Laurie, who was long and well known to the people of Washington, and who in early life lived in Scotland.]

"The next week's steamer brought the news of Mr. Wardlaw's death, which had occurred at a date shortly previous to that of the visitation received by Mr. Laurie. Although Mr. Wardlaw was an eminent divine, and well known in Scotland and in this country, no one was further from the thoughts of Mr. Laurie at that particular time than he was, and his death was not then known in this country.

"On Sunday afternoon, January 22d, the little daughter of Mr. Laurie [in the spheres] manifested herself to her parents in the form of a large, bright *star*, which appeared on the wall. It was seen by all the family, and was so luminous as to light the otherwise darkened room to a high degree. It appeared as large as a *saucer* at first, but gradually contracted until it finally disappeared. One of the most remarkable things connected with this manifestation was the outline of a tiny *human form* — resembling the figure of a little girl — which was distinctly seen inside of the radiant star. The *hue* of the star is described by those who saw it to have been apparently like that of the most brilliant colors of the rainbow combined. It was seen by all the family who were present, which fact proves that it was no psychological effect, but a positive presence of spiritual elements and forces, presented in this most beautiful form of manifestation. The curtains were lifted from the windows, and the sunlight allowed to stream into the room and upon the wall where the star was fixed, but the latter still remained, and its "super-solar blaze" paled the ineffectual fires of the god of day. At length, upon the mother's involuntary approach toward the vision with outstretched arms, in an instinctive desire to retain the presence of her child, it vanished altogether.

"Yours, B."

CHAPTER XII.

THE PHENOMENA OF SPIRITUALISM IN THE EASTERN STATES.

"So mightily grew the word of God and prevailed."

"And when they heard these sayings, they were full of wrath, and cried out saying, 'Great is Diana of the Ephesians.'"

Dr. Robert Hare, his Methods of Investigation, Conversion and Testimony — The American Scientific Association and its Aims — Distinguished Opponents — Rogers, Mahan, Elliott, Dodds, and Beecher —"Depravity of the Times" — Richmond and Britain's Controversy.

Amongst the distinguished savans who became interested in the cause of Spiritualism was Dr. Robert Hare, Professor of Chemistry in the Pennsylvania University, and a gentleman whose successful researches into the occult branches of science had procured a world-wide celebrity for his name.

He first became an investigator in 1853, when, to use his own words, he "felt called upon, as an act of duty to his fellow creatures, to bring whatever influence he possessed to the attempt to stem the tide of "popular madness," which in defiance of reason and science, was fast setting in favor of the *gross delusion* called Spiritualism."

In pursuance of this humanitary impulse, the venerable professor, noticing that the said delusion was running a particularly rampart course in the city of his residence — Philadelphia — and in answer to a scientific inquirer on the subject of electricty, published a scathing letter in which, on "*electrical grounds*, he propounded a theory calculated to destroy even to annihilation the whole phenomena of Spiritualism, ending by the emphatic declaration that he "entirely coincided with Farraday's theory of table-turning." Whether Spiritualism was not in itself based on "electrical grounds," or that it might suffer decapitation a thousand times, and yet cry "I still live," it boots not now to inquire. Certain it is that tables would continue to turn, floors to rap, and ponderable bodies to float in space, though Professor Farraday had demonstrated so clearly that it was not in their nature to do so; and what was yet more remarkable, these sort of performances would keep on increasing in power and number, even after the *American Farraday* had added his dictum to that of his English *confrêre* against the legality of these erratic physical proceedings.

To give all possible facility for outworking the Philadelphia professor's humane purpose of restoring bewitched humanity to its senses, the secular press throughout the country republished his letter with triumphant comments of their own; whilst two distinguished divines in New York, several in Boston, Philadelphia, Providence, Buffalo, and various cities of the West, actually made an electrical theory the subject of elaborate Sabbath-day discourses, and for the first time in the history of ecclesiasticism, religion joined issue with science in the pious attempts to prove either that we had no souls at all, or that they were more ignorant and powerless without their bodies than with them. Whilst the whole religious world were rejoicing over the destructive dictum of English and American science, combined in the persons of Farraday and Hare, a quiet under-current of influence was setting in an opposite direction, the result of which proved the glorification of Amer can Christendom to have been somewhat premature. The first action of this counter current will be better understood by the perusal of the following letter, the nature and authorship of which tells its own story:

> "SOUTHWICK, MASS., *November* 17, 1853.
>
> "PROF. HARE: *Dear Sir*,— I had the pleasure of a slight acquaintance with you something less than twenty years ago, when I exhibited telescopes in Philadelphia. You will, I trust, excuse the liberty I take in writing to you now. I have seen your letter in the Philadelphia *Inquirer* upon table moving. I never believed it was caused by electricity or galvanism, but is it not as likely to be these as muscular force? You agree with Professor Farraday that the table is moved by the hands that are on it. Now, I know as certainly as I can know anything, that this is not true in general, if it is in any instance. There is as much evidence that tables sometimes move without any person near them, as that they sometimes move with hands upon them. I cannot in this case doubt the evidence of my senses. I have seen tables move and heard tunes beat on them when no person was within several feet of them. This fact is proof positive that the force or power is not muscular. If any further evidence was necessary to set aside Professor Farraday's theory it is found in abundance in the great variety of other facts taking place through the country, such as musical instruments being played upon without any hands touching them, and a great variety of other heavy articles being moved without any visible cause. If tables never moved except when hands were on them, and if table turning constituted *all* instead of the least part of Spiritualism, the case would be different, but as they do move both with and without hands, it is plain that the true cause yet remains to be discovered.
>
> "I wish, sir, you had time and opportunity to witness some other phases of this matter which seem not to have fallen under your notice, and I think you would be satisfied that there is less 'hallucination' and 'self-deception' about it than you have imagined.
>
> "The *intelligence* connected with these movements yet remains to be accounted for.
>
> "If these things can be accounted for on scientific principles, would it not be a great acquisition to science to discover what those principles are? If, however, science cannot discover them, the public are deeply interested in knowing the fact.
>
> "No cause has yet been assigned that does not imply a greater absurdity than even to believe, as many do, that it is caused by spirits either good or bad, or both.
>
> "Yours, respectfully,
>
> "ASA HOLCOMBE."

This letter, which will be found in Professor Hare's elaborate work on "Spiritualism Scientifically Demonstrated," together with other inducements offered by personal friends of the professor's, at length resulted in his visit to a medium, then to another, and still others, until his investigations, stimulated by the fresh marvels that accumulated around him, put to flight all his *scientific* imaginings on the subject, and brought forth the gigantic array of testimony which was afterwards given to the world in the work on "Spiritualism," above alluded to, which was published in 1856.

To a mind like the professor's, imbued with all the principles of that materialistic system, which so many scientists determine *must* cover all mental as well as physical phenomena, the process of convertion was very slow—in fact, a battle in which the learned savant fought over every step of ground which the spirits gained. Besides testing the intelligence of the communicating power through an immense number of media, and in every conceivable form, Professor Hare invented all sorts of machinery through which he proposed to detect "tricky spirits." Even the description of these ingenious contrivances would fill a volume; we must therefore limit ourselves to a brief account which Mr. S. B. Britain published, of one of his "spirit traps," and an extract from the statement of the doctor himself, made to the New York Conference in 1854. Writing of Professor Hare's experiments with prepared machinery, Mr. Britain says:

"First, to satisfy himself that the movements were not the works of mortals, he took brass billiard balls, placed them on zinc plates, and placed the hands of the mediums on the balls, and to his very great astonishment the tables *moved.* He next arranged a table to slide backward and forward, to which attachments were made, causing a disc to revolve containing the alphabet, *hidden from the view of the mediums.* The letters were variously arranged, out of their regular consecutive order, and the spirit was required to place them consecutively, or in their regular places. And behold, it was done! Then followed intelligent sentences, which the medium could not see or know the import of till they were told him.

"Again he tried another capital test. The long end of a lever was placed on spiral scales with an index attached, and the weight marked; the medium's hand rested on the short end of the beam, where it was impossible to give pressure downward, but if pressed it would have a contrary effect, and raise the long end; and yet, most *astounding*, the weight was increased several pounds on the scale. These were all novel and very excellent contrivances, and will forever settle this question; and they should be published in every paper in the Union. Proceeding from *such an author*, all little quibblers will of course hide their puny heads forever."

NEW YORK CONFERENCE—SESSION OF SEPTEMBER, 1854.

"The conference assembled at the usual hour, with a pretty full attendance. After the business matters were disposed of, Mr. Partridge stated that as Professor Hare, of the Pennsylvania University, was present, it would, perhaps, be interesting to the assembly, if he would rehearse some of his wonderful experiences in regard to the evidences of spirit presence and power.

"Dr. Hare arose, went forward to the platform, and said, that 'perhaps there was nothing more astonishing in the history of science than that which was presented to the human mind in the fact that the presence of a frail boy or girl supplied the conditions for the exhibition of an invisible power, physical and intelligent, far transcending their normal capacities.' He said, that 'although all men had the power to witness these manifestations, yet there was, undoubtedly, something in the sphere or presence of a rigid sceptic, which interfered with the conditions, and stifled the outcoming of the phenomena.'

"In illustration of this, he stated that he once went into a room appropriated to *séances;* saw an ordinary dining table; examined it thoroughly, and could ascertain nothing unusual or extraordinary about it. A medium was present, and the table was repeatedly moved, without any apparently physical contact, and made to beat time to music.

"He then got upon the table, with his limbs hanging over the side, but without touching the floor, and it was raised repeatedly from the floor, with his superincumbent weight upon it, and made to beat time to a variety of tunes that were sung, the quavers and semi-quavers all being accurately touched off by it, all of which it was impossible for one in the form to accomplish.

"On a subsequent occasion, he took a gentleman — the editor of the *Daily Courier* — to the same place with him, when the phenomena were repeated, the table again beating time to the music with the gentleman upon it, and other equally extraordinary exhibitions of spirit-power. But afterward, he took a Professor of Dickenson College, who was a confirmed sceptic and opposer of the manifestations, to the same medium, and although the external conditions were apparently alike favorable, they failed to get the least manifestation of spirit-power. He told him to call again, and perhaps they would succeed better. After he was gone, the manifestations were produced as usual, and upon asking the spirits why they did not manifest in his presence, they said — 'Tell him we could not do so, because he was himself a *counter or antagonist medium*, and that his presence annulled the power of the medium.'

"Subsequently he came again, and brought with him another gentleman, Dr. Bird, who was favorable to Spiritualism, and they all sat down together for the manifestations. The medium was forthwith entranced, and took the hand of Dr. Bird, when the manifestata-were, as usual, produced. The favorable influence of Dr. Bird had evidently countervailed the opposing sphere of the Dickenson Professor. He believed that the spirits had told the truth, when they stated that the sphere of some persons, and especially sceptics, was counter to that of the medium, and destroyed the power of the spirits to operate. Inasmuch as there were degrees of mediumship, it was natural to suppose that they shaded off, until they presented in some persons, and especially sceptics, a positive and antipodal power, which balanced and overcame that of the spirit through the medium.

"A friend of his in Philadelphia had a boy who was an excellent medium. He was often alone with him in his lecture-room, and witnessed a number of most extraordinary test manifestations. On one occasion, the spirit of his brother came and communicated. Said that he had died of dropsy, in intense pain, which was occasioned by the water oozing through the skin. He had died sixty-four years ago. The doctor said he was now seventy-six years of age—had survived all his family, and no one living knew the circumstances of that brother's death but himself.

"On another occasion, a spirit came, moved the spirit-scope, without any physical contact whatever, and spelt out the name of C. H. Hare, and upon being asked who it was, he replied, 'Your cousin from New Brunswick.' This was, in fact, a second-cousin of his, with whom he had but little acquaintance while he resided on earth. He had a basket, filled with a number of small glass and metallic balls, and the spirits would, without any visible contact, throw these balls about the room until the basket was emptied, and then again collect them in the basket. The boy-medium never took any money for his time or the exercise of his mediumship. His father, upon request, consented to let him accompany him on his recent trip to attend the session of the 'American Association for the Advancement of Science,' at Montreal. One evening, on their way to Canada, they were having a *séance*, with the boy for a medium, at Dr. Gray's, of this city. After the usual exhibition of the spirit phenomena, the boy could not find his cap. They searched high and low, through the room and house for it, but without success. The spirits told him to go without his cap; but, not liking to be seen in the streets without it, another was procured for him. After they had gone about a hundred yards from the house, the cap fell upon the table, in the presence of those who remained.

"Next morning, while yet in their state-room on board the boat, they found the door locked, and the key missing. They searched for a long time unsuccessfully, when the spirits said it was in the bottom of the carpet-bag. But the key of the carpet-bag was also gone, when the spirits said it was at the bottom of the trunk, and on taking out the baggage they found it and then found the key of the door at the bottom of the carpet-bag.

"When they arrived at Montreal, and put up at their hotel, he hunted his baggage for his toilet-case, but could not find it. The spirits told him it was under the bolster of his bed. He raised the bolster and searched, but could not find it. He had his eye upon the boy all the time. The spirits told him to look again; and upon raising the bolster again, precisely where he had looked before, he found it. It was impossible, he said, that the boy could have done this, for he stood in the same place all the time, and could not have moved without his seeing him.

"The next evening they went to a large party, at the house of a lady, to hold a circle. They had packed the spirit-scope, balls, and other apparatus in the carpet-bag. There were many sceptics and disagreeable persons present; many counter-mediums, as he supposed. When they came to open the carpet-bag they could not find the key. They went to the table, but could not get any communications. They entered into another room with the boy, and the spirit spelled out, by means of raps, that he would get the key before he got home. Whilst he was riding along the streets of Montreal on his way home, the key came down upon his breast!

"On another occasion, while alone with the boy in their room, and after they had just locked up the balls, spirit-scope, shaving-case, etc., in his carpet-bag, the balls were in some inscrutable way, taken from the carpet-bag, and fell upon him in a shower. Then came the box, razor-strap, etc., all falling, apparently from above, on and around him.

"Upon entering his room one evening, he discovered his spirit-scope, which he had previously locked in his carpet-bag, hanging high upon the frame of the bar of his bedstead. It was so high that the boy could not reach it without procuring something to stand upon much higher than the bed. He then called the chambermaid and interrogated her in regard to it, but she replied that she could not account for it. While they were still together talking about it, the spirit-scope came down beside him on the floor. This, he said, could not have been performed by either the boy or the girl, because he *saw* that they did not do it.

"The doctor related many similar instances of the exhibition of spirit power which took place during his recent journey. He said that he had been engaged in scientific pursuits for upwards of half a century, and his accuracy and precision had never been questioned until he had become a Spiritualist, whilst his integrity as a man had never in his life been assailed until the Harvard Professors fulminated their report against that which he *knew* to be true, and which they did not know to be false."

These meagre details of simple facts by no means constitute the whole or even a tithe of the phenomena with which Professor Hare's experiences abound.

The high reputation of this gentleman for scientific attainment, his invincible love of truth and unimpeachable integrity, no less than the ingenuity which he displayed in his early investigations, and the keen acumen which he brought to bear upon all phenomena of a supra-mundane character, from the trifling facts above narrated to experiments involving the most serious consequences to fortune and reputation, made his accession to the cause of Spiritualism a subject of as much importance to its friends as it was the theme of bitter vituperation, insult, and calumny, from its opponents.

For instance, the Harvard Professors, of whom the learned doctor had long been an admired colleague and friend, denounced his "insane adherence to the gigantic humbug" with an insolence which our sense of decency forbids us to reprint; but the culminating point of insult which the venerable gentleman was doomed to experience, because he would persist in recording facts as he found them and defending the truth which he had proved, was dealt by the hands of the body with whom for many years he had been associated, and whom the commonest usages of civilization should have restrained from heaping affronts on the white hairs of him who had heretofore been their shining light and distinguished ornament.

The transaction to which we allude was the impertinent action of one of the members of the "American Scientific Association," sanctioned by the majority of that distinguished body, and subsequently endorsed by *all* of them in their proceedings. In the *Telegraph's* very mild yet significant account of the meeting, no details are given of the coarse and ungentlemanlike tone of the discussion which bullied Professor Hare into silence; still, as the subject of Spiritualism was not deemed a "proper one" for that grave and learned body to discuss, and the *Telegraph* clearly sets forth what, in the same session, *was found to be a proper subject for discussion*, we shall give the report verbatim, leaving the world to judge of the fitness of "the American Scientific Association" to *comprehend*, even if they were willing to discuss the sublime truths of Spiritualism.

TELEGRAPH PAPERS.

"THE AMERICAN SCIENTIFIC ASSOCIATION has just closed its annual session in this city [Washington, D. C.] The meetings were held in the lecture room of the Smithsonian Institute. Before the close of the session, Professor Hare, of Philadelphia, read to the convention an invitation, made on the part of the Spiritualists of Washington by a committee, to attend the lecture of Rev. T. L. Harris, on Spiritualism, on Saturday evening, April 29th. In the midst of the reading of this paper, Professor Henry entered the hall, and upon hearing the subject of 'Spiritualism' mentioned, he turned red in the face and interrupted Professor Hare by this inquiry: 'I would be glad to know, Mr. President, if *this* subject *is in order?* Professor Hare remarked, that whether the *subject* were in order or not, it was hardly in order to interrupt a member of the convention in that manner before he had finished reading his communication. Professor Henry replied that this was '*a dangerous subject* to be introduced into this convention;' that it had better be *let alone*, and he moved that it be laid upon the table. The invitation was finally laid upon the table.

"It would seem that a subject like this was one which would lie peculiarly within the domain of 'science.' But the 'American Association for the Promotion of Science' decided that it was either unworthy of their attention or dangerous for them to meddle with, and so they voted to put the invitation on the table.

"We cannot omit in this connection to mention that the 'American Association for the Promotion of Science' held a very learned, extended, grave, and profound discussion at the same session, *upon the cause why 'roosters' crow between twelve and one o'clock at night!* Several very ingenious explanations were, we believe, adduced to account for this remarkable phenomenon, which the 'American Association for the Promotion of Science' justly regarded as a question naturally challenging their most serious investigation, and to the task of accounting for which they resolved to bring to bear the combined force of their highest energies. It was finally decided by the association that the important fact that roosters crow at half-past twelve o'clock at night is to be only accounted for on the supposition — strongly sustained, however, by well-ascertained collateral facts in science — that at that particular hour *a wave of electricity* passes over the earth's surface, from north to south, which disturbs the fowls in their slumbers, and being naturally of a *crowing disposition* they all, on being thus wakened and aroused, with one accord set lustily at work a-crowing! We think the 'American Association for the Promotion of Science' have hit the mark at last. They deserve well of their country for having made the above important acquisition to the discoveries of science, and the members who were chiefly instrumental in bringing the subject up and arriving at the conclusion which was adopted should be voted a medallion by Congress. The obverse side of the medal might appropriately bear the image of a barn-yard cock in the attitude of crowing, with the inscription beneath, '*Eureka!*' while the reverse could with propriety represent a cluster of clucking old hens."

One thing was certain, Dr. Robert Hare had become a Spiritualist; and as a lecturer, writer, teacher, and investigator, the youngest soldier in the cause grew tired by his side.

His revered name and the long and brilliant siege which his tenacious opinions endured before he yielded full credence to the spiritual character of his besiegers; the insults which he meekly suffered for the cause of truth, and the rich legacy of spiritual experiences which he has left to the world, render his name a bulwark in "the Spiritual City" and his conversion a memorable era in the history of the cause.

The Rev. Adin Ballou, of the respected ministerial family of that name, had long professed his firm faith in the manifestations, and by writing and public lectures nobly sustained his opinions. The Rev. Allan Putnam, of Roxbury, Massachusetts, and the distinguished poet, scholar, divine, and orator, Rev. John Pierpont, of the same State, also entered the ranks, and performed valuable service for the faith, of which fuller notices will be found in the record of New England Spiritualism; indeed, the shining list of names, great in American annals, if not made prominent with the toy dignities called titles, were extending to a formidable length in every State of the Union.

And now once more let us inquire into the nature of the opposition that was brought to bear against Spiritualism, without, however, in a single instance retarding its progress, or winning back its converts from their faith.

Of the character of the itinerants professing to lecture against it, or give "public demonstrations of the modes in which the raps, etc., *were made*," Messrs. Grimes and Burr form a fair specimen. Trickery, collusion, and a set of dangerous manipulations with the joints, which every physiologist declared could not be continued for three months without developing diseases of the most ruinous character, with a plentiful mixture of libellous falsehoods and defamatory mis-statements, made up the stock in trade of this set of mountebanks.

Still a lower, and more unprincipled class were represented by one Anderson, a professed juggler, who, presuming on the interest which attached to the subject of Spiritualism, attempted to make capital out of it by advertising *immense sums* to be given by way of challenge to the Spiritualists, etc.

All who have ever had the patience to listen to or read the reports of this man's gasconading, will confess that Grimes and Burr were respectable, compared to him. Yet in despair at the lack of better weapons, there have not been wanting those who, when *out* of *the presence of Spiritualists*, and speaking with bated breath, would protest that "*Professor* [?] Anderson had explained all about the raps, and killed Spiritualism right out" Leaving all the small fry of this character to the ignominy which has long since swept over their names, let us glance briefly at the efforts of those whose position in society entitled the world to expect from them something at least worthy of their names.

To commence with those who assume to be the highest literary and scientific authorities on this subject, let us notice the work of Dr. C. C. Rogers, of Boston, who filled a volume with what he called, "The Philosophy of mysterious Agents, Human and Mundane." In strict accordance with the title of his work, Dr. Rogers has favored us with a treatise so eminently *mysterious* that the only comprehensible idea we can glean from it is, that though the manifestations do actually occur, nevertheless they are not the *work of spirits.*

Still, as somebody or something must be answerable for that power which had proceeded from the turning of a table to the turning upside down of an entire continent, the Doctor gravely enunciates a theory which lays the whole burden of the manifestations on the *cerebrum,* which is supposed *somehow* to act somewhat in the way described by one of Dr. Rogers's newspaper eulogists in a criticism on his work which reads as follows: "He said that he thought the revelations were not spiritual, but a cerebral automatic movement, depending for its development upon the idiosyncratic temperament of each individual, inspired through the spinal centres by a mundane process of electrized vitality acting upon every molecule of the system."

As this sentence includes a quotation from Dr. Rogers's book—in fact, claims to be a compendious definition of its meaning—it implies on the part of the writer a condition of lucidity to which few persons besides the Boston editor could arrive after attentively perusing the book. As an example of the effect produced by this *occult* work on less enlightened journalists, we quote a second criticism, which appeared in the columns of the *Cincinnati Commercial,* and which though obviously written in the spirit of satire, is not an inapt description of more learned stuff than that of Dr. Rogers's on the subject of the manifestations.

The extract reads as follows:

> ' The only true and legitimate manner of accounting for the taps is the physiological defect of the membraneous system. The obtuseness of the abdominal indicator causes the cartilaginous compressor to coagulate into the diaphragm, and depresses the duodenum into the flandango. Now, if the taps were caused by the vogation of the electricity from the extremities, the *tympanum* would also dissolve into spiritual sinctum, and the olfactory ossificator would ferment, and become identical with the pigmentum.
>
> "A friend of ours, who graduated with 'distinguished honors' at one of the Northern universities, says that he must dissent *in toto* from the idea that the 'depression of the duodenum into the flandango' could, by any possibility, cause the 'olfactory ossificator to ferment, and become identical with the pigmentum.' He says the thing cannot be done; and after quoting several learned authorities on the subject, winds up his argument by the remark, that:
>
> "'The vibratory motion communicated to the tunica albugenia by the parturition of the alveola process, effectually disintegrates the cerebellum, and predisposes the patient to preternatural distension of the auricular membraneous orifice; in which case, the rappings become painfully and distinctly audible!'
>
> "Now, whether this is, or is not so, we will not undertake to say, but will leave the whole matter in the hands of the learned savans, in the full confidence that little can be added to the above triumphant and incontrovertible exposition."

As if to compensate for the undue share which Dr. Rogers assigned to the cerebrum in turning the world upside down, Dr. Dodds, another learned philosopher, came to the rescue, with a theory of equal lucidity, which accounted for all the mischief, by the "automatic action of the cerebellum"; both gentlemen agreed that the nerve centres had something to do with it, but the particular way in which they acted, whether in conjunction with the cerebrum or the cerebellum, was precisely what constituted the cream of the *mystery*, and what neither of the learned doctors would or could explain.

Unfortunately for the success of the back-brain theory of Dr. Dodds, just as it was midway in its career, and seemed likely to divide the honors with the front-brain theory of Dr. Rogers, the cerebellum advocate himself became a convert to Spiritualism, and by aid of his accomplished daughter, Miss Jennie Dodds, a medium of fine oratorical capacity, carried into the fold of the spiritual church, a much larger number of converts than his "back-brain" theory had ever found readers.

Soon after the first issue of the *Spiritual Telegraph* in 1852, Dr. Richmond, of Ohio, a gentleman of profound learning and research, commenced a series of papers, which were published in the New York *Tribune*, antagonistic to the claims of Spiritualism.

At the suggestion of Mr. Greeley, chief editor of the *Tribune*, Dr. Richmond consented to engage in a friendly discussion with Mr. S. B. Britain, the arguments, *pro* and *con*, being published in the *Spiritual Telegraph*, and continuing to instruct and entertain a rapidly-increasing circle of readers for over seven months. The learning and ability displayed on both sides by these able disputants not only contributed vastly to the enlightenment of the public, but aided, to a great extent, the circulation of the *Spiritual Telegraph*, in which they were published.

To answer the increasing demand for these valuable articles, they were subsequently reprinted, in pamphlet form, and passed through many editions, every one of which was rapidly exhausted.

The arguments of Mr. Britain were, for the most part, based upon reasons derived from an immense array of pertinent facts; those of Dr. Richmond were chiefly attempts to make the facts fit his peculiar theories. According to these, the manifestations were the production of disease, hysteria, hallucination, excessive excitement, etc. Dr. Richmond brought an immense number of cases forward in illustration of his theories, and concluded a very interesting, though far-fetched *resume* of his arguments, by the following statement: "All intense, long-continued excitement, political, religious, or mental, will induce this state of mind. I pronounce it to be a diseased condition, and *all spirit manifestations* to be the work of spirits in the body."

Not in the spirit of retaliation, but in simple justice to the truths of history, and as a specimen of the kind of warfare through which Spiritualism has marched onward to its present triumphant position, we feel bound to reprint the criticism of the New York *Times* on the Richmond and Britain Discussion pamphlet, which the publishers had courteously forwarded to the office of that journal for review. The first notice which appeared in the New York *Times* was as follows—

"DISCUSSION OF THE FACTS AND PHILOSOPHY OF ANCIENT AND MODERN SPIRITUALISM; by S. B. BRITAIN and DR. B. W. RICHMOND. New York: Partridge and Britain:

"Appended to the fly-leaf of the copy of this work with which we were honored, was a printed notice from the publishers, drawing our attention especially to the book, and concluding with these words:

"'We are now rapidly extending our list of publications, and shall be pleased to send you, from time to time, the better class of our books, should we learn, from this experiment that you are disposed to treat them fairly.' We are very much obliged to Messrs. Partridge and Britain for their consideration; but could none of their spirits inform them (is not Mr. Britain himself a medium?) that we should certainly treat the present book most unfairly? For, of course, *treating it fairly* means praising the book, the medium, and the spirits.

Now, we can do neither; we have, on the contrary, very harsh things to say of all parties concerned, and the book into the bargain. Messrs. Partridge and Britain will not thank us for our opinion of the 'better class' of their publications, if the present work is to be considered a specimen. They must understand that we look upon the spirit-rapping question as a most detestable swindle; while we believe that many of the mediums are poor, deluded creatures, we are convinced that the projectors and promoters of the affair are knaves, as infamous as ever served out a life sentence in a State-prison.

"Of this particular work, which purports to be the record of a controversy between a believer and a sceptic, we can only say that, if it were not saved from our loathing by its stupidity, the evident collusion between the pretended disputants would disgust us. A more dishonest book has surely never been published in any country. We do not, after this judgment, expect to be favored with any more of Messrs. Partridge and Britain's publications."

On the publication of this audacious article, Mr. Britain addressed the editor of the *Times* in the following letter:

"*Editors of the Times:*

"GENTLEMEN,—My attention has been called to your notice of my recent discussion with Dr. Richmond, of Ohio, wherein I find a simple remark, which must serve to excuse what you might otherwise regard as an unnecessary obtrusion.

"It is not my purpose to controvert your opinions, nor to meddle with the question which involves the facts and philosophy of the present spiritual movement. Respecting the supposed delusion of the media, and the alleged knavery of the prominent Spiritualists, I have nothing whatever to say. Time and the succession of human events will determine whether their claims are well or ill founded.

"The single remark in your criticism, which gives me a claim to your indulgence, in the present instance, is the following:

"'Of this particular work, which purports to be the record of a controversy between a believer and a sceptic, we can only say, that if it were not saved from our loathing by its stupidity, the evident collusion between the pretended disputants would disgust us. A more dishonest book surely never appeared in any country.'

"As the above language charges the respective parties in the aforesaid discussion with manifest collusion and unmitigated dishonesty, I must be allowed to repel the charge, and to insist that the circumstances of the case are utterly irreconcilable with that assumption, in proof of which I submit the following brief statement of facts:

"First, The writer of this *never even heard of Dr. Richmond* until his articles against Spiritualism appeared in the daily papers. Moreover, it is impossible to disguise the fact that the Doctor's letters to the *Tribune* were extensively *copied* and widely *endorsed* by the secular press, as affording a complete refutation of the spiritual theory. At that time, no one doubted Dr. Richmond's disposition, and few, except Spiritualists, questioned his *ability* to demolish the whole fabric of spiritual philosophy.

"Second, The invitation to engage in a critical examination of the facts and philosophy of the manifestations emanated from Dr. Richmond himself, who insisted that he could account for all the phenomena on purely natural principles or physical laws.

"Third, Personally, Dr. Richmond, *even to this very hour*, is a stranger to me. I do not know that we were ever within five hundred miles of each other.

"Fourth, Our mutual correspondence has been limited to the published controversy, and the few brief-epistles necessary in the arrangement of preliminaries and the transaction of business.

"Such, gentlemen, are the facts; and your readers will judge whether they afford any evidence of *collusion*, or of the slightest disposition, on our part, to deal unfairly with the public.

"Allow me to add, in conclusion, that while I have hitherto invited no man to a discussion of this subject, I have never shunned a public interview with an intelligent opponent. Any ordeal which recognizes authentic facts and logical deductions as the legitimate means of trial, will still find me ready; and, should you, gentlemen, after the perusal of this letter, be disposed to entertain your first impressions that the discussion already published *was not* entered into and conducted in good faith, and with a view to elicit the truth, perhaps it may be within your province to propose some advocate of the material hypothesis, in whose fidelity and ability you have confidence.

"Should you find it convenient to designate such a man, I shall readily accord to his personal claims, and those of the subject of our inquiry, the respect and attention which they shall seem to require.

"Yours respectfully,

"NEW YORK, *September* 21, 1853. S. B. BRITAIN."

Mr. Brittain goes on to remark :—

"Our accusers did not deem it proper to allow us a hearing in our own defence.

"The foregoing letter was *suppressed* without a word of apology from the editor of the *Times*, whose shameless abandonment of the principles of honorable dealing may be justly inferred from the subjoined editorial remarks, which appeared in their next issue."

"'SPIRIT RAPPINGS.

"'Mr. S. B. Britain, who asserts, we believe, the spiritual nature of the rappings, table movings, etc., about which so much noise has been made, writes to us, denying that there was any 'collusion' between him and Dr. Richmond in their recent controversy upon this subject. He gives sundry reasons in support of his assertion, which, however, is just as good without them as with them. Mr. Britain invites us to designate some person to hold a further controversy with him upon this subject. We do not happen to owe any of our acquaintances so deadly a spite as to lead us to recommend that he should engage in such a task. There are, probably, many ways in which more positive evil may be done, than by studying, writing, or reading upon this subject; but we know none in which time can be more utterly wasted, or from which less good can possibly be derived. It is the easiest thing in the world for a fluent writer to cover reams of paper with interminable disquisitions upon this topic, and it is not very difficult, as things go, to procure their publication. But we can conceive no task more dreary or unprofitable than that of reading them. Every now and then we hear of some poor creature, whose brains have been addled by their devotion to such studies; and the only reason why we do not hear of more is because the majority of those who enter upon such pursuits are either destitute of brains altogether, or else, they are hopelessly addled in advance.

"'We think Mr. Britain would have shown a much stronger faith in his spiritual gymnastics if he had accepted the offer, recently published in our columns, of one hundred dollars to any medium who would move the tables, or answer the questions of the gentleman who made the offer. The money was in our hands, and the offer was repeatedly published in our columns; but as no medium came forward, we were compelled to return the money. If Mr. Britain, however, chooses to accept it now, we presume the offer would be renewed. This would be a much more decisive and satisfactory mode of settling this question than by such a controversy as Mr. B. proposes. What does he say to it?'"

Again Mr. Britain writes:

"To give the *Times* a chance to redeem its credit by some show of moral courage, if any such latent element remained in its nature, we forwarded the following communication to the *Tribune:*

"'READY FOR TRIAL.

"'*To the Editor of the New York Tribune:*

"'SIR,—Some days since, the *Daily Times* charged Messrs. Britain and Richmond, the parties to the late discussion of Spiritualism, with 'evident collusion' and dishonest dealing with the public. Whereupon the writer of this addressed a civil letter to the editors of that journal, denying the charge, and specifying certain facts and reasons which from their nature utterly preclude the existence of such alleged collusion and dishonesty.

"'Instead of publishing the letter, the *Times* renewed its assault in the peculiar spirit which has already given it a mean distinction, and concluded by proposing what it was pleased to regard as a 'decisive and satisfactory mode of settling this question'—the claims of Spiritualism.

"'One of its correspondents had previously offered one hundred dollars for the production of certain phenomena, and the *Times*, to conceal the cowardice of its unprovoked and unprincipled attack on Britain and Richmond, and the leading Spiritualists, who were all characterized as 'knaves as infamous as ever served out a life sentence in a State prison,' calls on the writer to accept the offer of its correspondent.

"'The object of this communication is to signify that the party whose name is subscribed below will accept the challenge, *with or without the accompanying offer of* one hundred dollars, provided the first can be so modified that the *Times* and its correspondent will enter into the following fair and equitable arrangement:

"'First, The undersigned will designate two distinguished citizens of New York, who are known to the public and are above the suspicion of personal or other improper motives; the

Times shall appoint two of like reputation for candor and honesty, and the four thus selected shall name a fifth. The parties so chosen shall constitute a committee to investigate any phenomena that may occur in the presence of such mediums as the undersigned shall select.

"'Second. The committee shall have twelve sittings, or a greater number if the majority of the same shall so decide; and at the close of the investigation it shall report the result.

"'Third. The committee shall be privileged to select the place of meeting, which may be changed, if preferred, at each succeeding session.

"'Fourth. The *Times* and the *Spiritual Telegraph* shall each publish whatever the committee shall be pleased to submit as its report of the essential facts elicited by the proposed investigation.

"'As it does not comport with the illiberal and unjust policy of the *Times* to give publicity to any reply to its unfounded accusations, I am forced to depend on your more liberal and widely-circulated journal, to enable me to reach the general public before which I am accused.

"'Very truly yours,

"'S. B. BRITAIN.

"'NEW YORK, *September*, 23, 1853.'

"How did the *Times* treat this proposition? Why, after the manner which has characterized all of its class—it did not notice it at all. It was silent. We have ever been ready to submit the whole subject of spiritual manifestations to any just ordeal, however severe. We have expressed and otherwise manifested that disposition on numerous occasions, through these columns, before public assemblies, and in social circles.

"When Professor Mattison assailed Spiritualism, and we were sent for to vindicate its claims, we neglected other duties and went to New England to answer the call. The Spiritualists at West Winsted offered to pay Mr. Mattison's expenses and to give him twenty dollars to come back and support his unwarrantable assumption in presence of the writer. But our astronomical friend had already reached his *aphelion*, and owing to the distance of that part of his orbit, he could not return in season.

"The prince of jugglers, Anderson, on one occasion gave a vaunting challenge and offered five hundred dollars to any person in the United States who would produce the spiritual phenomena at Metropolitan Hall. Mr. Charles Partridge presented himself at the hall, and proposed to make an effort to obtain the required results, on condition that Professor Anderson would consent to abide the decision of an impartial committee.

"Notwithstanding Mr. Partridge positively declined to accept the money, in any event, the Professor would not hazard a fair trial. He, however, became greatly excited and abused Mr. Partridge and the mediums. In his confusion he called on the Lord and the New York Volunteers, and, of course, disgusted the sensible portion of his audience.

"Mr. Partridge has elsewere made a similar offer, and on one occasion through the columns of the *Tribune*. The believers in Spiritualism have never declined any fair trial; but how has it been with the opposition? Many of our valiant opposers have kept themselves out of sight, while they have hurled their missiles in the form of challenges and denunciations. They have assumed various disguises that they might stab in secret at the most vital interests of truth and humanity. Whenever we have offered to meet them openly and in a scientific spirit, they have uniformly insisted on imposing unjust conditions and unnatural restraints. They claim that the manifestations, if they occur, must obey the laws of material nature, and insist that they shall be tested by such modes and formula as are alone applicable to the domain of physics.

"When, occasionally, we have driven hypocrisy to its last resort, by proposing terms which sophistry can neither cavil at nor evade, these conscientious opposers became suddenly taciturn.

"Now we desire our readers and the public to observe and remember that *we are in constant readiness for a fair trial;* but our judges must be honorable men.

"We do not propose to go to the *Times* office to turn over the editor's table with or without human hands, and leave him to tell the story, for the reason that we can not depend on the accuracy of his statements. Men who dispute the most obvious facts and principles are in no case the most reliable witnesses, and whoever will falsely accuse and slander even the humblest disciple of the truth, *for nothing*, may not scruple to defame truth itself for '*one hundred dollars*.'"

Such was the conduct of one of the most authoritative of the New York journals, for no other apparent motive than because Dr. Richmond, from whose known ability and personal antagonism to Spiritualism so much had been expected, *failed* signally in overthrowing the arguments of Mr. Britain in the discussion. It is but justice to add that the venomous character of this poison worked its own antidote, calling forth several manly and generous protests from different New York journals against the atrocious conduct of the *Times*. Amongst these, was a frank statement from Mr. Greeley of the *Tribune*, declaring the entire absence of any collusion or even a personal acquaintance between the disputants, concluding as follows:

> "These facts bear their own comment on their face. Whatever may be the truth respecting what is called 'Spiritualism,' we know that Messrs. Partridge and Britain are not scoundrels; that there was no 'collusion' between them and Dr. Richmond; and that the *Times* has acted in these premises exactly like the *Times*."

Besides the agitation which was excited by the narrow-minded selfishness and severity of the pulpit and press, three powers, more just, severe, and authoritative than all the world beside, have been sitting at the bar of judgment to decide on the claims of Spiritualism. These are Time, Progress, and Public Opinion. Their verdict has been rendered in during the twenty years that modern Spiritualism has been on trial before them, and their sentence is, "Spiritualism is a truth, and will live forever."

These same unimpeachable judges have also been dealing with the New York *Times;* and though the opinions of its editors on the subject of Spiritualism now are entirely unknown to the author, the tone of its columns is of such a nature as to justify the belief that its editorship is in the hands of *gentlemen*, who, however they may be personally opposed to the spiritualistic belief, *could not now*, as formerly, be found attacking it with the weapons of falsehood and vulgar abuse.

The next of the valiant crusaders against Spiritualism whom our limits will allow us to notice is a Mr. Charles Elliott.

This gentleman was the author of a book, which he was rash enough to publish in 1852, a period too early to furnish him with much more available material than was to be found in all the then-extant slanders against the Fox family, and the queries as to whether the phenomena claimed by the Rev. Dr. Phelps, of Stratford, to be performed by spirits were not *actually the work of the venerable gentleman himself, or that of some of his family.* Had Mr. Charles Elliott's treatise on "mysteries," or "glimpses of the supernatural," fortunately fallen into the hands of a discerning editor, he might have been spared the expense of publishing a whole volume by the condensation of its material into the following pithy sentences, which will be found to embody all that the author has labored to prove in two hundred pages, namely: *All the manifestations recorded in the Bible are true all others are the work of shallow imposture.*

Next came a volume of about the same size as Elliott's, written by the Rev. H. Mattison, A.M., Professor of Natural Philosophy and Astronomy, and member of the same distinguished body that treated the venerable Dr. Hare with the *courtesies* referred to in the former portion of this chapter.

The title of this book — "Spirit Rapping Unveiled, an *exposé*," etc. — will sufficiently explain the basis of his *argument*. Suffice it to say, that, although his ground, like that of Mr. Elliott's, was wholly occupied with slanderous stories and newspaper libels against the Spiritualists, still, as he wisely took advantage of these three years later for their accumulation, his book possessed that additional claim at least to public notice.

Next comes a book from which the community, whether of spiritual or materialistic tendencies, had a just right to expect some revelations which should help them to unravel the modern "mystery of mysteries." For was it not written by Professor Mahan, President of Cleveland University, and did it not undertake, in nearly five hundred closely-printed pages, to show that it was "modern mysteries explained and exposed?" But alas for the mystery, and still more for the explanation promised! the best that the Professor could do was to deepen the *mystery* past all finding out, and this he accomplished by actually attributing the production of "Nature's Divine Revelations," "The Great Harmonia," "Penetralia," etc., together with all the rappings, tippings, visions, cures, apparitions, disclosures, clairvoyant revelations, spirit lights, floatings, heavings, dancings, writings, and contents generally of twenty or more large journals, and several hundreds of volumes and pamphlets, to the work of odyle.

Wonderful odyle in Professor Mahan's eyes! Unhappily, however, for the credit of the Cleveland University's president, the odylic theory found no favor even with the bitterest antagonists of Spiritualism. The press generally were dissatisfied with the learned gentleman's shallow *addition to the mysticism* of the subject, and even the New York *Times* was ashamed of him, concluding a pathetic lamentation over his failure with admitting that, "We sigh for some means of *explaining the explanation*, and we do not attempt criticism on a book which we find it impossible to understand."

To conclude the list of learned and pious foes who brought their battering-rams to bear against this impregnable fortress, and like the Prince de Condé after his twenty-one days' siege of the Bastile, were forced to retreat, leaving the walls as they found them, "only a little stronger." It but remains for us to record the attack of a certain "theological giant," by whose onslaught it was confidently believed, if never before, the demon of Spiritualism must yield up the ghost. The method of attack in this instance was on this wise: At a regular meeting of the Congregational Association of New York and Brooklyn, the Rev. Charles Beecher was appointed to prepare a report on the spiritual manifestations. This was faithfully executed and read before the association at its session of April, 1853. In his entire treatment of the subject Mr. Beecher certainly maintained, both with the friends and opponents of the cause, the character of a gentleman, a scholar, and a Christian. Mr. Beecher assumed that spirits could only obtain access through prepared odylic conditions; he maintained that "this was the method by which the spirit communicated through the ancient prophets and apostles," and added that "to substitute any other theory cuts up by the roots large portions of the prophetic Scriptures."

> "Whenever," he says, "odylic conditions are right, spirits can no more be repressed from communicating than waters from jetting through the crevices of a dyke." And again:
>
> "Whatever physiological law accounts for odylic phenomena in all ages, will in the end inevitably carry itself through the Bible, where it deals with the phenomena of soul and body as mutually related, acting and reacting. . . . . . If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylic channels *in toto* and accounting for everything physically, *then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspirations will be annihilated.*"

If Mr. Beecher had rested here, permitted each one to prove the spirits, try them, or, in fact, suffered each one to draw their own conclusions concerning the nature and value of the communications according to the rights of private judgment and conscience, his report would have redeemed the whole ocean of slander, folly, and ignorance that disgraced the age in the language of the opposition; but instead of that, the reverend scholar, finding that his clear perception of fact, science, and reason compelled him to acknowledge the manifestations, and furnished him with a plausible and scientific origin for their production, suddenly became alarmed on the score of his religion. Deeming, possibly, that the new Bible might stand in the way of the old—that a priesthood of laymen, boys, girls, and unconsecrated persons generally, might interfere with the proscriptive rights of the consecrated ones particularly, he changed his tone, and declared that the ancient spirits *did* come "according to the law and the testimony," but the modern ones did not. That the ancient mediums—including, of course, Balaam, Samson, David, Solomon, etc.,—were all *men of God;* whilst the modern—including, of course, A. J. Davis, Kate Fox, Daniel Home, Linton, etc.,—were children of *the other party.* That all the ancient manifestations—including, of course, the destruction of forty and two little children by bears for calling Elisha "bald head," and the sending of a lying spirit into the mouths of Ahab's four hundred prophets, etc.,—were all performed by angels; whilst the modern manifestations—including, of course, the thousands of souls converted to the belief of immortality from atheism and the seventeen hundred marvellous cures of blind, lame, deaf, and otherwise afflicted living persons, reported on unimpeachable authority by Messrs. Partridge and Britain—were all performed by the adversary and his imps; in a word, that the Spiritualism of Judea two thousand years ago was all of God, and the Spiritualism of America, eighteen centuries later, was all of the Devil, and that—because he, the Rev. Charles Beecher, said so.

"Great is Diana of the Ephesians!"

CHAPTER XIII.

THE SPIRITUALISTS' MEMORIAL TO CONGRESS.

"Judas, betrayest thou the Son of Man with a kiss?"

"Speak, Lord, for thy servant heareth."

THE MEMORIAL — GENERAL SHIELDS'S IMMORTAL SPEECH — THE SOCIETY AT 553 BROADWAY, NEW YORK — THE "CHRISTIAN SPIRITUALIST."

IT was in the year 1854, that a memorial was presented to Congress praying that honorable body to appoint a commission of investigation into the subject of modern Spiritualism.

As the grounds of the petitioners' request, and a very fair summary of the aspect of the cause, is presented in the language of the memorial, we shall claim the privilege of placing it on record here, as much for the reasons assigned above as for the propriety of giving that document its legitimate place in these pages.

The memorial was signed by fifteen thousand persons, the name of ex-Governor Tallmadge, of Wisconsin, United States Senator, etc., standing at the head of the list.

Rev. S. B. Britain was intrusted with the difficult task of drawing it up, and at the request of Governor Tallmadge, General Shields, U. S. Senator, agreed to present it, with a view of urging the nomination of a select committee to consider the subject.

"A MEMORIAL.

"*To the honorable, the Members of the Senate and House of Representatives of the United States, in Congress assembled:*

"YOUR Memorialists, citizens of the Republic of the United States of America, most respectfully beg leave to represent before your honorable Body, that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle, and Western sections of the Union, as to engross a large share of the public attention. The peculiar nature of the subject to which the Memorialists desire to solicit the attention of your honorable Body, may be inferred from a partial analysis of its phenomenal aspects which are imperfectly comprehended in the following brief generalization :

"First. An occult force exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing numerous ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and altogether transcending the accredited powers of the human mind, is manifested to thousands of intelligent and discriminating persons, while the human senses have hitherto failed to detect to the satisfaction of the public, either the primary or proximate causes of these phenomena.

"Second. Lights of various forms and colors, and of different degrees of intensity, appear in dark rooms, where no substances exist which are liable to develop chemical action or phosphorescent illumination, and in the absence of all the means and instruments whereby electricity is generated or combustion produced.

"Third. Another general class of the phenomena which we desire to bring to the notice of your august Body, is presented in the variety of sounds which are now extremely frequent in their occurrence, widely diversified in their character, and more or less significant in their import. These consist, in part, of certain mysterious rappings which appear to indicate the presence of an invisible intelligence; sounds such as are occasioned by the prosecution of several mechanical and other occupations, are often heard; there are others which resemble the hoarse voices of the winds and waves, with which, occasionally, harsh, creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is laboring in a rough sea.

"At times powerful concussions occur, not unlike distant thunder or the discharge of artillery, accompanied by an oscillatory movement of surrounding objects, and in some instances by a vibratory or tremulous motion of the floor of the apartment; or it may be, of the whole house wherein the phenomena occur.

"On other occasions harmonic sounds are heard as of human voices, but more frequently resembling the tones of various musical instruments, among which those of the fife, drum, trumpet, guitar, harp and piano have been mysteriously and successfully represented, both with and without the instruments; and in either case, without any apparent human or other visible agency.

"These phenomena appear to depend, so far as regards the process of their production, on the acknowledged principles of acoustics.

"There is obviously a distinction of the sensational medium of the auditory nerves, occasioned by an undulating movement of the air, though by what means these atmospheric undulations are produced does not appear to the satisfaction of acute observers.

"Fourth. All the functions of the human body and mind are often and strangely influenced in what appear to be certain abnormal states of the system, and by causes which are neither adequately defined nor understood. The invisible power frequently interrupts what we are accustomed to denominate the normal operation of the faculties, suspending sensation and the capacity for voluntary motion, checking the circulation of the animal fluids, and reducing the temperature of the limbs and portions of the body to a death-like coldness and rigidity. Indeed, in some instances respiration is entirely suspended for a season — it may be for hours or days together — after which the faculties of the mind and functions of the body are fully restored.

"It is, moreover, confidently asserted that these phenomena have been succeeded, in numerous cases, by permanent mental and physical derangement, and it is positively affirmed and believed that many persons who were suffering from organic defects, or from protracted and apparently incurable diseases, have been suddenly relieved or entirely renovated by the same mysterious agency.

"It may not be improper to observe, in this connection, that two general hypotheses obtain with respect to the origin of these remarkable phenomena.

"The one ascribes them to the power and intelligence of departed spirits, operating on and through the subtile and imponderable elements which pervade and permeate all material forms; and this, it should be observed, accords with the ostensible claims and pretensions of the manifestations themselves.

"Among those who accept this hypothesis will be found a large number of our fellow-citizens who are alike distinguished for their moral worth, intellectual powers and attainments, as well as for their eminent social position and political influence.

"Others, not less distinguished in all the relations of life, reject this conclusion, and entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquirers to account for all the facts in a rational and satisfactory manner. While your memorialists cannot agree on this question, but have honestly arrived at widely different conclusions respecting the probable causes of the phenomena herein described, they beg leave, most respectfully, to assure your honorable Body, they nevertheless most cordially concur in the opinion that the alleged phenomena do really occur, and that their mysterious origin, peculiar nature, and important bearing on the interests of mankind demand for them a patient, thorough, and scientific investigation.

"It cannot reasonably be denied that the various phenomena to which the memorial refers are likely to produce important and lasting results, permanently affecting the physical condition, mental development, and moral character of a large number of the American people.

"It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world.

"Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the cardinal objects and essential spirit of our institutions, to address the representatives of the people, concerning any and every subject which may be fairly presumed to involve the discovery of new principles, which must or may issue in momentous consequences to mankind, we, your fellow-citizens, whose names are appended to this memorial, earnestly desire to be heard on this occasion.

"In pursuance, therefore, of the objects contemplated by the present memorialists, and in view of the facts and reasons herein contained or referred to, your fellow-citizens most respectfully petition your honorable Body for the appointment of a scientific commission to which this subject shall be referred, and for such an appropriation as shall enable the commissioners to prosecute their inquiries to a successful termination. Believing that the progress of science and the true interests of mankind will be greatly promoted by the proposed investigation, the undersigned venture to indulge the hope that their requests will be approved and sanctioned by the wisdom of your honorable Body.

"And to this end the petitioners will ever pray."

General Shields having cheerfully undertaken to comply with Governor Tallmadge's request, proceeded to execute his commission in the following speech, which is a verbatim report from the *National Intelligencer* of Washington, bearing date April, 1854.

Hon. James Shields said:

"'I beg leave to present to the Senate a petition with some fifteen thousand names appended to it upon a very singular and novel subject.

"'The petitioners represent that certain physical and mental phenomena of mysterious import have become so prevalent in this country and Europe as to engross a large share of public attention."

"[General Shields then proceeded to give a summary of the principal features of the memorial, the reiteration of which would be unnecessary in this place. At the conclusion of that portion of his address he proceeded as follows:]

"'I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation.

"'I make it a rule to present any petition to the Senate which is respectful in its terms; but having discharged this duty I may be permitted to say that the prevalence of this delusion at this age of the world among any considerable portion of our citizens must originate, in my opinion, in a defective system of education, or in a partial derangement of the mental faculties, produced by a diseased condition of the physical organization. I cannot, therefore, believe that it exists to the extent indicated in this petition.

"'Different ages of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries, but there was something sublime in alchemy. The philosopher's stone or the transmutation of metals into gold; the *elixir vitæ* which would preserve youth and beauty, and prevent old age, decay and death, were blessings which poor humanity ardently desired and which alchemy sought to discover by perseverance and piety. Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while searching for the philosopher's stone, discovered the telescope, burning-glasses, and gunpowder.

"'The prosecution of that delusion, therefore, led to a number of useful discoveries. In the sixteenth century flourished Cornelius Agrippa, alchemist, astrologer, and magician, one of the greatest professors of the hermetic philosophy that ever lived. He had all the spirits of the air and demons of the earth under his command.

"'Paulus Jovius says 'that the devil, in the shape of a large black dog, attended Agrippa wherever he went.' Thomas Nash says, at the request of Lord Surrey, Agrippa called up from the grave several of the great philosophers of antiquity, amongst others, Tully, who he caused to re-deliver his celebrated oration for Roscius. To please the Emperor Charles the Fourth, he summoned King David and King Solomon from the tomb, and the Emperor conversed with them long upon the science of government.

"'This was a glorious exhibition of spiritual power compared with the significant manifestations of the present day. I will pass over the celebrated Paracelsus for the purpose of making allusion to an Englishman, with whose veracious history every one ought to make himself acquainted.

"'In the sixteenth century, Dr. Dee made such progress in the talismanic art that he acquired ample power to hold familiar conversation with the spirits and angels, and to learn from them all the secrets of the universe. On one occasion the angel Uriel gave him a black crystal of a convex form, which he had only to gaze on intently, and by a strong effort of will, he could summon any spirit he wished, to reveal to him the secrets of futurity.

"'Dee, in his veracious diary, says, 'that one day while he was sitting with Albertus Laskin, a Polish nobleman, there seemed to come out of the oratory a spiritual creature like a pretty girl of seven or nine years old, with her hair rolled up before and hanging down behind, with a gown of changeable red and green, and a train. She seemed to play in and out of the books and up and down, and as she went, the books displaced themselves to make way for her.

"'This I call spiritual manifestations of the most fascinating kind. Even the books felt the influence of this fascinating creature.

"'Edward Kelly, an Irishman, who was present and witnessed this beautiful apparition, verifies the Doctor's statements therefore it would be unreasonable to doubt a story of which the witness was an Irishman. (Laughter). Doctor Dee was the distinguished favorite of kings and queens—a proof that spiritual science was held in high repute in the days of good Queen Elizabeth.

"'But of all the professors of occult science the Rosicrucians were the most exalted and refined. With them the philosopher's stone implied the possession of health and happiness, command over the service of superior beings, control of the elements, and the most intimate knowledge of all the secrets of the universe. These were objects worth striving for. The Rosicrucians were disgusted with the gross sensual spirits who had communed with man previous to their day, so they decreed their annihilation and substituted in their stead a race of mild, beautiful, and beneficent beings. The spirits of the olden times were malignant and mischievous, but the new generation is mild and benignant.

"'These spirits, as this petition asserts, indulge in the most innocent amusements, as sliding, raising, tipping tables, producing pleasant sounds and variegated lights; sometimes curing diseases; and for the existence of this simple and benignant race, our petitioners are justly indebted to the brethern of the 'Rosy Cross.'

"'Amongst the modern professors of spiritualistic art, Cagliostro was the most celebrated. In Paris his saloons were thronged with the rich and noble, and his charming countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their service.

"'The 'Biographie des Contempores,' a work which our present mediums ought to consult with care, says, 'there was hardly a fine lady in Paris who would not sup with the shade of Lucretius in the apartments of Cagliostro. There was not a military officer who would not discuss the art of war with Cæsar, nor a counsellor who would not argue points of law with Cicero.'"

"'These were spiritual manifestations worth paying for, and our degenerate mediums would have to hide their diminished heads in the presence of Cagliostro.

"'It would be a curious inquiry to follow this occult science through all its phases of mineral and animal magnetism, etc., until we reach the present and slowest phase of all, spiritual manifestations; but I have said enough to show the truth of Buckles's beautiful aphorism, 'The credulity of dupes is as inexhaustible as the invention of knaves.'

"This speech was received with considerable attention, but was frequently interrupted by laughter.

"Mr. Weller—What does the Senator propose to do with the petition?

"Mr. Petit—Let it be referred to three thousand clergymen. (Laughter.)

"Mr. Weller—I suggest that it be referred to the committee on foreign relations. (Laughter.)

"Mr. Shields—I am willing to agree to the reference.

"Mr. Weller—It may be that we may have to enter into foreign relations with these spirits. (Laughter.) If so, it is a proper subject for the consideration of that committee. It may be necessary for Americans to inquire if they lose their citizenship when they leave this world. It may be expedient that all these grave questions should be considered by the committee on foreign relations, of which I am an humble member. I move its reference to that committee.

"Mr. Mason—I really think it has been made manifest by the honorable Senator who has presented the petition, that he has gone further into the subject than any of us. I would, therefore, suggest that it should either go to a select committee on his motion, or be referred to the military committee, of which he is chairman. Certainly the committee on foreign relations has nothing to do with it. Perhaps it would be better to let the petition lie upon the table.

"Mr. Shields—This is an important subject, and should not be sneered away in this manner. (Loud laughter.) I was willing to agree to the motion of the Senator from California, but I do not wish the petition to go to the committee on foreign relations unless the chairman of that committee is perfectly satisfied that he can do the subject justice. (Laughter.)

"I had thought of proposing to refer the matter to the committee on post offices and post roads, because there may be a possibility of establishing a spiritual telegraph between the material and the spiritual world. (Laughter.)

"Mr. Mason—I move that the petition lie upon the table. Agreed to."

It is almost unnecessary to state that the conduct of General Shields, in following up the memorial which he had undertaken to present by a speech which was calculated to destroy every vestige of interest or importance contained in that document, excited the just indignation of the memorialists, and called forth a scathing protest from Governor Tallmadge. To this General Shields replied by a few lines of defence on the strictly *Congressional* character of his proceedings. Courtesy, honor, sincerity, a love of science or respect for religion, making no part in his conduct on the occasion, of course found no place in his defence; he had acted within *the rules and privileges of the Senate*, and so the matter terminated.

The memorial was, as ordered, "laid upon the table;" but according to the law in such cases provided, it is still preserved in the national archives, where it remains as an evidence that in those days there were at least fifteen thousand persons in the land who were better informed on the philosophy of mental science and the high interests of immortality than their elected representatives.

Another movement of important though more local interest to the cause of Spiritualism, was the formation of a society in New York City, which was chartered under the title of "The Society for the Diffusion of Spiritual Knowledge." The members hired a building at 553 Broadway, where they designed to hold circles, conferences, and discussions, and establish a printing press, library, and all the apparatus necessary for the carrying out of the purposes signified in their title.

The list of names appended to the first year's report includes, as will be seen, many of the most distinguished citizens of various States besides New York. It must also be noted that several of the more prominent Spiritualists of that city did not figure in this list at all. For the year 1854, the following officers were appointed:

PRESIDENT.

Governor Nathaniel P. Tallmadge, Wisconsin.

VICE-PRESIDENTS.

Chief Justice Joseph Williams, Iowa.
Judge Willie P. Fowler, Kentucky.
Judge R. P. Spaulding, Ohio.
Judge Chas. H. Larrabee, Wisconsin.
Horace H. Day, New York.
Hon. Warren Chase, Wisconsin.
Dr. David Corey, Illinois.
Gen. Edward F. Bullard, New York,
Hon. Richard D. Davis, New York.
Dr. George T. Dexter, New York.
Maj. George W. Raines, U. S. A.
E. W. Bailey, Pennsylvania.
Phineas E. Gay, Massachusetts.

SECRETARIES.

Owen. G. Warren, Architect, New York. Charles C. Woodman, Editor, New York.
Selah G. Perkins, M.D., Vermont.

TREASURER.

Nathaniel E. Wood, Chemist, New York.

Besides these officers, Trustees, Advisory, Executive, and Corresponding Committees were formed, including the names of the most prominent and respectable citizens in America. The society inaugurated their commencement by an address, from which the following extracts will serve as examples:

ADDRESS OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE TO THE CITIZENS OF THE UNITED STATES.

"But a few short years ago, in an obscure locality, and under circumstances which seemed to warrant the belief in an early termination of the so-called dream, Spiritualism, in its present form, was born. Its few advocates, in the early days of its life, were looked upon as lunatics—were despised for their faith; and men of respectability and standing in society could hardly be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the entire unbelieving community. Since that period, Spiritualism has extended with a rapidity unprecedented in the annals of the world, until, to-day, it has become a respectable power in society. Men whose education and genius have fitted them for occupying the highest stations, either in politics or in the church, have sacrificed all positions of earthly aggrandizement for the sake of what they believe to be the enjoyment of high and holy truth.

. . . . "Citizens of the United States, we feel authority for saying that the day for raising the cry of humbug, chicanery, or delusion, has passed away forever. You know, all of you who have reflective minds, that the application of these terms to this subject can no longer produce results; but that rather these invectives, launched at your supposed enemies, will rebound upon yourselves, and cover you with shame. Your professed teachers, your men in high places, the learned of your universities, the eloquent of your pulpits, have dealt in them long enough. And what results have they achieved? The theories which the universities sent forth to account for the alleged phenomena, as they were pleased to term them, have not only rendered their authors, but the universities, ridiculous in the minds of intelligent men.

"Your pulpits—and we mean kindly when we speak of them, for they have a holy office, whether they perform that office or no—your pulpits have launched forth invectives. The cry of delusion and chicanery has been heard all over the land. It produced no effect, except upon the churches themselves; and that course was abandoned. Policy was now adopted; another plan was accepted as the true one for accounting for the spiritual manifestations, and which has been promulgated, not only from the pulpits, but by the religious press of this country—namely, that evil spirits have visited the earth, still further to delude deluded mortals.

"It is very strange, if they believe that evil spirits can come to do evil on this earth, that good spirits will not be permitted by the good God also to come to effect good purposes! We profess to believe both these propositions. We leave you to examine the subject for yourselves, and we tell you, if you will render your minds receptive to the truth, and engage in the investigation of this subject, it will appear that spirits, both good and evil, do come here upon the earth, among their friends and relatives, and teach them good things and bad." . . . . . .

From causes which we deem it unnecessary to discuss here, this society proved but one of numerous illustrations that there is something in the genius of Spiritualism, which up to the present time at least, has proved radically opposed to organization. In various sections of the country *spiritual* organizations had been tried, and uniformly ended in disappointment and failure; these movements will be more particularly noticed hereafter, but in reference to the one under consideration, it is enough to say, its career of a little over three years forms no exception to the rule alluded to. The society at 553 Broadway can scarcely lay claim to have carried out, as a body, any of the propositions with which they started; although some very valuable utilitarian results were achieved, yet it is but justice to say that such results did not proceed from the society, but rather from one of its members, Mr. Horace H. Day, a distinguished merchant of the city, whose name was at the head of the list of the executive committee.

Soon after the opening of the building, it assumed a character entirely different to that which had been anticipated in its inauguration. A feeling of prejudice against the undertaking had been cherished by some of the New York Spiritualists, who found themselves excluded from the initiatory councils, and "after having borne the heat and burden of the day in the early pioneer work of the city," deemed themselves slighted by those who had "come into the vineyard at comparatively the eleventh hour."

These and similar statements were made to the prejudice of the society in its first sessions, but after the usual experimental period had elapsed, and es pecially after it was proved that as an association the movement could not be considered a success, its promoters and opposers, each alike returned to the fulfilment of the special work their hands found to do, and the undertaking bravely and faithfully sustained, as before hinted, by Mr. Horace H. Day, put into action the following instrumentalities: A paper was started, entitled *The Christian Spiritualist.* A limited subscription list, but a very large gratuitous circulation, enabled this paper for three years to become a missionary for a wide-spread field of usefulness. Miss Kate Fox was engaged at a liberal salary to hold daily *séances* through rapping, writing, and the phases of mediumship peculiar to her, at which the public were admitted free each morning from ten till one.

A library of all the spiritual works, foreign and native, that could be procured was kept for sale and circulation, under the charge of Mr. Munson. A printing office was also established on the premises, and the use of a handsome room was generously presented to Mrs. Emma Hardinge, who had become converted to Spiritualism shortly after her arrival from England, and in zeal for the cause of her new faith had resolved to devote her powers as a test medium, gratuitously to the service of the public.

In this building, then, two test mediums were to be found, at the command of all who sought them, without money or without price. It is not too much to assert that thousands who brought with them guilty consciences, broken hearts, and darkened minds, entered the rooms of Kate Fox and Emma Hardinge to quit them with renewed purposes for good, strengthened and consoled by the ministry of angels, and convinced of the sublime truths of immortality. The fact that this bread of life, too, was dispensed without the usual sordid incentives to action which necessity too often compels the poor spirit medium to resort to, in exchange for time, *which is bread*, made a profound impression on those who thronged these circle rooms, and induced a natural feeling of confidence in the disinterestedness of the source from whence the power came.

It seems here essential to the thread of the history to record a few circumstances in the mediumship of one who has since played a prominent part in the spiritual movement, and therefore as much for the sake of fidelity in history as in response to the repeated solicitations of her friends and fellow-workers, the author will introduce a few extracts from her own life, or "Autobiographical Sketches by Emma Hardinge," spiritual lecturer, and the medium above alluded to.

. . . . "At this juncture [1855], to beguile the tedium and monotony of my life, I suffered myself to be taken to a strange, unheard-of thing or person — I hardly knew which — called a "medium.' I wanted amusement, which was one reason for my investigation; I wanted to carry back to Europe with me subjects for racy articles on America, for the benefit of certain journals to which I was a contributor, and this was a second reason; and nothing I had heard of since my residence in America [all of which I of course deemed could be comprehended in six months of New York experience] struck me as so eminently ridiculous, and illustrative of the technical phrase, 'Yankee notions,' as the daring humbug which pretended to give communications from heaven itself.

"Let any of my readers educated in strict orthodox faith, recall their early theologic opinions concerning ghosts, death, resurrection, heaven, hell, spirits, and angels, and even then they will form but a faint conception of a rather piously-inclined young English girl's horror when informed that souls in bliss descended from their bright abodes to make tables dance; and that angels left 'the throne of God' to say their alphabets to earth, and tell its inhabitants the price of stocks and the best time to buy and sell!

"At first I heard of 'the thing' with unmitigated horror and indignation.

"Becoming familiarized with what they said about 'the spirits,' much of which I heard from some persons with whom I boarded and certain of my professional visitors, I subsided from religious horror into the certainty of its being some gross and clumsy species of *magic* and though I still felt indignant at the pretense of associating this with anything so sacred as an immortal soul, I thought I might learn some characteristics of the people from the so-called Spiritualists, even more daringly impudent in trick and folly than Barnum and his '*What Is It.*'

"It was in such a frame of mind, and with such views as these, that I consented to investigate the subject of Spiritualism.

"Under such a stimulus to search, I accompanied one of my fellow-boarders to the rooms of Mr. J. B. Conklin. A large party was assembled there, every one of whom was— in singular contrast to a similar assemblage of English people — very pale, and, as I deemed, from that circumstance, rather ghost-like.

"This was a good beginning, and suggested ideas of mystics wan and worn with midnight vigils amongst the dead. Presently I heard some of those sitting at the table talking familiarly with *nothing*, and responded to by very rude and clumsy gyrations of the table. Amused at this proceeding, which really looked as if those deluded ones were in earnest, I quietly directed my attention to the table, and, though unable at the time to discover the machinery by which it was moved, I knew it was there. I knew it just as certainly as did Mr. Farraday, Sir David Brewster, and the Harvard Professors, in their investigations with tables, and from the same reliable source, too — a source common to us all — namely, our own insufferable self-conceit and untractable prejudices.

"All passed off well, however, until a sentence was 'spelled out,' which seemed to me to comment irreverently on the Bible. This was enough. I don't know now, even what the sentence was. I did not know then, whether the sentence was true or false. It was sufficient for me, that the 'Holy Word of God' was lightly spoken of in that company of 'ghouls,' and that I impiously sat by to hear it. The next moment I was in the street, and that night, with tearful petitions to Heaven for forgiveness in daring to hear — I did not know what — and solemn promises never again to listen to anything about the Bible but the book itself, I dropped to sleep, fervently resolving never again to visit so blasphemous a place as a 'spirit circle;' a promise I kept for the space of a whole week. And so ends the first chapter in my spiritual experience."

Mrs. Hardinge was already a natural medium, and endowed with the faculties essential to the control of spirits. Her "resolution" was her own, her destiny under the influence of the unseen power that had led her across the ocean, to the Continent of America, and up through the most marvellous vicissitudes of life and fortune to this hour.

Here, then, the hold was not relaxed. An actress at the Broadway Theatre, she became acquainted with Mr. Augustus Fenno, who, like many other members of the theatrical profession, was a warm Spiritualist and an excellent trance and writing medium. At his suggestion, Mrs. Hardinge consented to visit Mrs. Coan, a young married lady, who had lately arrived in New York and established herself as a test, rapping, writing, and clairvoyant medium.

At the time of Mrs. Hardinge's first visit, Mrs. Coan was giving *séances* to the public of New York, and was only introduced to her visitor by Mr. Fenno, as "*Miss* Emma Hardinge [so known in public], from England."

[Here follows a brief description of this *séance*, the insertion of which will illustrate the charcter of what was then known as "test mediumship."]

"My friend Mr. Augustus Fenno, so captivated me with the promise of revelations through 'the raps,' and assurances that spirit-rappings were rarely of a theological character, that I consented to accompany him to visit the now-celebrated Miss Ada Hoyt.*

"Dire were the misgivings with which I set out on this second investigation, and intense the disgust with which the cool indifference of Miss Hoyt's manner inspired me. A medium for departed spirits, I thought, should be, if not saintly, witch-like in appearance; if not ecstatic in gesture and speech, weird-like and fantastic; and so the perfectly plain matter-of-fact characteristics of this live medium threw me fairly *hors du combat.*

"Arrived there, however, I scorned to retreat; and yet if dislike and determined scepticism could have an invariably neutralizing effect on spiritual manifestations, I could not at this day be writing my spiritual experiences.

"I have too often marvelled at the foolish verbosity which induces people to rehearse over the tests they have received, and read whole pages of purely personal communications to others entirely uninterested, to inflict the same penalty on my readers; let it suffice, then, to state that I rose up after a two hours' *séance* with Miss Hoyt, having received all the ordinary tests of name, age, death, etc., from almost every relative and friend I had in the spirit-world. And those obstinate, clear raps came, not only on the table and under it, but on the walls, my chair, following my footsteps around the room, and in every conceivable way that could assure me they were not produced by machinery connected either with the table or the person of the medium. Thus far I was satisfied—that is to say, of the entire absence of any imposture or delusion. Miss Hoyt, to my inexpressible disgust, assured me that I was myself 'a great medium,' an expression reiterated through the raps by the invisibles; hence, she asserted, the manifestations were more than usually clear and abundant; certain it is that the chief of my questions were unspoken, and, therefore, responded to by some intelligence capable of reading my mind.

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* *Mrs. Coan.* This lady has since been more generally known by her maiden name of Ada Hoyt.

"This, together with the number of names and trivial circumstances of identity that were volunteered by the rappers, deprived me of the remotest chance of attributing the communications to the minds of any one present, including my own. This *séance* terminated with instructions for me 'to sit for communications' through myself, a proposition as startling to me as it was embarrassing, since the idea of my putting myself in an attitude of preparation for the performances *of ghosts*, opened up to me a train of probabilities beginning with the Witch of Endor, and concluding with the Devil and Dr. Faustus.

"Returned home, the confession of my second visit to a medium drew from my mother a mild but emphatic declaration that, although she had hitherto followed my erratic footsteps over the wide world, and was still ready to shelter me, even in disgrace, or accompany me, if needs were, to the grave, yet for this horrible and blasphemous subject she had no sympathy, and should I still persist in its investigation, I might prepare to see her depart for England by the next ship; for beneath the roof where such abominations were practiced, she never would consent to stay.

"Finding that I was far more disposed to echo her sentiments than oppose them, my mother next inquired of me the result of the weird interview I had come from. In answer, I read her, without comment, the questions and answers that formed the *séance*, together with the notes, in full, of the whole scene, and then it was that plain common sense triumphed over bigotry and prejudice. The latter amiable qualities with which, I believe, I was liberally endowed, blinded my eyes to the reasonableness of attributing all the mass of intelligence my notes revealed to its true source; but when my unprejudiced, common-sense mother heard precious little sentences read, and tests rehearsed, too clearly identical with her son, husband, father, and dearest relatives, to be by any possibility mistaken for others, and when by plain straight-forward questions she succeeded in eliciting from me a perfect detail of the whole scene, her reason recognized the spiritual truth as the only solution of the problem, and after making me go over and over again the instructions I had received as to sitting at a table for development, she closed this chapter of my spiritual experience by placing a small table before me, and herself and a young lady, at that time visiting us, on the opposite side, with our three pairs of hands solemnly spread out on its surface, and there, in awful silence, we sat 'waiting for the spirits.'"

"For many succeeding days at every available leisure moment we continued this mystical arrangement, sometimes with our simple trio, and occasionally joined by other marvel-seekers of our own stamp. We were 'waiting for the spirits,' and as I imagined the only mode of obtaining spiritual communications was by raps or tips, and neither of these forms were manifested, so I deemed we waited in vain. Meantime I was perplexed and my friends alarmed by the singular effect of these sittings on myself. If the table did not move of itself, it kept up a perpetual St. Vitus's dance in vibration to my own involuntary movements, especially of my resistless, constantly twitching hands, poundings, jerkings, grimacings and all the formulæ of physical development, succeeding each other with such violence and rapidity that I should soon have come to the conclusion that I was completely bewitched, had I not fortunately received a visit from a gentleman well versed in these preliminary mediumistic eccentricities.

"From him I learned that there were many other spiritual gifts besides those I had witnessed, and in a course of exercises which this high priest put me through, he pronounced me to be a fine 'magnetic, psychologic, sympathetic, clairvoyant, clairaudient,' and every other kind of fine subject generally, concluding with the promise to take me to a celebrated public medium, through whose influence, he felt confident, I should be 'developed right away.'

"In proof of the excessive distrust that possessed my mind at this time, I replied to this latter offer, that I would go, provided he would take me then and there, without, as I thought, allowing any time or opportunity for collusion; for, uncertain what the process of 'development' might be, or what fearful changes I might suffer by becoming a medium, I at least resolved to march to the sacrifice with my eyes open. My friend, no doubt apprehending the nature of my very flattering distrust of himself, good-naturedly replied that he would just step over to his store and return at once and fetch me. But I would go with him, and go with him I did, carefully watching him to see that he did not write some secret paper to be slipped into some one's hand with mysterious instructions to do some unknown thing with me; and so carefully did I scrutinize every look, word, and movement, that I could have testified on oath that I never lost sight of my conductor for one single instant, until I stood with him in an upper room in Broadway, where a large party were already gathered together to hold a circle with Mrs. Kellogg, one of the best test mediums I ever had the good fortune to meet, and withal an accomplished and interesting lady."

[The lady here referred to as Mrs. Kellogg was one of the best public mediums in the city. She had rooms in Broadway where visitors were received at stated periods, and from whence sceptics by thousands went away convinced through her inimitable gifts as a clairvoyant, writing, seeing, and speaking medium. Her interview with Emma Hardinge exercised so marked an effect upon the author's subsequent career in the cause of Spiritualism, that it is deemed in place to insert the extract in full from her "Autobiographical Sketches."]

"Let the reader who followed me to the house of this lady, where, according to my friend's promise I was to be 'developed right away,' imagine a person totally ignorant of the meaning of this phrase, finding herself in a room full of strangers, in vague anticipation of some mild kind of surgical operation, by which a rational being in a perfectly natural state of existence was suddenly to be converted into a modern prototype of the woman of Endor. Awaiting my mysterious fate with direful misgivings, I was suddenly addressed by the lady medium—to whom, by my own request, I had no introduction, and from whose notice I had sedulously shrunk away—with the words 'Come here and sit with me; you are a great medium.' Obedient to her commanding gestures, I seated myself at the magic table, when the lady began rubbing my hand with considerable energy, but complaining all the while that I wore a silk dress. Why I should not do so was more than I could divine; but before I could even arrange a question in words to this effect, a strange, misty sensation came over me, which so completely obscured my faculties that an endeavor to recall who I was, and where, only ended in convincing me that I was a highly-respectable old gentleman, in which character I gave what I was afterwards informed were some remarkable personating tests of spirit identity to several strangers in the room. To recapitulate the events and sensations of that evening—the first of my test mediumistic experience—would be neither possible nor profitable. It is enough to record that the touch of Mrs. Kellogg's hand appeared like a magician's wand, illuminating the latent fires of magnetic power, which, once enkindled, ever after burned in the steady light of mediumistic gifts.

"During the three-hours *séance* of that evening, it was found that I could give tests of spirit identity by personations, impressions, writing, and automatic movements of my fingers over the alphabet. All present seemed much more interested in this sudden and unexpected development than myself, its subject, who, to confess the truth, was so bewildered with my own marvellous performances, besides being half the time lost in the identity of the spirits who were influencing me, that I was far more disposed to question my own identity than that of any of the spirits I was said to represent.

"The experience of most investigators in the spiritual philosophy has shown that no tests are thoroughly convincing to individual minds, which are not addressed to the individual's own knowledge and reason; hence, all I did by way of convincing others that night would have failed to impress myself with any other belief than that of an unnatural and foreign influence upon me, had not some of the tests been addressed to myself in automatic writing, which, though produced by my own hand—being written upside down, and requiring to be held up to the light for perusal—convinced me my own mind was not the originator of the sentences.

"One of these contained simply these words—'TOM—*Find a great sea-snake!*'

"The name of an only and idolized brother was here written, and with it, the last words I ever heard him utter on earth; namely, a charge that I—a singer—would find for him the words of an old sea-song, of which he was passionately fond, and which he had begged me to learn to sing for his gratification. He spoke this sentence as he was departing on his last earthly voyage, from which he never came back again.

"These utterances of the lost sailor-boy were forgotten, in the whirlwind of grief for his death, far, far, at sea, which swallowed up all minor details, until, after an absence of ten years, what I had been taught to believe the impassable gulf of eternity stood revealed before me, as a bridge, on which stood my beloved and lost, smilingly repeating that sentence,—too trifling to have been preserved in the solemn archives of death-memories, but too surely identical with the precious dead to be repeated by any but his own very self.

"In scornful unbelief of the power I was investigating, I had said to my conductor, before entering the circle room, 'If all you tell me of Spiritualism be true, and they succeed in making me one of these wonderful mediums, I will return to England and make my fortune.'

"Late in the evening, automatic writing, through my own hand, purporting to come from my spirit father, assured me I was a fine medium; that I *must* use my gifts, as such, for the benefit of the world, but—repeating my own careless words—that, so far from using those gifts to make my fortune, I was never to take fee or reward for mediumship, nor would the spirit communicating release me from the strong control in which I was held, until I made pledges before the witnesses then present, first, that I would devote my gifts to the service of others; and next, that I would not take fee or reward for the same. As this was not the custom of my hostess, who was a professional medium—neither was it my own views in the matter—this charge could have been no emanation from either her mind or mine. And, in justice to the many self-sacrificing mediums, who have resigned other and more lucrative employments to give their services to the public in return for fees so modest that they, too often, fail to supply the wants of those who demand them, I must here add that the objection of my spirit friends to taking pay for mediumship was special to my own-case.

"It seemed they perceived in me the capacity to exercise many forms of medumship, all of which they desired should simply be used as means to prepare me for being a lecturer—a destiny which I should then have contemplated with so much disgust that, if apprised of it, I should, in all probability, have ceased my investigations at once. But, though the reasons were not then given me, I have since learned to appreciate the excellence and wisdom of the advice.

"By not becoming a professional medium, I neither felt anxiety to please my sitters nor temptation to impose when the power failed me. Besides this, I passed through many phases too rapidly to be available as a stereotyped test medium for any special gift, and thus I had the happiness of doing good and conferring spiritual light upon those who sought me, beside gaining a vast range of experience and unfettered practice, which has been, and still is, of incalculable use to me as a teacher of the spiritual philosophy.

"All this I can now perceive 'face to face;' though then, I may truly say, I could only 'see as in a glass, darkly.' . . . . .

"[As many contradictory statements have been circulated respecting the first *mediumistic* prophecies of the loss of the ship Pacific, which excited much indignation from the owner when first hazarded, but were as carefully as possible stifled *after* the prophecy was found to be correct, we shall here insert the narrative, as originally recorded by the author:]

"I mentioned in a former paper that I had come to this country in the steamship Pacific, one of the Collins line. Ever since my arrival in America I had maintained a kindly intercourse with some of the officials of the ship, between whom and myself little offices of friendship were exchanged every time she came into port. The ship Pacific was due on the memorable day when I became developed as a medium.

"On Wednesday I went down to the wharf in the hope of receiving a little package that was to be sent me from England in charge of the storekeeper, an officer between whom, my mother, and myself, the most kindly acquaintance had been kept up ever since our landing.

"The ship had not arrived, and no tidings were received of her; but as she was only due some thirty hours [the season rendered it likely that winter storms would occasion the delay of even some days] no anxiety was felt in consequence. I mentioned the circumstance to my mother, but beyond a slight expression of regret, neither of us commented on the matter.

"That evening, just as my mother and myself were about to retire for the night, a sudden and unusual chill crept over me, and an irresistible impression possessed my mind that a spirit had come into our presence. A sensation as if water was streaming over me accompanied the icy chilliness I experienced, and a feeling of indescribable terror possessed my whole being. I begged my mother to light up every lamp we had at hand; then to open the door that the proximity of people in the house outside our room might aid to dissipate the horror that seemed to pervade the very air. At last, at my mother's suggestion, I consented to sit at the table, with the alphabet we had provided turned from me and toward her, so that she could follow the involuntary movements of my finger, which some power seemed to guide in pointing out the letters. In this way was rapidly spelled out, 'Philip Smith: Ship Pacific.'

"As that was the name of the storekeeper for whom I had been only that day inquiring, our curiosity and interest were now considerably excited. For a few moments this mode of manifestation ceased, and to my horror, I distinctly felt an icy cold hand lay hold of my arm; then distinctly, and visibly to my mother's eyes, something pulled my hair, which was hanging in long curls; all the while the coldness of the air increasing so painfully that the apartment seemed pervaded by Arctic breezes. After a while my own convulsed hand was moved tremblingly but very rapidly to spell out, 'My dear Emma, I have come to tell you I am dead. The ship Pacific is lost, and all on board have perished; she and her crew will never be heard from more.'

"I need not remind my readers that this statement, though made within too short a time from the day when she was due, to permit of the least anxiety to be felt on her account, was strictly verified by subsequent results. The ship Pacific and her ill-fated crew were never heard from more; and despite the indignant threats of prosecution that the owners made against the 'impostors' who dared to predict her loss on the faith of spiritual communications, which both myself and others to whom I named the facts did not scruple to repeat, Phillip Smith and some few of his fellow-sufferers, in their messages from the harbor which happily sheltered their enfranchised spirits, were the only revelators that ever lifted the awful veil of doom from their ocean grave. From this time, and during a period of eighteen months, I sat constantly for all who sought my services as a test medium for a great variety of manifestations. These followed in rapid succession, each one practicing my whole frame in a striking and powerful manner. I frequently saw spirits with great distinctness, describing them with accuracy, and conversing with them as I did with my fellow-mortals. I wrote in various ways, automatically and by impression, spoke in various conditions of trance and semi-consciousness; became a psychometrist, partly clairvoyant, and occasionally a physician: in fact, with the exception of boisterous physical manifestations, or that which I coveted beyond all else—the raps—it is impossible to name a phase of mediumship through which I did not pass, and in which I was not fully and powerfully exercised." . .

In the first issues of the new paper — the *Christian Spiritualist* — Professor Toohey was the editor, and it was conducted by him with a talent and ability which secured a high and well-deserved reputation for its pages. On Mr. Toohey's withdrawal, the chief duty of filling its columns with editorial matter and the spiritualistic tidings of the day devolved upon Mr. Munson, Emma Hardinge, and a few voluntary contributors, by whom the work was sustained until its termination.

The building was still publicly associated with the pretentious array of names which constituted "the society," but, with the exception of the persons designated above and Mr. Horace Day, who nobly defrayed from his own private purse the heavy burden attending the publication of the paper, the rent of the building and payment of the officials, the society had viritually ceased to exist.

Still the work that its inauguration accomplished can scarcely be estimated. The office at 553 formed a nucleus where friends and strangers could assemble together, interchange ideas and greetings, read the papers, buy or borrow all the spiritual literature of the day, and attend the circles held in different apartments of the building. During one of the most exciting presidential elections that had marked the country's history, circles were held in that house whose influence went forth and pervaded every State in the Union.

The influence which the spiritual world exerts over the natural can never be properly understood and appreciated until the intimate relations subsisting between them are fully comprehended; meantime, the communion of spirits with mortals discloses the nature and operation of those relations, and in this respect, the revelations that have been made concerning the political destiny of the country, the plans that have been foreshadowed, the prophetic visions that have been mapped out with minutest precision, the predestined scheme of the untried future, and the action that spirits have in some instances required of and through their mediums for the outworking of the Divine plan, would, if it were prudent to reveal it, throw a marvellous and truly supra-mundane illumination over the wild and terrible drama that has been enacted on the American continent during the last ten years, and still more on the events of deep and universal interest that are yet to overrule the destinies of the great New World.

Beyond entailing odium and suspicion on those whose efforts would be most injuriously affected thereby, such revelations would be of comparatively more detriment than benefit. Yet it is essential to the full assertion of the claims of Spiritualism that we should allude to a subject, the purport of which many of our readers will understand. Many and many are those who know how for long months prior to their public issue, *State documents and Congressional ordinances existed in the secret archives of an unconsidered spirit circle.* Many are the eyes that will glance over these pages, that have seen the wires of the national machinery pulled by invisible hands, and some few there are who *know* that a mightier Congress than that which sits at Washington has helped to lay the foundations of the New World's destiny in the spirit-circle rooms of 553 Broadway.

It was in May, 1857, that the *Spiritual Telegraph* announced the close of the career of the *Christian Spiritualist*, and with it, of the offices and spiritual functions which had been performed in connection with it at 553 Broadway.

The notice which records the termination of this mission is embodied in the following simple sentence:

"CHRISTIAN SPIRITUALIST DISCONTINUED.

"The closing number of the third volume of the *Christian Spiritualist*, published on the 2d inst., comes to us with the announcement that its course is now finished. Its publication, as it states, 'commenced with the Society for the Diffusion of Spiritual Knowledge, and ends with it.' We are sorry that we shall hereafter be deprived of its weekly visits. During the last year more particularly, we have regarded the *Spiritualist* as among the most valuable of our spiritual publications.

"It has been supported chiefly by the munificence of one individual, who, during the last three years, has expended no less than $25,000 upon it and other matters pertaining to the cause, connected with the office of its publication, thus displaying a zeal worthy of all commendation.

"The movement of which this paper was but the least part, has set in motion a living chain of influences which will continue to girdle the western continent until America shall cease to be."

CHAPTER XIV.

SPIRITUALISM IN NEW YORK—CONTINUED.

"How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead."
TENNYSON.

PROFESSOR MAPES AND HIS METHODS OF INVESTIGATION—REVEREND C. H. HARVEY—CLOSE OF THE "SPIRITUAL TELEGRAPH."

As the experiences of remarkable personages form the most instructive of items in spiritual history, we shall here insert a few memoranda supplied to the *Banner of Light* by the late Professor Mapes, a gentleman scarcely less distinguished in the world of science as an agricultural chemist than was Professor Hare in the department of electricity.

Professor Mapes was a friend and contemporary of Dr. Hare's, and like him was strongly in favor of rendering for all phenomena, whether of the visible or invisible universe, a simply material explanation.

The professor's attention having been directed towards the spiritual manifestations, he at first treated them with the scathing rebuke which was so often administered by those who had not investigated the subject; but when he found that many of his associates in science as well as social life were deeply immersed in this "modern magic," he determined to bring his acute mind to bear upon the matter sufficiently to redeem his friends, who, "though otherwise respectable men," were on this point, he declared, "fast running to mental seed and imbecility."

The experiences into which this benevolent purpose led him, would not be sufficiently remarkable to justify their reproduction in these pages, were it not that they present a striking instance of patience and conformity to required conditions in seeking phenomena through the spirit circle. In these respects, a glance at the diary of the learned professor will amply repay the trouble of perusal. The following extracts are taken from the *Banner of Light*, the *Spiritual Telegraph*, and New York Conference, wherein Professor Mapes is reported under the cognomen either of "Phœnix" or "An Old Spiritualist."

The first of his printed articles simply contains a sketch, in the third person, of his sceptical opinions, and materialistic philosophy on the subject of "Spiritualism." The second extract is as follows:

BANNER OF LIGHT.—NEW YORK, MARCH 12, 1859.

AN OLD SPIRITUALIST—NUMBER II.

"In our last article of this series, we gave some account of our friend Phœnix, and now propose to fulfil the promises there made. He had heard of Spiritualism and had attended many circles, in most of which he found persons predisposed to belief; mediums who practiced deceit, and minds so fond of the marvellous as to translate the clumsy dreamings of visionaries into divine aspirations. Night after night passed away without anything having occurred that was calculated to convince him that mediums were controlled by spirits. The manifestations which seem to have been satisfactory to many others were not so to him. Still, occasionally he met friends who recited manifestations, which seemed to be above dispute, of a character far beyond what he himself had witnessed, and thus he was tempted to continue to meet with circles, notwithstanding his own want of success. On one particular evening, however, when seated at the opposite end of the table with a medium and some friends whom he had brought with him, he plainly felt the touch of hands upon his knees and feet. His unexpressed thoughts were answered in the affirmative by three touches of the spirit hand, one touch for no, and five for the alphabet. Upon repeating this inaudibly to the audience, letters were selected by the spirit hand, which, upon being written down by himself, spelt out consecutive sentences containing facts only known to himself and to the supposed communicator. Indeed, on this particular evening every question and answer from all parties present seemed to be consecutive and full of intelligence. He therefore held the following dialogue with the spirits, they answering by raps: *Q.* How shall I be able to satisfy myself as to the truth of Spiritualism? *A.* Form a circle of twelve individuals; employ the best medium you can get, and continue your sittings until you can procure information of a character that will not be distasteful to you. Have six positive and six negative minds. *Q.* What do you mean by positive and negative minds? *A.* Six male and six female minds. *Q.* Do you mean six ladies and six gentlemen? *A.* No; by a positive or male mind we mean such an one as your friend O., who is eccentric, and decides upon the propriety of his own acts without advising with his friends. If he wished to buy a house, he would do so without your approval. If advised by his physician, he would follow such advice only to the extent that he could comprehend it. This is what we call a male or positive mind. A female or negative mind is such as requires the advice of its friends before action of any kind; it is not self-sufficient, is wanting in executive power, and readily swayed by conventionalisms. Both these classes of mind are necessary for an effective circle. When you have met twenty nights, you will have no further difficulty in inducing your friends to continue their sittings.

"Phœnix determined to follow these directions, and as the spirits had told him that the negative minds might be believers or not, just as he chose, he had no difficulty in forming this half of his circle. It was recommended, however, that the positive minds should not be believers, and with these he had much difficulty. The first party to whom he applied was his friend F. Mc.C., who flatly refused, and said, 'You'll disgrace yourself with this nonsense.' Phœnix urged that, to oblige him, he would spend twenty nights in any way, and eventually F. McC. agreed to stand the torture every Monday night for twenty weeks. When O. was applied to he laughed outright, but eventually compromised the affair for the twenty nights, assuring Phœnix that on the twenty-first Monday he should be absent. With great difficulty the six positive minds were found. Mrs. Brown was selected as the medium, and the circle commenced.

"For the first eighteen nights both questions and answers were extremely stupid. The only curious phenomenon was the raps, and with all the theories of snapping of toe and knee joints, rubbing the ball of the toe on the sole of the boot, electricity, and all the other theories which had been from time to time advanced, the six positive minds were divided; but with the negatives it was affirmed there was a marvellous fitness in many of the replies, although the positive minds did not admit it.

"On the nineteenth night the tables were somewhat turned. Phœnix had been lampooned by his associates, and when they came together on this evening, both himself and positive friends agreed that, after one more night of mummery, they would drop the whole affair. The inquiry about the raps had lost its interest, and although the replies had been somewhat consecutive, they had given no indication of talent commensurate with the desire of at least six of the circle. The medium had not yet entered the room, when, in a sort of "lark," five sheets of paper were placed on the floor, and one or two lead-pencils laid on each. The medium entered and took her seat; the circle was organized as usual. In a few moments the pencils were all heard distinctly writing. One of the positive members looked below the table-cloth, and insisted that he saw all the pencils standing upright, and that they fell as soon as he had seen them. The sheets were lifted from the floor, and were found to contain many names, clearly written. The party for whom these names were intended was selected by the spirits, through the raps, and in every case the positive friends were compelled to admit that these names were truly correct as those of their grandfathers, fathers, mothers, etc., who were in the spirit-world. Phœnix was selected by the spirits to ask questions on that evening, and the answers were all pertinent and instructive. On the twentieth evening [the following Monday], every member of the circle had their chairs slightly pulled from the table while sitting on them. Raps occurred everywhere. A guitar placed under the table was played upon, while resting alternately on the knees of every member of the circle. A harmonicon placed under the table, at a point furthest from the medium, was beautifully played, only two of the members knowing it was under the table, they being the first who came into the room, and brought the instrument and placed it there. A tumbler had been placed on the floor at the same time. Late in the evening a handful of coin was thrown on the floor, and then piled up inside the tumbler, without noise. The room was well lighted with gas, and the hands of the circle were placed on the top of the table. Even the positive members agreed to continue their sittings, and the same circle sat for more than four years, once each week."

Manifestations of a far more astounding character than any recorded in this initiatory investigation were afterwards witnessed by Professor Mapes, through a great number of mediums, amongst whom the author has frequently been invited to sit for the learned "savant," and has partaken with him of the most elevating and convincing evidence of the direct presence and control of a vast number and variety of spirits; indeed it seemed as if the noblest minds of the invisible world delighted to answer the appeals of this powerful yet captious investigator with all sorts of convincing methods of proving their presence. Honest, fearless, and unremitting in his search into this wondrous realm of untrodden science, the professor was constantly rewarded by brilliant suggestions which, to his quick apprehension, formed threads leading him into paths of new discovery, both in mental and physical science.

None can bear more grateful testimony to this fact than the author, who was frequently selected by the professor for investigations of a highly occult or scientific character, when the results invariably attested the truth of the homely proverb that "like attracts like;" and whereas his inquiring mind sought for the highest ideality to match his own, he obtained such responses as were worthy the spirit of his inquiry.

The circle alluded to in the preceding extracts continued its session, as we have stated, for several years. Nearly all its members were men of science and public influence; all of them, including Professor Mapes became converts to, and powerful advocates of Spiritualism. Added to this, the wife of Professor Mapes, a lady advanced in life, became suddenly devoloped as a most wonderful drawing medium. Without any previous knowledge of the art, Mrs. Mapes executed, in a marvellously rapid manner, and under circumstances of the most abnormal character, *several thousand* water-color drawings, which, for originality of design and beauty of execution, stand unrivalled as works of art, a gallery in themselves, on which the most fastidious and highly instructed artists of the day have pronounced the verdict of faultless.

Amongst the strange occurrences which gave tokens of the presence and influence of spirits, the following incident may be taken as an illustration of a number of similar cases, transpiring in different parts of the country.

SPIRITUAL ADVERTISER—NEW YORK, SEPTEMBER 12, 1857.

"A strange, and somewhat startling demonstration of spirit power occurred at the Stuyvesant Institute, in this city, on Wednesday evening of last week, at the commencement of an attempt to deliver a lecture by Rev. C. H. Harvey. It should be premised that this is the same Mr. Harvey who, several years ago, wrote a valuable pamphlet, entitled "The Millennial Dawn," in proof of spiritual manifestations, and who, in consequence of his advocacy of spiritualistic views, was much persecuted, and finally suspended from the exercise of his functions as a minister in the Methodist Episcopal Church. Since then, Mr. H. has been quietly pursuing his investigations in the department that was so obnoxious to his former associates, but latterly he has become dissatisfied—very conscientiously, no doubt—with certain theological aspects of the spiritualistic development, and deemed it his duty to propose a series of lectures, which he announced in the following advertisement in the morning papers:

"'A PLEA FOR THE BIBLE. — The Rev. C. H. Harvey will deliver a short series of lectures in defence of the Bible against modern Spiritualism, and in exposition of its phenomena; the first on Wednesday evening, September 2, in Stuyvesant Institute, No. 659 Broadway. Mediums and advocates of Spiritualism are invited to attend, and full liberty will be awarded them to defend their 'new philosophy.'"

At the appointed time, Mr. Harvey appeared at the desk, at the Stuyvesant Institute, with a small audience assembled before him. After offering a prayer, he commenced his discourse, immediatly giving the audience to understand that while his position would be in defence of the Bible, it would be one of general hostility to modern Spiritualism, on account of what was alleged to be its demoniac character.

But while proceeding more fully to defend his position in regard to these points, his utterance became obstructed; he stood for a moment, as if transfixed, and then dropped to the floor, as if smitten down with a heavy bludgeon.

His friends were immediately at his side on the platform. They found him pale and corpse-like. One man, a stranger to those present, who seemed to be a physician, felt for his pulse, and found that it had entirely ceased. Cold water was sprinkled upon his face; brandy was poured down his throat, and every available means of restoration was applied, but without the slightest apparent effect; and the physician, who was *not* a Spiritualist, pronounced him "*dead!*"

But after he had lain in this way for some eight or ten minutes, a gentleman, who was a Spiritualist, and who understood the nature of the attack, got access to him, made a few upward passes over him, when he immediately opened his eyes, and soon was so far recovered as to arise and converse with those surrounding him. He declared that he had never been in better health in his life than he was then; that his attack did not proceed from any physical cause, but that it was from a spirit—from the "Devil," as he termed it—and expressed a wonder that God had not, in this instance, defended him, as he had defended him against similar attacks before.

It was said to be apparent to all persons there, who had any knowledge of philosophy, that Mr. H.'s attack was not of the nature of apoplexy, or a rush of blood to the head—neither faintness, paralysis, nor anything of the kind—but that it was clearly produced by some strange and ultra-physical cause, and was paralleled only by what, in other instances, has been known as adverse spiritual influences.

Quietude being restored, Mr. H. attempted to proceed with his lecture, but his utterance was again mysteriously stopped in the same way, and it was thought by those present that if he had persisted in his efforts, he would again have been smitten down as before. Again he made the attempt, and again failed in like manner; and finally he announced to his auditors that their money would be returned to them if they would apply to the door-keeper, but that it was useless for him to attempt to proceed with his lecture under the circumstances.

But few comments on this remarkable case are necessary. Mr. Harvey had at one time felt the force and beauty of Spiritualism, yet obviously was unable to shake off the trammels of his ancient spirit of sectarian bigotry.

He attempted to vindicate the claims of revealed religion *at the expense of Spiritualism*, without remembering, or perhaps ignorant of the fact, that Spiritualism included in its ranks numbers of believers who were as reverential admirers of the Bible as himself. The crusade implied in his lecture, therefore, was as unnecessary as it was evidently undertaken in a misconception of his subject. How far spirits may have been justified in silencing his erroneous doctrines by using his mediumistic organization in the manner above described, we do not pretend to decide. That a spiritual power inimical to his purposes overshadowed him, there can be no question. His peculiar organism was susceptible to such an influence; and it was obviously exerted to give Mr. Harvey a powerful warning, and the world an evidence that our perversions of Divine truth do not always pass unnoticed by invisible powers.

During the eventful ten years between 1850 and 1860, the Sabbath meetings in New York continued to attract thousands of earnest listeners to the religious phase of Spiritualism.

Fresh and interesting media were being rapidly developed in every grade of society.

The circles held nightly might be numbered by thousands, whilst the press and the pulpit continued to contribute their share of vituperation and denunciation to the notoriety of the subject.

Many changes had necessarily transpired in the external order "of the line of march."

The partnership between Messrs. Partridge and Britain in the *Spiritual Telegraph* had dissolved, and that invaluable and ably-conducted journal had closed its career of usefulness on the appearance of a new paper, edited by A. J. Davis, entitled the *Herald of Progress.*

As the *Spiritual Telegraph* had obtained the first generally wide circulation of any of the numerous journals devoted to the cause, and been sustained for nearly ten years with an ability and liberality which can never be over-estimated, reflecting undying honor on its spirited projector, Mr. Charles Partridge, it is but just that we should insert a few extracts from the valedictory which concludes the last issue of his paper:

"'TIME UP!'—SPIRITUAL TELEGRAPH, NEW YORK, FEBRUARY 25, 1860.

"These ominous words 'Time up!' are not unfamiliar to our patrons. We have written them, from time to time, on the margin of the paper, to signify to our subscribers that the period for which they had paid for the *Telegraph* had expired, and also to signify to them our solicitations for their further remittance and continued support.

"But as time rolls on, human needs and relations change, and the most familiar words even, change their positions, relations, and meaning. So now, instead of writing these words, 'Time up!' on the margin of the paper as an invitation for the renewal of subscriptions, we place them at the head of the editorial columns to signify that the prophecy we made, and the hope we have often expressed, that a man better calculated to unfold this great subject—Spiritualism—and introduce it practically to the people, would ere this appear to take our place, is, we trust, about to be realized.

"The spectre, 'Time up!' and the man, seemingly, has appeared. Mr. Andrew Jackson Davis has commenced the publication of a weekly paper called the *Herald of Progress*, and arrangements between him and ourselves have been made to transfer the *Spiritual Telegraph* to the *Herald of Progress*, which commences its regular weekly issue next Saturday, the 3d of March. . . . . . .

"No pecuniary considerations induced us to commence the publication of the *Spiritual Telegraph*, and no such considerations enter into our present determination to transfer it. In our introductory address in the first issue of this paper, under date of May 8, 1852, may be found the following:

"'I have not undertaken this enterprise with the hope or expectation of pecuniary profit, and I shall be entirely satisfied if it shall meet the wishes of those most deeply interested, and at the same time subserve the great interest of human progress. I shall publish the paper weekly for one year, whether it pays or not.' . . . . . .

"We ought, however, to say that the pecuniary earnings of the *Telegraph* never bore a more favorable relation to its expenses than during the last few months; and it never seemed to be so well appreciated, or to stand so favorably before the public, as at present, which our private letters and the voluntary notices of the press and pulpit abundantly testify. Neither has there ever been a more substantial increase of patronage than of late; and had it not been for a long-cherished hope and a settled determination, as we have often intimated in these columns, to withdraw from our present position of conducting the *Telegraph* at the earliest opportunity which looked promising for a carrying forward by other hands the work we had begun, we should not now have made this transfer. But other business of our own, and the charitable institutions in which we delight to labor, have absorbed nearly all our attention and time in the day, and we have been obliged to do all our writing for this paper while other people have slept, which has, we believe, shortened our life on earth some years, as begins to appear by declining health; and our duty to ourselves, our growing family, our friends, and to humanity, demands that we transfer different branches of our business whenever favorable opportunities occur.

"It seems appropriate that we should say something on this occasion respecting the inception, progress, 'irrepressible conflicts,' and the success, of the *Spiritual Telegraph*.

"First, then, the *Spiritual Telegraph* was projected out of existing spirit manifestations, a knowledge of which was deemed important to the happiness of all mankind; and a paper seemed to be the usual and the best method of disseminating the glad tidings from that world from which it was said and sung that 'no traveller returns.' We did not at first expect to issue more than a few numbers, and these were intended to contain merely statements of the facts which should from time to time appear. Accordingly, a few tracts were issued in the year 1851 and the early part of 1852, entitled 'A New Leaf.'

"But the manifestations of spirits so increased that we found more space and a regular issue would be required to make a record of them. Accordingly, on the 8th of May, 1852, we published the first number of the *Spiritual Telegraph*, and have since continued it regularly each week to the present number, which is but eight copies short of eight complete yearly volumes. . . . . . .

"The *Spiritual Telegraph* has been eminently successful in all the purposes for which it was established. It was designed for a record of the communications and manifestations of spirits, and for an earnest, candid criterion of the same; also as an organ for a respectful and free interchange of experiences and thoughts, *pro* and *con*, on all subjects; and especially those subjects which were new, instructive, and elevating to mankind. In these respects it forms an encyclopedia of new phenomena and of the best thoughts, *pro* and *con*, on the profoundest subjects which ever engaged the minds of men. . . . . . .

"The *Telegraph* was not established for pecuniary gains, and in this also it has been successful, and we have the satisfaction of having contributed the best years of our life, and largely of our means, to so worthy an object; and, finally, we have to say that the *Telegraph* was never so well appreciated, and never exerted a more wide and healthy influence than at present, and never was more successful in all its purposes and interests than at the moment of its change. . . . . . .

"We by no means arrogate to ourselves the credit of all the brilliant successes of the *Telegraph*. Much of this is due to influences which have surrounded us; to the able contributors to its columns, and to Brother Fishbough, who has been our indefatigable co-laborer. We now resign our position to Friend Davis, in hope that he will reap some of the benefits of our labors, and will be able to do more and better for the happiness and elevation of mankind than ourselves."

Believing that all, and far more, of successful and untiring effort than the modesty of the proprietor has permitted him to affirm in these extracts, will be cordially acknowledged in behalf of this invaluable paper by all classes of Spiritualists, we deem this brief tribute to its inestimable service will be found as acceptable to our readers as it is well-merited.

Amongst other changes of a progressive character, the conversion of the Messrs Owen, father and son, to the cause of Spiritualism must not pass unnoticed.

Of Mr. Robert Owen, the elder, the great philanthropist, and originator of a humanitary scheme of socialism, it is needless to speak, except to remark that his obstinate adherence to a purely materialistic belief, and the injury which his influential opinions were supposed to exert on the cause of religion, made his conversion to Spiritualism, through the test mediumship of Mrs. Hayden, of Boston, a subject of wide-spread interest, and universal astonishment.

One of England's most prominent statesmen declared "that Mrs. Hayden deserved a monument, if only for the conversion of Robert Owen."

Meantime the influence of the great socialist leader drew to a careful examination of the subject, hundreds of minds who were ready to follow in the clear footprints of so great a man, although they did not feel strong enough to stand alone, even for the sake of truth and immortality.

About the close of the year 1859, Hon. Robert Dale Owen, late American Minister to Naples, and one of the most esteemed literary and accomplished statesmen of the day, published, in Philadelphia, his popular work, "Footfalls on the Boundary of Another World."

This volume, which is an admirable digest of the Spiritualism of many lands and periods, coming from so authoritative a source, and known to embody much of the author's personal observations, created a new interest in the subject, and increased the demand for Mr. Owen's work almost beyond the publisher's capacity to supply. Another missionary, of equal interest to those who can only receive opinions from high quarters, was the volume of "Life Incidents," indited by the celebrated medium, D. D. Home, whose wonderful spirit *séances* and cordial reception in nearly all the courts of Europe and by the highest magnates, cast a remarkable illumination over the *assumed* "unpopularity" of Spiritualism in the eyes of *unaristocratic* Americans.

By these two volumes alone, Spiritualism, whilst numbering its five millions in America, was discovered to hold its irresistible sway over the minds of princes, potentates, and powers, as well as peoples. Nothing in the history of the movement, however, excites such profound astonishment in retrospection as the silent and mysterious methods of its propagandism.

CHAPTER XV.

SPIRITUALISM IN NEW YORK—CONCLUDED.

"And they were all amazed and marvelled, saying, one to another, 'Behold, are not all these which speak Galileans?'
"Others, mocking, said, 'These men are full of new wine.'"

THE NEW YORK SPIRITUAL ROSTRUM—SPEAKING MEDIUMS—TEST MEDIUMS IN NEW YORK—NEW YORK PROMINENT SPIRITUALISTS—LINTON, THE MEDIUM—THE GREAT TABERNACLE MEETING—INVESTIGATIONS AT THE NEW YORK MECHANICS' INSTITUTE—THE BUFFALO DOCTORS—STEPHEN ALBRO—MISS BROOKS AND CORA SCOTT—BUFFALO SPIRITUALISTS.

FROM the year 1853 the Spiritualists of New York succeeded in establishing regular Sunday meetings, which were held at first in the Stuyvesant Institute, afterwards in Hope Chapel, and finally in Dodworth Hall, where with but little or no interruption, they have continued for above fourteen years. The services consisted generally of select readings, extemporaneous prayers, and a lecture delivered, morning and evening, by the most accomplished speakers that the spiritual ranks could afford.

The musical services, which were interspersed with the readings, were originally organized and conducted by Mrs. Emma Hardinge and a choir of from twenty to thirty volunteer singers.

As the young performers were nearly all mediums, and the anthems, hymns, etc., were composed for them by their directress, the musical exercises formed a highly attractive feature of the meetings. For the most part they were attended by a large and eager throng of listeners, and when the favorite speakers of the spiritual ranks filled the rostrum, the fine hall was invariably crowded to overflowing, and the New York papers vented their usual complement of vituperation and insult by way of satisfaction to the wounded feelings of rival sects and to the manifest increase of the Spiritualists' popularity.

After the establishment of the Spiritualists in Dodworth Hall, the New York Conference held its sittings there on the Sunday afternoons, when strangers were admitted, and though they might possess totally opposite views, were always courteously permitted to share in the discussions.

To give an idea of the meetings that were held in New York about this time, it will be in order to mention the names and characteristics of some of the speakers who officiated, most of whom were engaged by the committee for a course of several successive Sabbaths.

Occupying a deservedly foremost rank in this distinguished array were A. J. Davis, and his amiable and talented wife, Mrs. Mary Davis, who in point of pleasing oratory, was even more acceptable on the rostrum than the great "Poughkeepsie Seer," her husband. S. B. Britain, Charles Partridge, Dr. Hallock, Joel Tiffany, and Rev. William Fishbough, all too well known and appreciated to need description, contributed often, by their talents and eloquence, to the clear exposition of Spiritualism. John Bovee Dodds, formerly one of the distinguished opponents of the cause, was now one of its able advocates on the New York platform.

Rev. R. P. Ambler, and Rev. Thomas L. Harris, were also amongst the most popular of the speakers.

Dr. J. Orton, W. S. Courtney, a highly distinguished lawyer; Rev. Thomas Benning, a most exemplary and accomplished gentleman, formerly a Wesleyan minister; J. H. Toohey, a fine logical speaker, late editor of the *Christian Spiritualist;* Dr. Wellington, a successful medical practitioner; Professor Hare; L. Judd Pardee, a fine trance speaker; Professor Denton-an eminent geologist and admirable lecturer; Hon. Warren Chase, ex-Congressman and one of the most logical and philosophical lecturers in the field; S. J. Finney an inspirational speaker of extraordinary ability; and Thomas Gates Forster, a gentleman of literary talent, whose discourses, for eloquence, power, and wide range of thought, have never been surpassed on any pulpit or platform, formed the chief male portion of the lecturers engaged to discourse to the New York audiences.

Besides these, the array of female talent was equally strong and remarkable. One of the earliest of this class of lecturers was Miss C. M. Beebe, a lady whose written essays form as fine specimens of modern literature as any that the language contains. Deservedly preëminent in spiritual and personal attractions, also, was Mrs. Cora Hatch, a young lady of scarce seventeen summers, but who, after several years of wonderful phenomenal mediumship, was controlled to deliver discourses whose marvellous beauty of diction and style of oratory was their least attraction. Mrs. Hatch lectured on almost every science with equal facility and correctness. Her discourses were always delivered in a profound trance, were most commonly selected by a committee chosen from the audience at the time of their delivery, and were succeeded by the answering of questions propounded on the spot, the apt and felicitous nature of which presented evidence of the highest and most intellectual control that could be brought to bear upon a merely mortal medium. Of a similar character, both in the matter and fascinating manner of delivery, were the trance discourses of Mrs. Emma Jay Bullene, with whom the additional charm of delightful singing was added to her extemporaneous oratory. Miss Sprague, a young lady of scarcely inferior attractions, was another of this gifted band. Mrs. Charlotte Tuttle, a charming and vivacious trance speaker, Mrs. Hattie Huntley, Mrs. Frances Hyzer, and Mrs. M. S. Townsend, were also distinguished favorites of the New York rostrum. The largest and most appreciative audiences that ever sustained with generous sympathy the sensitive natures of those abnormal oratresses, were kindly accorded to Emma Hardinge, the choir leader, who had also, under the control of her spirit guides, become a trance or inspirational speaker; and when to these is added an occasional visit from one or other of the hundreds of speakers who were scattered through various parts of the States, the quality of the spiritual platform at Dodworth Hall, New York, may be fairly estimated.

Besides this meeting, several others were held in different parts of the city; amongst these there was one for many years conducted at Lamartine Hall by the learned Dr. Horace Dresser. In the Bowery, Sixth avenue, Brooklyn, Williamsburgh, and Morrisania, regular Sunday meetings were sustained. Besides the free circles of Miss Laura Edmonds, J. B. Conklin, Kate Fox, and Emma Hardinge, upwards of three hundred private circles were known to be held in New York about this time, at which admirable and accomplished mediums presided.

Amongst the more distinguished professional or public mediums were Mrs. Coan, the excellent test rapping medium; George Redman, a rapping, writing, and test medium of the most astounding physical endowments; Mrs. Cora Brown, Miss Middlebrook, and Miss Sarah Irish, admirable mediums for tests by rapping, seeing, writing, trance, etc.; Mrs. Bradley and Mrs. Townsend, remarkable mediums for the production of spirit drawings; Mrs. Kellog, one of the best clairvoyant, personating, seeing, and writing mediums in the country; Mrs. Harriet Porter, a most wonderful prophetic speaking and seeing test medium; Miss Seabring, an excellent test tipping medium; Miss Mildred Cole, a child scarcely twelve years of age, but whose endowments as a test medium in every variety of development were almost unequalled; and the still famous Mrs. Leah Fish, of the Fox family [afterwards the wife of Mr. Calvin Brown], whose crowded *séances* attested the undiminished force of her wonderful phenomenal powers.

With such facilities for investigating the science, discussing the philosophy, and enjoying the consoling religion of Spiritualism, can it be wondered at that Spiritualists began to number their thousands and tens of thousands in New York, and that, as a science and religion both, it at last compelled respectful recognition from the public. A few more notices of the prominent features of the cause in New York, and our record in that direction must be brought to a close.

Besides opening his house for receptions, circles, conferences, and hospitality of the most profuse and noble kind, Mr. Charles Partridge, in varieties of ways, continued to benefit the cause of Spiritualism with purse, person, and character.

Organizing circles, hiring mediums from distant parts of the country, and bearing his part in the financial and executive departments of the meetings with unsparing liberality, this gentleman's unflagging zeal also carried him on to the rostrum, where his plain, straightforward candor invariably secured for him a respectful and appreciative auditory.

On several occasions he was invited to address the "Young Men's Christian Association" of New York, and in a series of logical yet perfectly plain arguments he brought his strong sense and vast experience to a successful issue in inducing members of that body to investigate the claims of Spiritualism.

Judge Edmonds and Dr. Warner also opened their splendid residences for weekly receptions of Spiritualists, thus promoting a social feeling and kindly interchange of sentiment between different classes of the believers that operated very favorably upon all.

Mrs. Hatch frequently held investigating circles, where the philosophy of the communion was discussed with the most distinguished savans of the country, the spirits controlling the young medium with a display of ability that was acknowledged to be perfectly supra-mundane. Mrs. Brown and Emma Hardinge held investigating circles for the purpose of testing the more rare and occult phenomena by which the physical manifestations were made. These meetings often resulted in the most astonishing displays of spirit-power, and it is to be regretted that their details cannot be given to the public, as they would make the recorded phenomena appear insignificant by their side. Emma Hardinge and two or three of the prominent New York mediums also entered into a set of experiments on mental telegraphy, from which the most interesting results were obtained.

In 1855 "the Society for the Diffusion of Spiritual Knowledge" published a large volume of 530 pages, entitled "The Healing of the Nations." It is a collection of aphorisms on every imaginable subject and condition of life, arranged in short, poetic prose verses, the beauty of which, whether in sentiment, imagery, or purity of diction, makes it a work of unrivalled excellence and spiritual elevation.

The production of this book was due to the mediumship of Mr. Charles Linton, a young man developed into the spiritual ranks from the humble sphere of a blacksmith, where his opportunities for intellectual culture were of course very limited. Notwithstanding this disadvantage, Mr. Linton became a writing medium of such extraordinary capacity that he attracted the attention of Governor Tallmadge, under whose able editorship the "Healing of the Nations" was published.

Governor Tallmadge gives the following account of this work and its origin in his editorial introduction :

> "About a year ago Mr. Linton was directed to write no more miscellaneous communications, but to give his attention to writing a book which would be dictated to him through spiritual influence.
>
> "He procured, according to direction, a thick, bound, blank volume, of the largest ruled letter sheet, and in that commenced writing. This book itself is almost a miracle. The chirography is beautiful. The handwriting of the medium herein is entirely different from his own, and can be read as easily as print. It is written with an accuracy and neatness that could not be surpassed by the most expert copyist. There are four hundred and thirty pages in the volume and not a word of importance erased or interlined throughout the whole. A large portion of it has been written in my presence. . . . . . .
>
> "During the time I was with Linton he wrote from five to ten pages a day. He wrote rapidly whilst the influence was on him. . . . . . .
>
> "Many literary and scientific gentlemen have examined the original volume, and pronounce portions of it beyond human conception.
>
> "The style is simply faultless, and adapted to every capacity. The most astute critic cannot strike out a word in a single sentence and substitute another which he can truthfully say will improve it in style or sentiment."

In 1855 an immense spiritual meeting was held in a great building, since pulled down, called "the Tabernacle."

The house, though capable of holding upwards of four thousand persons, was crowded to suffocation and hundreds went away unable to obtain admission.

The following notice of this meeting appears in one of the New York papers.

> "GREAT SPIRITUAL MEETING—ADDRESSES BY GOVERNOR TALLMADGE, REV. T. L. HARRIS, AND JUDGE EDMONDS.
>
> "NEW YORK, *February* 24, 1855.
>
> "According to the published notices in the daily papers of this city, a meeting of the Spiritualists was convened at the Broadway Tabernacle, on Friday evening, February 16. Long before the time for the commencement of the services, the house was filled by an immense audience, which must have numbered over five thousand persons.
>
> "The following statement of the *Daily Sun* may be taken as the general estimate :
>
> "'SPIRITUAL MASS MEETING. — The largest meeting of the season was held last evening at the Broadway Tabernacle by the Spiritualists. The galleries and every available spot in the house were densely packed, and the greatest possible interest was kept up during the whole proceedings.
>
> "'The meeting will prove, no doubt, a season long to be remembered, for while it is a significant answer to the assertion that Spiritualism is 'passing away,' the impression left on the minds of those who attended must be the best evidence that Spiritualism was internal and sympathetic as well as external and numerous.
>
> "'If we needed confirmation on the subject of spiritual progress in this city, it would be found in the fact that Spiritualism was allowed a hearing in the Tabernacle, for two years ago, when the Rev. Mr. Madison got up a theological farce in the same place, the friends of Spiritualism wished the use of the Tabernacle to say what 'is and what is not Spiritualism;' but then it could not be had for that purpose. There may have been good reasons for the refusal, but be that as it may, one thing is plain, either Spiritualism is better understood, or else it is more popular — the present meeting being the authority.'
>
> "It would be unnecessary to notice the addresses which were made on the occasion, except to say that they were listened to with deep interest by the secular portion of the audience, and reported in an unusually respectful tone by the press."

Amongst the numerous literary, scientific, and even religious societies that began to realize the growing popularity of Spiritualism and the necessity for investigating its claims, was "the New York Philosophical Society of the Mechanics' Institute."

At three of the meetings of this society, Mrs. Coan, J. B. Conklin, and Mr. Charles Partridge were invited to be present. The investigations through the two first-named mediums consisted of regular *séances*, in which the various members of the association tested the raps and movements of the table in the usual way—writing names of spirit friends, ages, places of death, diseases, and every conceivable token of identity on several slips of paper, and then rolling them up in tight pellets and throwing them pell-mell upon the table.

Each pellet was picked out and arranged by the raps or tips in corresponding series; the questions or tests suggested in them were then all correctly spelled out by the controlling spirits, and as each pellet was opened it was found to correspond, whilst every answer to test questions was given correctly. Many of the questions were propounded in mystic ways, and some in the German language, but the answers to all invariably indicated the personality of the spirit, his or her perfect understanding of the questioner's meaning, besides conveying in many ways an amount of spontaneous intelligence that was not asked for.

The impression produced upon the minds of the shrewd inquisitors was deep and earnest. All agreed in the report which was subsequently issued, namely, that no evidence whatever of fraud or deception could be traced on the part of the medium; that the intelligence rendered was correct, and in view of its supra-mundane character, truly astounding, and could not have been the result of chance, accident, or, in many cases, even psychological impression. On the third evening, Mr. Charles Partridge addressed the meeting in terms so clear and logical that he was listened to with the most profound attention and interest, and the *séances* closed with a unanimous vote of the society to continue their investigations during the ensuing winter session.

It would scarcely be possible to close our notice of Spiritualism in New York without making special reference to the manifestations which have occurred in the extreme western city of the State, Buffalo.

In spiritualistic annals Buffalo has been less celebrated than notorious, as the scene of the famous exposition of the learned "Buffalo Doctors," Messrs. Flint, Lee, and Coventry.

As this transaction stands almost unrivalled for folly and even psychological absurdity, it becomes necessary to assign to it the prominent place which its remarkable features deserve; we shall therefore give the *exposé* in all its details, by inserting the letter written by the said "Buffalo Doctors" to the *Commercial Advertiser.*

It must be stated that the circumstances referred to took place during the visit of the Misses Fox to Buffalo, in 1851. In February of that year, Mrs. Fish and her sister, Margaretta Fox, commenced giving *séances* at the Phelps House, which were thronged with all the *élite* of the city, amongst whom were the Professor of Physiology, the Professor of Materia Medica, and a Professor of the Practice of Medicine, of the University of Buffalo. In virtue, it may be presumed, of the positions occupied by the gentlemen, they deemed that their authority would carry great weight upon any subject coming within the range of their observation; it was doubtless with a full sense, then, of the effects they expected to produce on the public mind, that they penned the following unsought-for communication.

"EXPOSITION OF THE ROCHESTER KNOCKINGS—BUFFALO COMMERCIAL ADVERTISER.

"*To the Editor of the Commercial Advertiser:*

"Curiosity having led us to visit the room at the Phelps House in which two females from Rochester [Mrs. Fish and Miss Fox] profess to exhibit striking manifestations of the spiritual world, by means of which communion may be held with deceased friends, etc., and having arrived at a physiological explanation of the phenomena, the correctness of which has been demonstrated in an instance that has since fallen under observation, we have felt that a public statement is called for, which may perhaps serve to prevent further waste of time, money, and credulity, to say nothing of sentiment and philosophy, in connection with this so long successful imposition.

"The explanation is reached almost by logical necessity, on the application of a method of reasoning much resorted to in the diagnoses of diseases, viz.: reasoning by way of exclusion. It was reached by this method prior to the demonstration which has subsequently occurred.

"It is to be assumed, first, that the manifestations are not to be regarded as spiritual, provided they can be physically or physiologically accounted for. Immaterial agencies are not to be invoked until material agencies fail. We are thus to exclude spiritual causation in this stage of the investigation.

"Next it is to be taken for granted that the rappings are not produced by artificial contrivances about the persons of the females, which may be concealed by the dress. This hypothesis is excluded, because it is understood that the females have been repeatedly and carefully examined by lady committees.

"It is obvious that the rappings are not caused by machinery attached to tables, doors, etc., for they are heard in different rooms, and different parts of the same room, if the females are present, but always near the spot where the females are stationed. This mechanical hypothesis is then to be excluded.

"So much for negative evidence, and now for what positively relates to the subject.

"On carefully observing the countenances of the two females, it was evident that the sounds were due to the agency of the younger sister, and that they involved an effort of the will. She evidently attempted to conceal any indications of voluntary effort, but in this she did not succeed. A voluntary effort was manifest, and it was plain that it could not be continued very long without fatigue.

"Assuming, then, this positive fact, the inquiry arises how can the will be exerted to produce sounds [rappings] without obvious movements of the body? The voluntary muscles are the only organs [save those which belong to the mind itself] over which volition can exert any direct control. But the contractions of the muscles do not, in the muscles themselves, occasion obvious sounds. The muscles, therefore, to develop audible vibrations, must act upon parts with which they are connected. Now, it was sufficiently clear that the rappings were not vocal sounds; these could not be produced without movements of the respiratory muscles, which would at once lead to detection. Hence, excluding vocal sounds, the only possible source of the noises in question, produced, as we have seen they must be, by voluntary muscular contractions, is in one or more of the moveable articulations of the skeleton. From the anatomical connections of the voluntary muscles, this explanation remains as the only alternative.

"By an analysis prosecuted in this manner, we arrive at the conviction that the rappings — assuming that they are not spiritual — are produced by the action of the will, through voluntary muscles, upon the joints.

"Various facts may be cited to show that the motion of joints, under certain circumstances, is adequate to produce the phenomena of the rapping; but we need not now refer to these. By a curious coincidence, after arriving at the above conclusion respecting the source of the sounds, an instance has fallen under our observation which demonstrates the fact that noises precisely identical with the spiritual rappings may be produced in the knee joint.

"A highly respectable lady of this city possesses the ability to develop sounds similar both in character and degree to those professedly elicited by the Rochester impostors from the spiritual world.

"We have witnessed the production of the sounds by the lady referred to, and have been permitted to examine the mechanism by which they are produced. Without entering, at this time, into a very minute anatomical and physiological explanation, it is sufficient to state that the muscles inserted into the upper and inner side of the large bone of the leg [the *tibia*] near the knee joint, are brought into action so as to move the upper surface of the bone just named, laterally upon the lower surface of the thigh bone [the *femur*], giving rise, in fact, to a partial lateral dislocation. This is effected by an act of the will, without any obvious movement of the limb, occasioning a loud noise, and the return of the bone to its place is attended by a second sound. Most of the Rochester rappings are also double. It is practicable, however, to produce a single sound, by moving the bone out of place with the requisite quickness and force, and allowing it to slide slowly back, in which case it is noiseless.

"The visible vibrations of articles in the room situated near the operator, occur if the limb, or any portion of the body, is in contact with them at the time the sounds are produced. The force of the semi-dislocation of the bone is sufficient to occasion distinct jarrings of doors, tables, etc., if in contact. The intensity of the sound may be varied in proportion to the force of the muscular contractions, and this will render the apparent source of the rappings more or less distinct.

"We have witnessed repetitions of experiments in the case just referred to, sufficient to exhibit to us all the phenomena of sounds belonging to the Rochester rappings, and without further explanation at this time, we append our names in testimony of the facts contained in the foregoing hastily-penned exposition.

"AUSTIN FLINT, M.D.
CHARLES A. LEE, M.D.
C. B. COVENTRY, M.D.

"UNIVERSITY OF BUFFALO, *February* 17, 1851."

The publication of this article produced a perfect legion of paper warriors, who did battle on both sides of the question with equal hardihood but doubtful success. Amongst the most interesting results of the *expose*, however, was a letter from the "females" themselves, in which they simply and modestly demanded a more thorough investigation before they would consent to be branded as "impostors" on the faith of a mere anatomical theory.

The challenge thus publicly made could not be evaded.

Another meeting took place, at which the savans were permitted to place the unfortunate sisters in various cramped and painful positions, with a view of rendering the joints "tense" etc.

It would be simply waste of time now to reprint the contradictory, garbled, but almost incomprehensible "stuff" that the learned professors again put forth by way of report on this second meeting, the gist of which was that "when the sounds" were not heard, it was not because there was any suspension of the electric currents necessary to produce them by the cramped position of the mediums, or the neutralizing effect of the antagonistic magnetism of the minds that were watching them like tigers ready to spring upon their prey, "but because they [the doctors] had placed them in such a position that the knee joints could not work." Again when the sounds were produced, it was not attributed to the fact that the scientific clutch was removed or had been partially relaxed, but that they [the females] took sudden advantage of their freedom when the investigators were off their guard, whilst any raps that were heard in parts of the room removed from the mediums, the learned doctors undertook to affirm were not heard there, only appeared to be so heard, and that by listeners who were unacquainted with the law of acoustics, which made some sounds under some circumstances seem to proceed from a distance, when they were in reality made quite near, etc.

Dr. Lee wrote a concise statement of his great discovery for the New York *Tribune*, which was published accordingly, but with an editorial note appended to it, suggesting that as the Buffalo doctors had confessedly prejudged the cause before they had tried it, and determined that the Rochester ladies were humbugging "females" before they saw them, it might have been as well to have intrusted the trial to somewhat more impart'al judges.

As usual, the Buffalo University lights only threw a publicity over the subject of the rappings, which resulted in a perfect torrent of investigation, and filled the public prints with reports of *seances* whose highly favorable and often astounding character—witnessed by many of the most distinguished citizens of Buffalo—culminated in the conversion of more investigators to the belief in Spiritualism than had been known in the space of so short a time in any other city of the Union.

Among the investigators provoked into research by the flimsy misrepresentations of the Buffalo doctors, was Mr. Stephen Albro, an old and highly-respectable citizen, whose inquiries into Spiritualism, starting from this simple point, led him into the very thick of the ranks, and procured the powerful advocacy of his pen and purse for the cause, to which for years he lent his aid in Buffalo, besides undertaking the publication of an exceedingly well-written paper, edited by himself, entitled *The Age of Progress.* It is unnecessary to remark further on these transactions except to point to the invaluable results that grew out of the poor medium's martyrdom in the advancement of the cause.

The mere publication of *The Age of Progress*, and the noble championship of its editor, Mr. Stephen Albro, formed a Macedonian phalanx in Spiritualism, for which it owes the Buffalo doctors an incalculable debt of gratitude. Amongst other remakable results of the excitement which followed the visit of the Misses Fox were many new developments of medium power, amongst which we must revert to the case of Miss Sarah Brooks, already alluded to as the wonderful medium for an invisible piano-forte player, and also for a number of philosophical spirits who, through the simple raps, alphabetically spelled out several hundred able lectures, which were each week printed in *The Age of Progress* for more than two years. It was in the city of Buffalo that the Davenport Brothers first became the wonder and astonishment of their time.

Those who have only witnessed their cabinet performances in the midst of a heterogeneous and often bitterly-antagonistic mob, cannot form the slightest conception of the marvellous character of the phenomena which first startled the simple and unsophisticated parents of the two young lads, before either of them had reached his fourteenth year.

Besides the heavy poundings and violent disturbances of the furniture which ordinarily occur with what is called "physical force mediums," spectral figures were frequently seen by the whole family, whilst voices were heard giving them instruction, advice, and encouragement.

Another striking phenomenon of the young Davenports' mediumship was the firing of pistols, rifles, etc., in the dark, against a mark, which, however minute, was always hit with marvellous precision. Very frequently the flash of the piece would disclose apparitions guiding or receiving the bullets, and monstrous arms and hands were constantly seen flashing through the darkness, or even in an obscure light, by members of the family, under the most startling circumstances.

At times the children would be lifted up several feet in the air, and kept suspended there for one or two minutes. The manifestations accompanied them everywhere; in the streets or stores; at their play or in bed, and were always of the wildest and most preternatural character.

As a more extended notice of these wonderful mediums will be given elsewhere, we shall only further add that their residence, like that of Miss Brooks, was continually thronged by eager and astounded witnesses.

Other spiritual manifestations of a far more elevating character were frequently afforded to the earnest seekers for the truth and beauty of Spiritualism, through the joint mediumship of Miss Sarah Brooks and Miss Cora Scott [afterwards Mrs. Hatch, the celebrated lecturer]. These young ladies, both of them mere children in age, shortly after the visit of the Misses Fox, became mediums and frequently held trance *seances*, at which one would be controlled to speak in foreign tongues, whilst the other interpreted the mystic utterances. These, together with the public lectures of Thomas Gales Forster, one of the most eloquent and powerful trance speakers of America, supplied the good people of Buffalo with food for the highest intellectual thought, whilst the more startling phenomena noticed above, fully testified that the work was of a supra-mundane character. Many other mediums of singular power and excellence became prominent in the spiritual uprising of this city. Mrs. Swain, Mr. Sangster, and Mr. Reed, contributed their share to the marvels by the most astounding physical manifestations.

Dr. Griswold commenced, in Buffalo, the publication of *The Sunbeam*, a spiritual paper of an eminently religious tone, and contributed by his remarkable mediumship as a seer, artist, and writer, to the elevation of the mighty cause; in short, no city has been more abundantly blessed with an outpouring of the Pentecostal fire than Buffalo.

Many changes have thinned the ranks and decimated the strength of the spiritual army whose bright phalanx once shone so resplendently in this great Western emporium.

The once-crowded Sabbath meetings have, we believe, languished into occasional gatherings only, whilst the phenomenal men and women who once made the very name of Buffalo synonymous with a Pentecostal outpouring, are scattered far and wide in broader fields of labor.

Stephen Albro, Dr. Griswold, and Mr. A. C. Maynard, three of the most devoted, brave, and unselfish laborers that the spiritual cause has ever numbered, have themselves passed to their spheres of bright and nobly-earned recompense.

But Stephen Albro's *Age of Progress* has not been inaugurated in vain. The mighty flood sweeps on, which his strong hand helped to direct into the channels of human usefulness. The bright little *Sunbeam* which the devotion and self-sacrifice of good Dr. Griswold reflected upon earth's gross darkness, has lighted up the pathway for many and many a pilgrim foot on the highways of immortality, and the ever-open door with which the lavish hospitality of good Mr. Maynard welcomed the spirits and their wayworn mediums, has drawn angel hosts to earth, who will never forsake it more.

The physical forms of the two noble editors, and the well-beloved and generous friend of the medium, have disappeared from the mortal eyes of those amongst whom they so freely broke the bread of immortal life, but we know that their works do follow them; and are gathered up in the light of those sunbeams that will never be quenched in death or forgetfulness, whilst their cherished memory will ever be green in the heart of every true Spiritualist.

CHAPTER XVI.

SPIRITUALISM IN NEW ENGLAND.—MASSACHUSETTS WITCHCRAFT IN 1849.

> "*Dogberry*—Oh that he were here to write me down an ass! But, masters, remember that I am an ass; though it be not written down, yet forget not that I am an ass. . . . Oh that I had been writ down an ass!"
>
> MUCH ADO ABOUT NOTHING.

AN attempt to arrive at the origin of the spiritual movement, proves first, its vast universality, and next, its unbroken continuity with all preceding outpourings of a similar kind.

Even if we were disposed to trace the beginning of New England Spiritualism to Salem Witchcraft, we should find that the victims of that reign of ignorance and superstition inherited their occult gifts in legitimate succession from mediumistic progenitors. In the accounts of special phenomena which we are compelled to reserve for a second volume, will be found the narrative of an apparition whose manifestations by speech, voice, appearance, and direct communion, far transcend any of the other marvels of modern times, yet this occurrence preceded the Rochester knockings by forty-seven years; in fact, although it seems necessary, for the sake of perspicuity, to select a special date for the opening of our history, it is almost impossible to note any period unmarked by spiritual phenomena, which if less prominently heralded forth to the world than the Hydesville disturbances, are still proved to be of a kindred nature, and obviously related to a general and unbroken thread of intercommunion between the natural and spiritual worlds.

The following narrative is strikingly illustrative of these remarks, and had it been more extensively published abroad, would doubtless have been regarded as the true starting point of modern Spiritualism in New England.

About the year 1837, a Dr. Larkin, practicing physician in Wrentham, Massachusetts, became interested in the phenomena evoked by animal magnetism. Observing that it might be made instrumental in the cure of diseases, and finding himself possessed of the requisite power to become an operator, he conducted a series of experiments so successfully as to convince himself of the use of magnetism as a curative agent, also of its value in the development of clairvoyance, which he found to be a very general result of magnetic operations. In 1844 he tried the effect of animal magnetism upon a servant-girl employed in his family, who was afflicted with fits. At first the patient exhibited only a modification in her physical symptoms, but after a time clairvoyance of a most remarkable character supervened; she was enabled during the mystic sleep to describe her own state, and that of numbers of the doctor's patients, of whom she had never heard. When any difficult case was presented to Dr. Larkin, he had only, by a few passes, to place the girl [Mary Jane] in a magnetic sleep, to insure her giving a remarkable diagnosis of the disease he wished to inquire about, and often, in addition, a valuable and effective prescription. Although Dr. Larkin was unable precisely to determine what were the best conditions for the prosecution of his magnetic researches with this clairvoyant, there were certain results growing out of them which were to him—at that time—as unaccountable as they were spontaneous and unlooked-for.

The first of these was the production of loud knockings, which generally seemed to accompany the girl's trances, but in what connection, Dr. Larkin was unable to divine. They seemed to resound on some article of furniture too far removed from the entranced subject to be produced by her, and were never accompanied by any movement of her body which could indicate their source in her volition. Another feature of perplexing novelty to her operator was the constantly-repeated assertion that in these states — which she called "her sleep" — she was attended by a "*fairy*" whom she named "Katy," and whom she described as a female of "rare beauty and exceeding goodness."

Sometimes, she alleged, she was surrounded by "fairies" like Katy, but none of them equalled her in loveliness or power, and Katy it was who described diseases and prescribed for their cure. She said the "fairies" came from Germany and were very good, but "Katy" was her "guardian angel," and when she came the rest were subordinate to her.

It seemed that other influences besides good ones were permitted to manifest themselves in this singular manner.

Under the control of "Katy" and the "fairies" the clairvoyant was gentle, skilful, and sometimes philosophical and exalted, but occasionally an influence seemed to possess her of the most profane and mischievous character. Her entranced lips, as if moved by automatic action over which she had no control, gave utterance to the most blasphemous oaths and rude speeches; at the same time the furniture was often moved about violently by unseen hands, and heavy weights were lifted from place to place. On one occasion, the whole family being assembled round the couch of the magnetized sleeper, and every door being shut, a heavy flat-iron, last seen in the kitchen — quite distant off — was suddenly placed in their midst, and, at the request of Mrs. Larkin, as suddenly disappeared, and was next found in the kitchen, every door of communication having remained closed.

These and many similar manifestations were made, as the girl stated, by "a sailor boy," whom she saw and who compelled her to utter the oaths and profane speeches in which [as he alleged through her lips] he had been wont to indulge on earth. Meantime the power, whatever it might be, seemed locomotive, and followed the doctor occasionally in his professional visits. On one occasion, he was attending a patient whose house was situated alone, on the top of a high hill commanding a view of every object for miles round. During his visit heavy poundings were heard on the front door of the house, but on examining the entrance no one could be seen, and although not the slightest chance for escape or concealment was afforded, the knocking continued as long as the doctor remained.

As some serious misfortunes occurred to the owners of the house shortly afterwards, the mysterious knockings were regarded as "supernatural warnings" of their approach, but from their frequent occurrence in other scenes, Dr. Larkin naturally attributed them to an occult force originating in himself or his surroundings. On another occasion Dr. Larkin attended a public dinner given to himself and several members of the medical profession, about thirty miles distant from his home. On returning late at night, his wife requested him, before retiring, to visit Mary Jane, who was entranced and desirous to see him. On entering her chamber, he was greeted with uproarious laughter from what purported to be the spirit of the sailor boy, who recounted to him all the principal events of the evening, even to his trifling vexation at the salmon being underdone at dinner, and the roast pig being eaten up before his turn came to be helped. Besides Katy and the sailor boy, a number of spirits came through this girl and seemed to take pleasure in rehearsing their histories, giving names, places of birth and death, ages, and many particulars of their lives.

In this way, Dr. Larkin, who was a ready writer, transcribed in a book procured for this purpose, the histories of over two hundred and seventy spirits, many of whose statements he took exceeding pains to prove, and in every instance found the descriptions invariably correct in the minutest details.

In her normal state Mary Jane was exceedingly illiterate and unimaginative, but under the influence of these mysterious beings, her discourse was instructive, and occasionally scientific.

The communicating intelligences varied much in style and tone, but all seemed to urge the doctor to make these remarkable manifestations public, call in witnesses, and challenge from them the most searching investigation. They all prophesied, too, of a coming time, when the intercourse of spirits with mortals should be known and practiced openly all over the world.

About 1846, a most singular and distressing phase of these phenomena was superadded to the rest, under what claimed to be the influence of the profane sailor. The girl's limbs in several directions would be thrown out of joint, and that with apparent ease, in a moment, and without pain. To replace them, however, seemed to be either beyond the power or the will of her invisible tormentor, and Dr. Larkin, though an experienced surgeon, was often obliged to call in the aid of his professional brethren and two or three strong assistants.

On one occasion the knees and wrists of the girl were thrown out of joint twice in a single day. These painful feats were always accompanied by loud laughter, hoarse and profane jokes, and expressions of exultant delight, purporting to come from the spirit sailor, whilst the girl herself seemed wholly unconscious of the danger of her awkward situation. The preternatural feats of agility and strength exhibited on these occasions could scarcely be credited, and the frightfully unnatural contortions of the limbs, with which she became tied up into knots and coils, baffles all physiological explanation, or attempts at description.

One day, a very dangerous dislocation had been effected twice in the same morning, when the medical practitioner whom Dr. Larkin had summoned to his assistance expressed a hope that his services would not be required again, as he was much pressed for time. Uttering the usual fearful oaths that purported to proceed from the spirit of the sailor, the entranced girl bid him stay then, and do his work at once, upon which the limb was again and instantly thrown out of joint, before the eyes of the astonished assistant.

Although Dr. Larkin and his amiable lady had become familiar with these astounding manifestations by their frequency during many succeeding months, they were exceedingly reluctant to comply with the desires of their invisible communicants by making the facts known and courting public investigation. When, however, it became necessary to introduce other practitioners into the house to help in reducing the girl's dislocated limbs, and all the abnormal sights, sounds, and intelligence attendant upon such a case became a matter of notoriety, further concealment was impossible, and the whole country rang with rumors of the weird phenomena transpiring in Dr. Larkin's family. As usual in such cases, the most exaggerated fictions were substituted for realities, but what the current reports lacked in truth, they gained in scandalous misrepresentations; and stories were set afloat, as injurious to the honor of the harassed family as to any scientific value which the manifestations might have had under fair and impartial scrutiny.

In the fall of 1847, nine men, headed by a minister of Wrentham, called on Dr. Larkin; a self-constituted committee to inquire into the evil rumors that were in circulation respecting him. The doctor, without questioning the validity of their claim to intrude into the privacy of his family, quietly narrated to them the circumstances of the case, without offering any other explanation than such as the details suggested.

The committee were not satisfied. They reverted to the outrageous scandals rife in the community, and urged the doctor to plead guilty to the charges. These he indignantly denied, but offered to admit any two or three persons whom the committee or the community at large should select, as inmates of his family for at least one week. He promised to provide them with board free of all expense, entertain them as honored guests, and afford them the most unlimited opportunities for observation, and agreed to abide by their ultimate report, as to the status which he had the right to hold amongst his fellow-men.

Instead of at once accepting his reasonable and candid offer, this committee, and others of the same stamp, insisted upon intruding themselves into the doctor's house at all times and seasons, and made the condition of their reporting to the world in his favor the production of phenomena upon the instant, just as they called for it.

For months the unfortunate girl was tortured with all sorts of absurd and impertinent inquiries and solicitations to call up the spirits, dislocate her limbs, make "furniture jump about," etc.

The quiet of the household was constantly broken into, their occupations disturbed, and their reputation seriously damaged; at last the good, but too-yielding doctor insisted upon a more orderly investigation or none at all, and then his first proposition was accepted, and an orthodox minister of the strictest denomination, with his wife, was invited by the Wrentham select men, magistrates, and ministers to take up their residence for some days in Dr. Larkin's family, for the express purpose of overseeing the doings of the spirits. The choice of the Wrentham magnates was made without consulting the wishes of Dr. Larkin, and fell upon the Rev. Mr. Thatcher and his lady, both of whom it was supposed, from their profession of highly orthodox principles, strict piety, and similar requisites for passing judgment, would prove themselves more than commonly inimical to the deeds of darkness assumed to be transpiring in the possessed house.

The first evening of the Rev. Mr. Thatcher's visit to Dr. Larkin, he proposed to pray by the side of the invalid girl; when in the very middle of his pious invocations, the victim became suddenly entranced, and offered prayers for herself with a fervor and beauty that melted the whole party into sympathetic tears.

Concerning the result of the clerical inquisition it is only necessary to say that both Mr. and Mrs. Thatcher had abundant opportunity for observing and closely scrutinizing all and much more than has been related above, and that both declare themselves "entirely convinced of the sincerity and purity of life and intention of Dr. Larkin and his family, and the veritable nature of the occult phenomena transpiring in the person of the girl."

On one occasion Mr. and Mrs. Thatcher, with Dr. Larkin and his wife, were standing around her bed, where she lay entranced and answering their questions, when the handkerchief which Mr. Thatcher was using was suddenly snatched out of his hand by an invisible power and instantly disappeared, Not a creature in the room had moved, and Mr. Thatcher's eyes were at the time steadily fixed on Mary Jane, so that he could have detected her slightest action.

Remarking that any circumstance, however small, upon which a preternatuial character could be fixed, would answer the purpose of an investigation as well as more important phenomena, he retired with Dr. Larkin, and left the two ladies to examine the bed, the girl, every inch of her clothing, and the furniture of the room in every conceivable direction.

The girl was then removed by the ladies to another room, and the gentlemen renewed the search, locking the doors and not suffering a pin to escape them. When all was done, they found Mary Jane entranced by the swearing sailor, who roared with delight at their confusion, and protested that he had "carried off the handkerchief to Germany."

They then summoned the spirit Katy, who generally succeeded in regulating the disorders of the house. On questioning her, however, she declared she was unable to help them, and advised that if they really wished for the return of the handkerchief, they should ask it from the spirit sailor.

Curious to pursue the investigation in all its bearings, Mr. Thatcher insisted on following her advice. The sailor was recalled, and after much insolence, promised to return the handkerchief at half-past one o'clock that night. And here it may be remarked that, though this spirit always kept his word and was wonderfully faithful to time, he invariably made his appointments at the most unseasonable hours and inconvenient places possible, seemingly desirous to impose all the trouble he could upon the family.

From the time when this promise was made up to the hour of its fulfilment, the girl was never left alone for one single moment.

Her bed, clothing, and person, were again searched, and either Mr. or Mrs. Thatcher, in company with other persons, were in her presence constantly.

Mr. Thatcher, Dr. Larkin, and their wives, finally disposed themselves to rest, round the bed of the girl, on chairs and couches.

About one in the morning, she spoke under the influence of Katy, and desired that they should all be awakened, as the spirits were preparing to return the handkerchief. The ladies then sat the girl upright in the bed, placed her hands before her on the quilt, and drawing a sheet under her arms, held it firmly so as to prevent her moving a muscle. Mr. and Mrs. Thatcher and Dr. Larkin then ranged themselves around the bed, Mr. Thatcher facing and intently observing her. It was in this position that, as he stretched out his hand to call her attention to a question he was about to put, the missing handkerchief in an instant became visible, crumpled up in his open palm.

The girl then, with a fierce oath, said hoarsely, "There's your old handkerchief for you, d——n you!"

It was the work of an instant. One second, and the hand was empty; the next, with not a movement of a creature within two feet of him, not the motion of a muscle from himself or any other visible being in the brightly-lighted room, the handkerchief was in his hand—how, or from whence, he never knew. The gentlemen looked at their watches—it was half-past one to a second.

Mr. and Mrs. Thatcher quitted Dr. Larkin's house after a week of the most open and thorough investigation, and within a few days afterwards, the reverend gentleman addressed a circular to every brother minister within a circuit of twenty miles, in which he expressed his "entire conviction of the supra-mundane character of the events he had witnessed."

He acquitted all parties concerned of intentional fraud, deception, or connivance; pronounced his belief that the phenomena he had witnessed were worthy of the "most serious and candid investigation;" declared it was the duty of every minister of religion to come to the work of inquiry in an earnest and unprejudiced spirit, and implored his correspondents and their wives to hasten to the scene, and combine in the most serious and practical investigation of the whole subject.

To this letter no attention whatever was paid, but a few days after it was issued, the Rev. Horace James [immortal be his name !], one of the ministers of Wrentham, and an unceasing persecutor and slanderer of Dr. Larkin, summoned three magistrates, who, together with a few persons of the place inimical to the manifestations, constituted a judicial court, before which Dr. Larkin was cited to appear, and on the authority of which the unfortunate sick girl was dragged from her bed and arrested on the charge of "necromancy"!

In this notable trial the Rev. Horace James appeared as complainant, chief witness, and even judge; for when Dr. Larkin tried to address the court, Mr. James rudely interrupted him, and asked the justices if they "were prepared to believe anything that man had to say."

The wise officials, thus prompted, replied, to a man, "Of course not; nobody could believe him."

Dr. Larkin, realizing that spirits lived and could communicate with earth, and perceiving at once that the spirits of Dogberry and Verges had full possession of the Wrentham justices, sat down with the simple remark that "they were wasting time in trying a case which they had prejudged already."

If the details of this unheard-of court of justice should seem to draw too largely on the credulity of nineteenth-century readers; if it seems impossible to believe that in 1849 a poor sick girl could be dragged from her bed on the charge of "necromancy," and a respectable physician hailed before a court of his own neighbors on a charge of sorcery, — let the sequel speak for itself. Mary Jane was convicted on this charge, and actually sentenced to sixty days' imprisonment in solitary confinement in Dedham jail: witness the Dedham jail records in the State of Massachusetts.

As no judicial sentence could be tortured out against Dr. Larkin, a moral one of still more weighty results was pronounced, which doomed him to expulsion from the church of which he was a member and the Rev. Horace James the pastor, unless he made a full and complete acknowledgment and recantation of his unholy participancy in Mary Jane's crime.

In America, where a system of church membership sanctions church tyranny strangely anomalous with the institutions of a so-called "free country," expulsion from church membership, or even an equivocal standing within its awful pale, may be regarded as "anathema maranatha" on all commercial, artistic, or professional interests.

The ban of the church is as potent in a New England town or village, as was the Pope's bull of excommunication in the tenth century. Dr. Larkin loved his church, and had always enjoyed and prided himself upon his good standing within her pale. Of a gentle, kindly, and genial nature, he had maintained for many years the regard and esteem of all his fellow parishioners, and the continuance of these pleasing relations was essential to his peace of mind, no less than to his professional standing and the welfare of his family. But the exigency of his position was in the highest degree embarrassing. He had no errors to recant, no evil practices to acknowledge, and yet the demand to do so was constant and reiterated, and upon his compliance alone, a restoration to his unwittingly-forfeited good standing depended. He determined he would at least endeavor to conciliate his ecclesiastical tyrants, and for this purpose he wrote several letters marked with the most friendly and Christian spirit: but all would not do; nothing short of self-accusations, rife with the grossest folly and falsehood, would satisfy his persecutors. Meanwhile his impending ruin was fast hastening to its consummation. Domestic cares and harassing vexations, thickening around the unfortunate doctor, kept himself and his tortured wife on the rack for more than a year after the conviction of the hapless Mary Jane, when, unable to endure the unequal struggle longer, he bid his persecutors write such a statement as would satisfy them, and he, on his part, promised to sign it. One after the other, he had met his accusers, disposed of and disproved every charge that folly, malice, or slander had brought against him, save the one of "necromancy," which, so far as it included involuntary communications with the so-called "dead," he could not without a gross untruth deny.

Finally, the Rev. Horace James called on him with the report which he deemed would be satisfactory to the church of which he was the pastor. Before appending his name to the document, the doctor read it aloud and found it required of him to declare that he "did not believe that spirits could communicate by signs, sounds, voices, entrancement, or otherwise," and that the whole of the testimony which he — Dr. Larkin — had from time to time given on this subject was false, and hereby declared to be so. As he finished the perusal of this tissue of falsehoods, Dr. Larkin, addressing his reverend visitor; declared in the most emphatic terms *that he did believe in the communion of spirits; did* realize that they could, and had through the organism of the unfortunate Mary Jane again and again communicated with him; that he reiterated and repeated the truth of all he had ever said on the subject; and he then asked if Mr. Horace James, after such a statement, could require of him to append his name to a document which would proclaim him a liar and utterly unworthy of the name of a Christian man? Mr. James coldly replied that his signature to that document was the only condition on which he could be received back into the church; whereupon Dr. Larkin signed his name, handed the report to Mr. James, and declaring that it was the greatest lie that ever was written, and that he [Mr. James], as a Christian minister, ought to be ashamed to admit such a liar into his church, burst into a passion of tears, whilst the Rev. Horace James departed, exulting in his triumph, and proclaiming to all his parishioners that Dr. Larkin was once more a member of his church in good standing! No comment on this transaction is necessary. Its principal details were received by the author from the lips of Dr. Larkin himself, who never made the least attempt to extenuate his own perfidy in the signature of the disgraceful document above alluded to, except by reaffirming the sufferings he had undergone, the ruinous issues to his family if he persisted in refusing, and the impossibility of his believing in his own mind that a Christian minister would degrade his sacred office to push him to the last fearful extremity, and then admit into his church a man who had written himself unworthy of credit in any direction.

The subsequent career of Dr. Larkin, though containing a vast array of deeply-interesting phenomena, does not belong to this history.

It is as much as our space will allow, to advert to the fact that fresh successions of spiritual outpourings rendered the famous report of the Rev. Horace James worthless as testimony against Spiritualism. Dr. Larkin's estimable companion passed away, soon after the last-named events, to the spirit-world; and besides departing in the full and triumphant faith of being cheered in her dying hour by the presence of hosts of the beloved dead, and that the ministry of her spirit relatives sped her parting soul to the bright homes of eternity, this glorified spirit, soon after her transition, commenced a series of manifestations, which brought conviction to numbers of his friends and neighbors that the doctor's wife was with him still, and guided, cheered, and sustained him, through life's rough pilgrimage, during every hour of the passing day and night.

On several occasions of imminent danger this bright spirit saved her husband's life and that of certain others from railway accidents, and finally succeeded in bringing conviction of the immortality of her purified soul, and its continued communion with earth, to many who had formerly been his bitterest and most active persecutors.

These results, however, were not achieved without a system of opposition and superstitious folly, little short of what has already been narrated. The narrow-minded bigots of Wrentham and adjoining villages strove to legislate against the onward sweep of the tide of progress, and dictate laws and boundary lines to the dwellers of the unknown spiritual country. They might as well have passed resolutions against the influx of sunlight or star beams—Spiritualism "broke out" in Boston, and every hamlet, town or city in its vicinity, whilst at least one-third of the inhabitants, including those who had been most active in the crusade against Dr. Larkin and the hapless Mary Jane, contributed to swell the vast and overwhelming armies which now make up the hosts of Spiritualism in New England.

CHAPTER XVII.

SPIRITUALISM IN NEW ENGLAND CONTINUED—BOSTON.

> "Oh the spacious grand plantation
> Over there,
> Shining like a constellation
> Over there,
> Holy with a consecration
> From all tears and tribulation,
> From all crime, and grief, and care
> To all uses good and fair,
> Over there!"

THE SPIRITUAL PHILOSOPHER—MEDIUMS IN BOSTON—REV. ALLEN PUTNAM AND NATTY, A SPIRIT—SPIRIT MANHOOD AND EARTHLY CHILDHOOD EXPLAINED—BANNER OF LIGHT—DR. GARDNER IN CALIFORNIA—HIS "MISSION"—THE BOSTON SPIRITUAL ROSTRUM—MISS BURBANK'S "CIRCLES"—CORRESPONDENCE.

THE public progress of Spiritualism in Boston, "the Athens of America" and centre of New England thought, was far less marked and distinctive in its earlier phases than that of New York. This is due, no doubt, in part to the peculiar reticence of the New England character, since we have abundance of evidence that phenomena were as frequent and powerful in various families in Boston as they were in any other part of the States; yet it is not even now our privilege to speak of many of these manifestations, occurring as they did in great numbers, though entirely within the privacy of the domestic circle.

The first public evidences that were given of "the power" in Boston, came through the mediumship of Mrs. Margaretta Cooper, the daughter of the eminent writer and lecturer, LeRoy Sunderland. Besides his married daughter, Mrs. Cooper, other members of Mr. Sunderland's family were gifted in a remarkable degree with mediumistic powers, and Dr. Larkin, the physician mentioned in the last chapter, together with many other reliable witnesses, affirm that they could obtain satisfactory responses, by raps and movements of a cradle, through the mediumship of Mrs. Cooper's infant, only seven months of age. When Mr. Sunderland first discovered that his family were endowed with these remarkable gifts, his enthusiastic delight knew no bounds. He threw open his house to the public and courted general investigation through his mediums.

In 1850, he commenced the publication of a paper entitled the *Spiritual Philosopher*, from the pages of which the following account of the manifestations in his family may be learned:

> "The mysterious sounds have been made in nearly all the rooms of our house, and have been heard at different times by different people. They have been made spontaneously in all parts of the house by day and night. Articles of furniture have been moved often, and at times with considerable force. The spirits have made musical sounds, which we have heard and know were not made by any human power. The members of our family and strangers present have been often touched and handled by the spirits.
>
> "Manifestations have been made by spirits to our sense of sight. The responses to questions are given freely at our table, during meal times, which are thus prolonged often to an hour and a half by conversation with our heavenly visitants. . . . . . .
>
> "They came through Mrs. Margaretta S. Cooper generally, but we have had responses also through our second daughter, Sarah, and also through our grandchild, Mrs. Cooper's babe, when only two months old. . . . . . .
>
> "Communications have been vouchsafed to us, as we believe, from the higher spheres, giving important information relating more or less to the spiritual dispensation now opening to the universe of human beings. . . . . . .
>
> "I can only say my heart is full, and had I ten thousand tongues, it seems to me as if I could use them all in blessing the angelic hosts who have thus taken possession of my earthly sphere. I now enjoy a heaven far more real than any I had ever been taught to anticipate."

Such expressions as these fill up the pages of the *Spiritual Philosopher*, conveying the unmistakable impression to all that perused them that their author was transported beyond the plane of calm and rational observation, and amply preparing the more coldly philosophic for the great reaction which, in Mr. Sunderland's case, as in many others, has followed upon a too-yielding faith, especially in the infallibility of the intelligence communicated.

Despite the claim on the part of the spirits that the telegraphy was "new and very imperfectly understood, even by them," whilst with mortals it was continually being destroyed for lack of proper understanding and requisite conditions, Mr. Sunderland persisted that no mistakes could occur through his medium, etc.; hence it is not surprising that, in addition to inevitable contradictions of this position, supplied by the spirits themselves, Mr. Sunderland had the mortification to fall into a trap prepared for him, which completely annihilated his claim to the establishment of a reliable communion between the two worlds.

His excessive disgust at this one marked failure, seemed to create a revulsion of feeling which prepared the talented editor of the *Spiritual Philosopher* for discomfiture at every turn.

Forgetful of the lessons he had himself inculcated on the effect of predetermined opinions in psychological experiments, he—a most powerful pathologist—brought to the spirit circle feelings of distrust and aversion which his recent failure had awakened.

The result was precisely what the learned lecturer would now teach his scholars to anticipate. His own condition of mind became impressed upon his media, neutralized the magnetism of the spirits, resulted in failure and contradictions, and threw the balance of his prepossessions into the opposite scale, inducing him to write of the once highly-prized communion with spirits in a tone of bitterness only equalled by his former credulity.

The effect upon the community, however, proved the truth of the adage that "in individual failures the world grows wise," and, "in personal experiences, all mankind is experimenting."

The genuine facts evolved by Mrs. Cooper's remarkable mediumship extended far beyond her family circle, and their influence is felt to this day. Various tests of spiritual identity, rendered to total strangers, were published by them in different sections of the country, and though their lack of variety from preceding records does not justify their reproduction in these pages, they are numerous and well-attested enough to have proved the truth of spiritual telegraphy had they existed alone and unsustained by collateral evidence. Good Mr. Sunderland's strong hand and vigorous pen were temporarily borrowed by the spirit-world to set the ball in motion, but it was no more given to him to retard its progress than the Newtonian philosophy was adequate to the production of any cause which could arrest the motion of planets assumed to have received their "primitive impulse" from the hand of the great Creator himself; and thus the excitement produced in the public mind by Mrs. Cooper's mediumship stimulated the community to eager research, promoted the formation of numerous circles, and the development of many very excellent and reliable public mediums; amongst these, we may name Mrs. Helen Leeds, a lady whose gifts in the direction of trance, impression, personation, and clairvoyance were the means of convincing hundreds of sceptics who attended her *séances*.

In the progress of the movement, agreeable social re-unions were held at Mrs. Leeds's residence every week, where the highest order of mind and talent might be found assembled, to interchange kindly greetings, and receive the precious evidences of spiritual presence and communion which were spontaneously rendered by numerous media who attended the meetings, and whose varied powers became thus focalized into a common centre. Mrs. Sisson, a fine clairvoyant physician; Mrs. Hayden, Miss Little, Miss Burbank, Mrs. Langford, and Mrs. A. E. Newton, were also found to be admirable operators for the great spiritual telegraphy which now began to flash its messages of immortal love and wisdom across a net-work of wires inclosing the whole State of Massachusetts. Mr. John M. Spear, a Universalist clergyman distinguished in the temperance, anti-slavery, and other philanthropic movements, became a writing and impressible medium, and by his remarkable methods of procedure — to be hereafter narrated — contributed not a little to the notoriety of the cause.

In 1853 Mr. and Mrs. Newton, now long and favorably known in the spiritualistic ranks for devotion to the cause and brilliant ability in its support, addressed a published statement of their views of spirit communion to the Edwards Street Congregational Church, in Boston, the result of which was their separation therefrom and adherence to the cause of Spiritualism, to which Mrs. Newton devoted her powers as a medium, whilst Mr. Newton became the editor of the *New England Spiritualist*, and subsequently of the *Spiritual Age*, two of the best written and ablest journals which New England has ever contributed to the sum of spiritual literature.

In 1853 the Rev. Allen Putnam, formerly a Unitarian minister, and subsequently a merchant and editor of the *New England Farmer*, gave by invitation a fine scholarly lecture at the Melodeon, in Boston, on the truths of spirit communion, as proved to his mind by a most thorough and searching investigation into the phenomena.

The unimpeachable integrity of Mr. Putnam's character, and his high standing in the community, added force to his calm reasoning and acute logic, and induced a vast number of persons to follow his footsteps in the path of industrious research into Spiritualism.

Mr. Putnam published several excellent pamphlets, some of which were narratives of his exhaustive investigations, others, arguments for the use and divine order manifest in spiritual revelations. One of the works from this valuable source was a little *brochure*, entitled "Natty, a Spirit," in which the author relates his intercourse with a wonderful spirit child who passed into the higher spheres of existence after a brief sojourn of a few days on earth. Natty reported himself to Mr. Putnam through almost every medium with whom he came in contact. He claimed Mr. and Mrs. Putnam as his father and mother on earth by adoption of his own will. He gave convincing and satisfactory proofs of his real parentage and identity; but with a delightful waywardness, bright wit, and yet weird affection, especially manifested towards Mr. and Mrs. Putnam, he insisted on constituting himself a part of their family, joining them at meals, guarding them in danger, prescribing for them in sickness, and by a thousand pretty diverting tricks, innocent yet Puck-like in their singular ingenuity, he constantly manifested his presence in their household and proved the freedom from care or depression enjoyed by the enfranchised spirits of the sphere to which this happy being belonged. Natty succeeded, through a great variety of mediums, and with the aid of Mr. C. L. Fenton, an artist of Boston, in representing himself in a fanciful picture, crowded with allegorical objects, vivid coloring, and all that symbolical form of imagery in which the bright inhabitants of the higher spheres delight to instruct earth's duller intellects through the science of correspondences.

The picture of Natty still in the possession of Mr. Putnam, of Roxbury, represents the youthful spirit as he always appeared to mediums, namely, a curly-headed child of about four years old, with a sweet, wise face, redolent of thought and intellect far in advance of his juvenile form. As the history of "Natty, the Spirit," was the subject of much comment, considerable interest, and the usual amount of ribald insolence directed by the press against the "senile credulity of Mr. Putman," whose talents and standing forbade an attack in any other direction, we shall give an extract from the published accounts of the little *gentleman's* sayings and doings explanatory of his appearance on earth as a child, when according to all the corroborative statements of spirits, the soul grows as surely from infancy to maturity in the spheres as during its tenancy of a mortal body, and as little Natty's earth origin proved him to have been an inhabitant of thirty-five years' standing in spirit land, his juvenile appearance and style of communication was as puzzling to the Spiritualists as it was a subject of scathing ridicule to unbelievers. The following communication, published in the *New England Spiritualist*, was given to Mr. Putman through one of the most reliable test mediums of the city.

"DEAR FATHER,—Do let me call you thus, for you are indeed my spirit father. Towards you first did my spirit experience filial feelings.

"My stay in the body was too short for me to learn on earth what those feelings were. I never knew an earthly father. When first we met at the medium's table" [when Natty was communicating with his brother and Mr. Putnam happened to be present] "your words and tones awakened in me feelings that I had never known before.

"Upon describing those feelings to spirits of more experience than myself, they told me that such were filial emotions—the sentiments which an affectionate child on earth cherishes towards its earthly parent.

"Having first experienced those feelings towards you, you are my father more truly than you had supposed.

"I have come to you as the laughing, playful child, while in reality I am a full-grown spirit; but in earth's ways I am still but a child, and so the child's form becomes me best for the purpose of your recognizing my true state, and the accomplishment of the aims for which I come to earth. . . . . .

"As a spirit, I am full grown; as a child of earth I am little more than an infant, ignorant of earth's experiences and trials. In these, you are my teacher, while in spiritual matters I can help you. . . . . . I need much aid which you can give. . . . . . Strange as it may seem, those who leave the form in early life must return and come in close alliance with the world before they can learn some lessons which are essential to the highest elevation in the spheres.

"None of us can lay the foundation of an all-embracing charity unless we learn by contact with man on earth, his weakness, sorrows, and temptations. . . . . By your example, help, and associations, I can learn best those life lessons which teach charity for all, without which I cannot ascend nearer and ever nearer to the common Father of us all. Spirits in the spheres do not usually learn their need of accurate knowledge of earth-life until they are thirty years old or more. Sympathy, affection for parents, or other motives of attraction, draw the childish spirit back to its home and relatives. But before the age of thirty it seldom returns to study thoroughly human conditions, and learn those lessons of deepest wisdom which are essential to the human soul's highest development. It is for these purposes I now come. . . . . . . In the close connection which you permit between myself and you, I am, as it were, experiencing earth-life — living your life, experiencing your external and internal struggles, and somewhat sorrowing and rejoicing with you. Measurably, my progress is linked with yours; whatever is for your good helps me; your harm is mine also."

Much more to the same effect was given on this occasion, and here it may be remarked that this singular statement is confirmed by a vast array of testimony in similar spiritual communications. Children's spirits, even from the most rudimental periods of life, are always represented as growing to a glorious spiritual maturity, during which, or after its attainment, they are compelled for the purposes of full development, to acquire an intimate knowledge of that life from which they are physically but not spiritually removed. The experiences from which they are cut off by early death are essential, as it would appear, to their spiritual perfection, and hence, have to be acquired through a set of conditions vague and incomprehensible to us, but dimly shadowed forth in the ideas relating to "familiar" and "guardian spirits," also in the philosophy of "medium spirits," of which more will be said in our second volume.

Quite early in the spiritual movement, Mr. Bela Marsh opened a publishing office in Boston, which, up to the day of his departure for a better world, some few months since, continued to be a source of incalculable use to the cause, by putting into circulation a mass of spiritual literature, every page of which has performed its work of missionary labor to the world.

For the last few years, mediumistic *séances*, conferences, and Sunday meetings have been held in the same building with Marsh's book store; so in the quiet seclusion of 14 Bromfield street, the written thoughts and spoken words of this great movement have always found a fitting and continuous representation.

In Boston was, *and still is* published one of the most invaluable missionaries the cause of Spiritualism has ever enjoyed, namely, the *Banner of Light*, acknowledged to be amongst the ablest and most liberally conducted papers in America. As we shall have occasion to make frequent mention of this excellent periodical in the course of our history, of which, indeed, the *Banner of Light* forms an integral part, we shall reserve a detailed description of its origin and status for another occasion.

As the history of Spiritualism in Boston is peculiarly the biography of individuals, it would be as ungrateful as almost impossible to omit mentioning the name of Dr. Gardner, formerly of Springfield, Massachusetts, who was one of the earliest, as he has been one of the bravest and most devoted champions of the cause, from its commencement to its present status.

Within a few months after the Rochester knockings had become a matter of general comment, Dr. Gardner, then a physician in large practice in Springfield and a successful operator in animal magnetism, became interested in the rappings, and in connection with Mr. Rufus Elmer, a highly-respected citizen and now a prominent Spiritualist, held circles for development, at which several of the most astounding phases of the phenomena were witnessed. Floatings in the air—occurring in the mediumship of Messrs. D. D. Home and H. Gordon—raps, clairvoyance, and extraordinary cases of healing, became so common in Springfield that even the usual animosity of the secular press could make no headway against the facts, and the Springfield *Republican*, a local, though very widely-circulated journal, became crowded with records of marvellous and well-attested phenomena. As they do not now present any feature of novelty, it is needless to repeat them; suffice it to say that their effect upon the inhabitants of Springfield was to make thousands of converts in the first five years of the movement, amongst whom was Dr. Gardner. At the urgent solicitation of spirit friends, Dr. Gardner, about 1849, undertook to accompany a relative who sailed his own ship to California.

The exact nature of his "mission" in this voyage, beyond the benefit of his health, he was entirely at a loss to divine, for humanly speaking he had no motive whatever to prompt him, except the urgent appeal of spirits and a concatenation of circumstances which seemed to force him into the undertaking. During the voyage, his benevolent desire to heal the afflicted prompted him to try the effect of magnetism on one of the crew, a poor Chinaman, who lay sick, in mortal agony and danger of immediate dissolution. Dr. Gardner not only succeeded in relieving the sufferer and restoring him to health by magnetic passes, but he also evolved medium powers in his patient, through whose gift of rapping the doctor could communicate freely with his friends in the spirit-world.

By a chain of circumstances seemingly fortuitous, this Chinaman was left ashore at Hong Kong, from whence subsequent accounts brought the tidings that "the rappings had broken out" in that place through a Chinese sailor, and that the "power" was spreading like a contagion, until spirit circles and spirit mediums became as popular and fashionable in the Celestial Empire as opium and souchong.

Landing for a few days at San Francisco, and still unable to discover any other purpose in his long voyage than his restoration to health and the mediumistic development of the Chinese sailor, Dr. Gardner determined to return with his relation in the ship which had brought him out, when, only the day before they were to sail, he was accosted by a total stranger, who met him on the wharf, and with some awkward apology for his intrusion, suddenly, and for no cause that he could assign, addressed him and asked him if he knew anything about these "new spirit rappings."

Astonished as he was at being thus accosted, Dr. Gardner courteously replied in the affirmative, when the stranger acknowledged that he felt impressed beyond his power of resistance to put the question, adding that the rappings and other strange phenomena had transpired in his family, and that himself and friends were much alarmed, yet wholly ignorant of the best methods of procedure.

He added that it had been communicated to them through this mysterious intelligence *that a stranger would shortly arrive at San Francisco, who would direct them how to proceed* and clear up the doubt and uncertainties under which they then labored.

Both Dr. Gardner and his new friend were powerfully impressed with the belief that this meeting was not merely accidental, and accompanying the stranger to his home, Dr. Gardner visited, counselled, and instructed the perplexed mediums, gave them the advantage of his valuable experience, encouraging some, strengthening and magnetizing others, settling many difficulties, and wisely organizing the scattered forces into well-regulated circles. He also distributed amongst them a goodly pile of spiritual literature with which he had supplied himself, and took leave of his grateful new acquaintances happy in the conviction that his mission was now fulfilled in planting Spiritualism on the remote shores of China in the East, and California in the far West. We must here add, we have the best authority for stating that Dr. Gardner's obedience to spiritual monitions has been fruitful of good and blessing in more ways than those detailed above, and besides sowing seeds of immortal light and beauty in distant lands, it has been productive of changes in the good missionary's own condition, essential to the outworking of his momentous life-history. On his return home, Dr. Gardner took up his residence in Boston, where he became the sole and indefatigable *entrepreneur* of the great Sunday gatherings which for twelve years have instructed thousands of astonished and delighted auditors in the sublime and soul-stirring truths of "Natural theology" taught by spirits.

Thomas Gales Forster, Mrs. Henderson, now Mrs. Middlebrook [one of the sweetest and most eloquent trance speakers of the day], Mrs. Cora Hatch, Miss Fannie Davies, Emma Hardinge, and Rosa Amedey, were amongst the first and most popular of the trance speakers who filled the rostrum at the old Melodeon, Boston, where from a thousand to fifteen hundred persons assembled each Sabbath afternoon and evening, to hear their teachings, and listen to the apt and felicitous answers that were rendered, through their entranced lips, to the most difficult questions propounded by strangers in the audience. All the speakers above named were not only extemporaneous, but most commonly gave discourses selected for them by a committee chosen from the audience after they had taken their seats on the platform. Even the bitterest of the opposition accorded to these orations the merit of being unsurpassed in style, diction, and oratory, while they were often profound in logic, learning, historical research, and science. Miss Rosa Amedey, a charming trance speaker, since translated to the bright realms of which she so eloquently discoursed, together with Mr. A. B. Whiting, a young man of fair natural abilities, but marvellous intellectual powers under the spiritual afflatus, generally followed their discourses by poems improvised upon the spot, upon any subject the audience might select through committees. Many other speakers besides those named above were invited to fill the rostrum; all were more or less attractive. The severe New England climate often militated against attendance at the meetings, and the most powerful opposition that ever was levelled against any portion of the spiritual movement was directed against these obnoxious but deeply momentous gatherings. All was in vain, however. They were often thronged to overflowing, whilst the week evening meetings which were always given when Cora Hatch or Emma Hardinge lectured in Boston were literally crowded to suffocation. These gatherings, the admission for which was the trifling charge of one dime, were conducted and sustained with all their fluctuations of occasional financial losses by Dr. Gardner, whose zeal and enterprise in this, as in every other spiritualistic movement, was unflagging and disinterested.

Delightful picnic parties and grove-meetings, often attended by many thousands of persons, were also organized by this gentleman. Conventions, conferences, and debates, ever found him in his place, and being a clear and sensible speaker, his services were frequently in request to fill the desk at various New England meetings.

His championship of this unpopular cause, no less than the fact of his being the noted *entrepreneur* of the principal public meetings held in Boston, frequently brought him into collision with the press, clergy, lyceum, and finally with the *crême de la crême* of science, learning, and religion combined, to wit, the professors of Harvard University, whose position on this globe may be defined as follows: "America is the greatest country of the earth — Boston is the greatest city of America — Cambridge is the brain of Boston — Harvard College is Cambridge, and the Harvard professors are the world!" but as an easier definition than the above is rendered by Bostonians themselves, when they declare that "Boston is the 'Hub' of the universe," so the position of the Harvard professors in reference to the universe may be better understood than expressed. In the following chapter will be found an account of the famous Harvard investigation, in which the professors of that distinguished seat of learning undertook to explain to mankind, now and forevermore, what Spiritualism was not; but as the entrance of these mighty magnates on the scene indicates the commencement of a new act in the living drama of which we write, we shall reserve their experiences for another chapter, and drop the curtain on this by a few extracts from the *Spiritual Telegraph's* correspondence on the status of Spiritualism in Boston from 1850 to 1857.

"'SPIRITUALISM IN BOSTON.'—FROM OUR BOSTON CORRESPONDENT.

"DEAR TELEGRAPH,—The spiritual movement in Boston has some interesting features which your readers may desire to become intimate with. I will therefore endeavor to give them a glimpse of some of the phases the present exhibits, assuring them that at no time since the dawn of the spiritual advent has there been so varied and so intense a devotion here to the investigation of this important subject. Doctors, lawyers, clergymen, merchants, city officers, judges, ect., as well as the 'common people,' who anciently 'heard Jesus gladly,' are all 'with one accord,' engaged in making earnest inquiries as to the truth of Spiritualism, and the facilities for the investigations are now quite numerous and perfect as compared with any former state of the movement, with a good prospect of still greater perfection and usefulness in the future. So you see there is now very little chance of this matter 'dying out,' as some 'wise ones' have flattered themselves, from time to time, would soon be the case."

"SPIRITUAL CIRCLES.

"Our spiritual circles here are quite numerous and very varied. I attended one lately of which Miss Burbank is — humanly speaking — the presiding spirit. Miss B. is a trance medium of the first order, and gives evidence of superior spirit control and inspiration. She holds four circles every week, each of which is different from the others in the specific objects it has in view. One of these circles is called the 'Benevolent Circle,' whose purpose is to elevate persons in the spirit-life who need to come again into contact with earth so as to get such instruction and magnetism as will in some measure compensate for their lack of basic developments in this life. Some time ago I was present at this circle, when idiots, criminals, and others of like condition, presented themselves through the medium, in connection with beings of superior intelligence, and it was very curious to witness the exhibitions of the various degrees of mentality which were made manifest.

"I remember that, on the occasion referred to, Washington Goode, 'One-Eyed Thompson,' and others of the same stamp, were permitted to communicate, which they did in perfect character, abating, of course, anything criminal. Thompson, it seemed, being very much advanced because of a superior intellect and very warm domestic affections, was permitted to have the charge of Goode, for the purpose of raising him to a higher condition. This he could do more readily than those much more elevated, because of his affinity with Goode's condition, which, of course, brought them nearer together and enabled Thompson to work more effectually for the other's welfare. . . . .

"Idiots, too, were brought to this circle for education; and it was very pleasing to see how, as they came, from time to time they were manifestly improved by the communion. At each successive visit they would get some new idea, and gave evidence of decided improvement in mental development. They were always brought by some benevolent spirits, whose delight it was to be thus engaged, and who would have the full charge of unfolding the powers of the previously blank intellect. . . . . .

"STRIKING TESTS.

"Among the many tests of the presence and identity of spirits, perhaps none are more remarkable than those which have lately transpired at the Fountain House, in this city. I recently met a noted medium there, who, I was previously informed, never made a single mistake in his tests. His method of giving tests is for the inquiring party to fix the mind distinctly on some question, without uttering a word, and say to the spirit, in the same *mental* way, 'If the answer be affirmative, please signify it by touching some article in the room; if negative, some other article'—in either case *mentally* naming the article in question. Being previously informed of the method, I sat one day by the medium's side, took his hand, and mentally said, 'If my guiding spirit be present, will he take the medium to a writing which hangs in the room, and touch a certain name, among seven names which are attached to it?' When I had fairly formed this question in my thoughts, the medium suddenly stood upon his feet, led me into the middle of the room, turned quickly round, facing the writing referred to in my mental question, walked up to it without hesitation, and then drew his index finger three times across the name referred to! To me, at least, this was a very fair proof of some ability to read thought. Whether that ability was the man's own mind, or a mind foreign to his, is a legitimate question to ask, and one which should be answered as well by the psychologist as by the Spiritualist. But however this may be, it is certain that the medium was tested in this way several times, and always with similar results.

"Another test medium, much more remarkable, has lately been stopping at the Fountain House, who has given very great satisfaction to all who have met her. I refer to Miss Coggswell, of Vermont. The peculiarity of her mediumship consists in the fact that, in answer to any mental questions, writings are readily made upon her arms and forehead in raised letters, the color of blood! The questioner sits near the medium, in company with several other persons, all in broad daylight, asks any mental questions he chooses, and the answer soon appears as described. These words are raised upon the arm or forehead, and made in somewhat large characters. I had the privilege lately of seeing the words 'Dr. Woodward' standing out in bold relief, and in the color of blood, on the forehead of the medium, in response to a mental question from Dr. Gardner, the present keeper of the Fountain House. The medium was sitting in a circle of several persons at the time, in broad daylight, her hands resting upon her lap, and the party were watching her arms to see the writing appear there; but after looking in that direction some time in vain, some one happened to look into her face, and saw the above name standing out boldly before the eyes of the company. Dr. Woodward—the former superintendent of the Insane Hospital at Worcester, Massachusetts—was, in this life, an intimate friend of Dr. Gardner's and professes now to be his guardian spirit.

"A short time ago some person who had lost a friend by being shot in the heart, desired a test, through this medium, of the presence of that friend. Several persons watched her arms very closely, expecting every minute to see some writing of the name, date of death, age, cause of departure, etc., but much to their disappointment, nothing was seen. After wondering much at this negative result, and regretting it in no small degree, some one took hold of one of the medium's arms and turned it over, when, strange and most incredible as it may seem, there stood out boldly, raised above the ordinary surface of the arm, the figure of a human heart, clearly defined and painted in blood! But what was most remarkable of all was the very distinct appearance of a wound in the heart, as if made by a bullet! This medium has no disagreeable sensations in the production of these writings; and, if I mistake not, she has no peculiar sensations at all. She is very passive in her temperament and general condition, which no doubt greatly favors the production of these tests. She is truly a wonder to all who have witnessed these unique exhibitions, among whom have been several highly scientific persons of this city, Dr. Bell, of Cambridge, being among the number. Thus the external evidences of Spiritualism accumulate with increasing force, and promise, at no distant day, the conversion of all who need them."

CHAPTER XVIII.

SPRITUALISM IN NEW ENGLAND—BOSTON AND THE HARVARD PROFESSORS.

"Base of heart! They vilely barter
Honor's wreath for worldly place;
Step by step on Heaven's charter
Leaving footprints of disgrace.

. . . .

"Know we not our dead are looking
Downward, with a sad surprise,
All our strife of words rebuking
With their mild and loving eyes."
J. G. WHITTIER.

HARVARD COLLEGE—FREDERICK WILLIS, THE DIVINITY STUDENT—THE TRAP CIRCLE—THE PEOPLE'S TEACHERS—THE "FACULTY" AND SPIRITUALISM—REV. THEODORE HIGGINSON.

TIME has conclusively proved that the action of individuals has had little or no influence on the progress of the vast and ever-onward march of Spiritualism; yet assuming that there may arise very important changes between the then and now, and the now and hereafter, in human opinions, whether of persons or communities, it may be a matter of historical interest to know what were the opinions of the learned professors of Harvard College, on the subject of Spiritualism, in 1857.

The following narrative will be found to contain one of the most marked evidences of this nature that the history of Spiritualism affords.

Numerous instances occur in the experiences of mediums, wherein certain of the Harvard professors have severally and singly investigated the subject, and even become openly avowed advocates of its sublime realities; but in the following incidents the actors assume an amount of representative authority which lays the burden of their conduct on the college, rather than on the individual members thereof, and as it is to the church and lyceum as institutions, that the people have the right to look for teaching and guidance in mooted points of religion and science, it affords us an instructive lesson to contemplate the aspect of the Cambridge University towards Spiritualism in 1857.

It was some time in the fall of 1855 that Mr. Frederick Willis, a divinity student, of Harvard College, became the subject of certain wonderful phenomenal experiences, which ultimately confirmed him and his friends in the belief that he was a "medium" for communion with departed spirits. The power which fell upon Mr. Willis was entirely unsought for and unwelcome, but the phenomena were abundant and wholly spontaneous. They consisted of visions, trances, premonitions, clear sight, impressions, raps and powerful movements of ponderable bodies, and when, at the earnest solicitation of friends, he was induced to sit for manifestations in circles, it was found that musical instruments could be played upon by spirits, direct writing be produced, and extraordinary test revelations communicated through a variety of physical as well as intellectual methods.

Mr. Willis's position procured him access to the first circles in Massachusetts, whilst his wonderful phenomenal endowments and high moral character rendered him an attractive and honored visitor wherever he went.

His exceedingly fragile health, melancholy and studious temperament, and certain religious scruples peculiar to his views and educational prejudices, rendered him conscientiously slow to admit the possibility of spirit communion.

When, at length, his reason and judgment were convinced, his natural reserve and extreme sensitiveness disposed him to shrink with painful reticence from the incessant publicity which the curiosity of his friends drew upon him. A gentle and yielding disposition more than balanced his reserve, and at length forced him into constantly-widening circles, where his astonishing gifts of mediumship became the means of convincing hundreds of the best informed and most influential persons of the State.

In the spring of 1857, and just as Mr. Willis was about to proceed to his "recitations," a lady sought admission to his chamber, announcing herself as Mrs. H——, a person deeply interested in Spiritualism, and a member of a family with whom Mr. Willis had some acquaintance.

Besides her plea of intimacy with mutual friends, and their common faith, Mrs. H. urged her desire to convert her son-in-law, Mr. Eustis, a well-known professor of Harvard College, and, as Mr. Willis was aware, an openly avowed sceptic and bitter opponent of the new spiritualistic movement. Mrs. H. stated that herself and many of her friends, sincerely interested in Spiritualism, were most anxious to secure the services of Mr. Willis at a *séance* with Professor Eustis, whose convictions, however obstinate, they were quite sure "must yield before the astounding proofs of spirit communion which Mr. Willis could afford."

The lady pleaded her cause with almost irresistible logic. Mr. Willis's "high standing, and unimpeachable integrity, his entire disinterestedness and the utter absence of motive for imposture — all this combined with his convincing gifts of mediumship, were precisely the conditions required to affect such a mind as that of Professor Eustis."

The importance of such an adherent to their cause was also urged, and all the motives which could influence the earnest and devout mind of the young divinity student were put into force to second her arguments. Against all this, Mr. Willis had only two causes of objection to urge; the first was an irresistible impression of aversion to the proposed circle, and the other, the prudence which his peculiar circumstances seemed to call for. Not only Mr. Eustis, but several other of the professors as well as the president himself, were known to be inimical to Spiritualism, and Mr. Willis had already reason to fear that his too-ready compliance with the urgent demands that were made upon him for his services as a medium had been injurious to his standing in the college. But to all this, his importunate visitant answered that the present opportunity would be precisely the opening for universal conviction which the circumstances of the case demanded; in fact, under the solemn promise that he [Mr. Willis] should receive "the most candid and courteous treatment" from all parties invited to meet him, he at length consented to hold a *séance* at Mrs. H.'s residence, on an evening appointed for the purpose.

The circle consisted of the lady of the house, Professor Eustis, and some twelve or fourteen persons who were friends or connections of the family.

The company sat, as usual, around a table from which a leaf in the centre had been withdrawn, leaving a space for the avowed purpose of permitting the spirits to hand up any articles that might be placed below.

The room was brilliantly lighted, and the manifestations consisted of loud raps, movements of the furniture, rocking the table, shaking the room, and beating a drum that had been placed beneath the table.

Bells also were rung, and handed up through the open space in the table, and an accordion was played whilst held by one of Mr. Willis's hands only, the other being free and in sight of the whole party. It is proper also to remark that several of the tunes were played on the accordion in answer to *mental requests* of different members of the circle.

When the hour of parting arrived, the whole of the company expressed themselves highly gratified, whilst Professor Eustis, with apparent sincerity, echoed their words.

After this meeting Mr. Willis found his studies so seriously broken in upon and his health so much impaired by the practice of his mediumship, that he resolved to suspend his *séances* until the next vacation. Several weeks elapsed, when he was once more interrupted by a visit from Mrs. H. with an earnest request for another circle. On this occasion Mr. Willis urged his objections more strenuously than ever, and was met by still more irresistible importunities on the part of the lady.

As before, her pertinacity overcame his intense dislike, and with the same emphatic promise of "most courteous and candid treatment," she fairly worried the harassed student into compliance.

The same party, including Professor Eustis, had assembled to meet Mr. Willis, but just as they were about to take seats around the table, Mrs. H. stated that though of course they could not entertain the slightest suspicion of their guests, yet they had all previously agreed, on their own parts, each one to sit with their feet drawn back beneath their chairs; "Would Mr. Willis be so good as to comply with this arrangement?" Mr. Willis replied, with some surprise, that, as he had always sat with and for friends, the idea of imposing conditions upon him had never before been suggested; that the manifestations were invariably of such a character as to preclude the possibility of his interference; nevertheless, if it was their wish, he would certainly comply with the requisition; he only urged, with a smile, that he was then in such a restless and nervous condition of health that in all probability he might forget, and transgress the restriction, but added, still in half-jesting earnestness, that no manifestations had yet been given through him which the position of his feet could affect. Again the party grouped themselves around the table in a room brilliantly illuminated. The instruments, including a small drum and two sticks, several bells, an accordion, a glassichord and its two sticks, were all arranged by the party, under the table, and Mr. Willis, though still entirely devoid of suspicion concerning their motives, observed that they placed them so far from him that, had he been disposed to touch them, it would have been quite impossible to have done so.

The company arranged themselves, and their disposition brought Professor Eustis next to Mr. Willis. For nearly half an hour no manifestations occurred, nor will this surprise any investigator of spiritual phenomena, when they remember that Mr. Willis's extremely sensitive nature was sharpened to agonizing perception by excessive debility, and that he was placed next to one whom subsequent disclosures proved had come there remorselessly bent upon his detection and exposure as an impostor.

Beyond the strange mental suffering which he endured, and which Mr. Willis himself describes as "unspeakable torture," no phenomena of any kind transpired, until the raps gave the signal for the alphabet, and directed that the position of the parties should be so altered as to bring Mr. Willis on one side of the table, a lady of the party next to him, and Professor Eustis at the end of the table, with only a lady intervening between himself and the medium. After this change had been effected, the manifestations proceeded with their usual force and freedom. Amongst other phenomena, let it be remembered that the glassichord and the drum were skilfully played upon with both sticks. On the latter, a certain point of war was executed with great precision and force, upon which one of the ladies present asked, with singular emphasis, whether it was not certain that *both sticks must have been used to produce that effect?*

The whole party seemed to agree in the affirmative, when Mr. Willis felt the accordion, which had been placed far out of the reach of even his extended feet, pressing up against his leg. He intimated this fact to the party, and showed them that to enable the spirits to play the instrument, it became necessary that he should hold it in one hand, with the keys downwards.

This position he accordingly took, placing his left hand on the table fully in sight of the whole party. The accordion resting its whole weight on Mr. Willis's right hand fatigued him, and involuntarily he drew his foot from beneath the chair, and extended his leg for the instrument to rest against.

The action under any circumstances was a natural, even a necessary one, and was executed by Mr. Willis not only upon the customary impulse of such occasions, but also in utter forgetfulness of the charge he had received not to extend his feet.

Free as he had ever been from all intention or necessity to practice imposture, the idea had never entered his head, hence the charge he had received entirely escaped his memory.

> "Under any restrictions," says Mr. Willis himself, "it is morally certain that, whether I could have kept the idea of its necessity in mind or not, I never could long have maintained any condition of restraint. Nervous and restless as I always am, the possibility of continuing in any cramped position would be with me a physical impossibility. I could not even at this time undertake to say that I had not changed my position many times unconsciously and involuntarily, but under the natural impulse of supporting the accordion I inevitably drew my foot forward. Had I remembered the restriction I should have called attention to my movement, but it had long since passed from my mind."

Following on this change of position, let it be remembered that several tunes were well played in answer to mental requests by the company, Mr. Willis holding the instrument in one hand, with the other visible to all, reposing on the table.

During the performance of the music Mr. Willis frequently realized a strange touch about his limbs. He had on several occasions been drawn under the table bodily by the spirits and rather roughly handled. Feeling nervously anxious lest such an unpleasant dilemma was now about to befal him, he moved once or twice in his chair, but at length he distinctly felt a foot placed beneath his leg, and raising it up, pinned it to the under side of the table. For a moment he fancied it was, as usual, the vagaries of the spirits who were operating upon him, but the next he was undeceived by Professor Eustis, who, rising from the table, proceeded in the most insulting and violent manner to denounce him as "an impostor," and the whole of the manifestations as the result of the most unmitigated fraud and deception.

At first astonishment rendered Mr. Willis speechless, but when he had sufficiently recovered his composure, he mildly yet firmly expostulated with his accuser, attempted to explain the incident as above stated, and appealed to the nature of all the manifestations produced in evidence of the utter impossibility of his assumed complicity. He cited the skilful performances on the drums and glassichord, clearly requiring for their execution two sticks, whilst his hands were both on the table; the tunes played on the accordion in answer to mental questions whilst one hand was in full view to every one: the obvious and simple explanation of his foot being raised in the endeavor to avoid the manifestations whereby Professor Eustis had been for some time annoying him: all this he calmly urged, and insisted that they proved the absurdity of any attempt to implicate him.

The professor would not even hear him, and his intolerable violence increased in proportion to his victim's agitation. Feeling his strength rapidly failing, Mr. Willis pleaded that he should be allowed an opportunity of proving the genuine character of his manifestations by holding another circle with Professor Eustis, in which he would cheerfully submit to any conditions that might be demanded.

To this the professor only replied by scornfully refusing to "degrade himself by any further intercourse with such an impostor."

At this point the lady of the house interfered, and it being now fully understood that the whole circle and the preconcerted arrangements had been planned with her connivance as a trap for Mr. Willis, she insisted that it was due to herself that Mr. Willis should be allowed a fair opportunity of vindicating himself in a future sitting. As all the rest of the party joined in this requisition, Professor Eustis, with a very bad grace, yielded a reluctant assent, when it was determined that Mr. Willis should call at the professor's rooms the next day at four o'clock, the hour following the students' recitations, and there arrange to hold a circle with Professor Eustis, at such time and place, with such persons, and under such test conditions as should be agreed upon, Mr. Willis only claiming on his behalf that Professor Eustis should suspend his judgment and take no steps, either by word of mouth or pen, to reiterate the still unproved charges of the night until the investigations of the proposed circle should confirm or disprove them.

To these terms also the professor was urged by his friends to accede as being "simple justice" to one against whom none could fail to perceive an accusation, wholly unsustained by the facts of the case, rested.

When these hasty arrangements had been concluded the overstrung nerves of the suffering medium utterly failed him; a constitutional tendency to syncope, induced by an affection of the heart, overcame him, and he remained unconscious and almost lifeless for a considerable time before he could be removed to a carriage and conveyed back to his lodgings.

Fever, delirium, and the most alarming symptoms, supervened. In this state he was found by his classmates in the morning, unable to quit his bed. He retained sufficient memory, however, to think of his appointment with Professor Eustis, and sent one of his fellow-students to report his condition, and assure the professor that he would wait upon him to carry out the proposed arrangement, at the very earliest period his health would permit.

From this point congestion of the brain set in, and in a condition of fever, delirium, and intense suffering, Mr. Willis remained powerless and unable to quit his bed for a fortnight. When at length he became convalescent, and appeared, still enfeebled and greatly broken in health, amongst his classmates again, he heard with equal astonishment and indignation that on the very pay succeeding the circle, though fully informed of the extremely dangerous condition of Mr. Willis's health, Professor Eustis had deliberately violated the terms of their parting agreement by spending the hour that should have been devoted to instructing his class in denouncing Mr. Willis as an impostor, and so violent and unscrupulous had been the language used, that Mr. Willis found himself the common talk and reprobation of the whole college, and the subject of the most injurious newspaper paragraphs. The full force of this dishonorable treatment, however, was not fully realized until the occasion of his next attendance upon recitation, when at the close of the exercises, he was requested by Professor Noyes to remain, and by him was informed that Professor Eustis had preferred against him charges of so grave a nature that it was deemed necessary the Faculty should consider them in an official examination. Mr. Willis replied that the injurious reports which Professor Eustis had circulated had led him to expect this, and in answer to the request of Professor Noyes that he would prepare himself to meet the Faculty, he expressed his entire willingness to do so "at once," when it was resolved that the investigation should take place on the following Friday, namely, March 27, 1857.

On the morning of the appointed day, Mr. Willis received an informal note from Professor Noyes, to the effect that as Professor Eustis had asked the privilege of bringing a "friend" with him to the investigation, he, Mr. Willis, was at liberty to do the same.

Nothing of the function or office which such "friends" were to fill, was, however, suggested.

In this dilemma, Mr. Willis, unable to procure the attendance of the parties he most desired, was advised to solicit the presence of the Rev. H. F. Harrington, a request that was at once cheerfully acceded to by this gentleman, a Unitarian minister of high standing and most estimable character.

On arriving at the appointed place, Mr. Willis — who had at first been informed by the president that his judges would only be the professors with whom he was acquainted — recognized in Professor Eustis's "friend," a Dr. Morrell Wyman, notoriously known to Mr. Willis as an open and bitter antagonist of Spiritualism, and an intimate of one of his own relations, with whom Mr. Willis was unfortunately on very unfriendly terms. Besides these obvious predispositions against him, Mr. Willis was at no loss to perceive that Professor Eustis's "friend" had been wisely selected as exactly the non-professional counsel best qualified to dispose of a case wherein the defendant was a sick, debilitated, and almost friendless invalid.

From the very opening of his case, Mr. Willis felt no hope or expectation of a successful issue. He loved and honored his professors before whom he stood, but the unaccountable bitterness which seemed to possess the mind of his accuser, and the vindictive spirit in which his charge was made, almost determined him to utter no plea or enter into no contest with him.

Still, the statements of Professor Eustis might have carried their own conviction against himself before any tribunal that had not deemed it their duty or predilection to prejudge the case.

Professor Eustis could not avoid mentioning the fact that several tunes were played in answer to mental requests; that the drum and other instruments were manipulated with a skill and power that could only be accomplished by a pair of hands at least, and that one of Mr. Willis's was always in sight during these performances; furthermore, he admitted that when the drum was executing a most vigorous tatoo, and the glassichord was beat by two sticks, with marvellous agility, that both Mr. Willis's hands were not only lying on the table in full view of the party, but that his whole body was in a state of unmoved repose, and not a muscle could be observed in motion. The professors looked puzzled, and once or twice shrewdly questioned how a pair of feet could play such an instrument in such a manner at all, and still more, how they could be in inconceivably violent motion below the table, whilst the rest of the body was in perfect passivity above it. "Did Professor Eustis notice the least movement of Mr. Willis's body at such times?"

The professor could not say he did.

"Granted that the accordion could be skilfully played upon by the feet and the rest of the body maintained in perfect repose — how could the said feet, or the said organism at all, play tunes called for by mental request of certain parties present?"

At this awkward juncture the real use of Dr. Wyman's presence became triumphantly manifest. Rudely breaking in upon the examination, he exclaimed, "Ask Mr. Willis how all that was done; he can tell you." Then turning to the defendant, he cried, in the same rough, authoritative strain, "Come, Mr. Willis, tell us how you did that trick?" Mr. Willis mildly replied, "The Faculty have not yet called upon me for an answer; when they do, I will tell them all I know of the production of the manifestations." "But why not now?" reiterated the friend. "Are you afraid?" Again Mr. Willis replied, he deferred answering only to the Faculty. But the Faculty were silent, and Dr. Wyman was permitted to continue his system of browbeating, until Mr. Harrington interfered, and insisted that Mr. Willis, sick and defenceless as he was, should not be subject to such uncalled-for insults.

Whether the Harvard professors were suddenly moved by the spirit to a sense of their utter incapacity to judge of spiritual things, or the struggle between their consciences and their prejudices was becoming unmanageable, it boots not now to inquire; suffice it to say, the happy thought broke in upon them that they were not "the proper persons to decide upon such a case;" they believed they had "no power to pronounce upon it," etc., and having voted themselves into office as Mr. Willis's judges, they voted themselves out on the same authority, "concluded the case must be referred to a selected committee," and — adjourned *sine die*.

Soon after this meeting, Mr. Willis received a summons to wait upon the president of the college, who, in smooth and courteous phrase, reminded him of the "grave charges" that had been made against him, and that, under all the circumstances, he [the president] deemed it most expedient that Mr. Willis should quietly retire from the college, after which in due course of time a select committee would be appointed to consider his case, when, "after a time, no doubt, all difficulties would be finally cleared away, and no doubt Mr. Willis might be at liberty to resume his studies as usual."

To this specious proposition, Mr. Willis replied that the poorest criminal must be held innocent until his guilt could be proved; that he, Mr. Willis, accused as he was, insisted upon maintaining all the privileges and immunities of innocence, until his guilt had been proved, or declared by a competent tribunal; hence he declined to assume the position of guilt which his voluntary retirement would imply.

The president was urgent, evidently desiring that the case should not occupy an official place in the college records; Mr. Willis, however, was firm, and they parted on the understanding that Mr. Willis should reconsider the president's proposition, and communicate his decision in writing, which was done in the following letter.

"*April* 2, 1857.

"*To the Rev. James Walker, D.D., President of the Faculty of the Cambridge Divinity School:*

"DEAR SIR,—I have given the proposition which you communicated to me on Tuesday as the decision of the Faculty in reference to the charges made against me by Professor Eustis, the most careful and mature consideration; and I respectfully decline to initiate any action tending to establish my innocence, for such a course would be an utter subversion of all moral as well as legal propriety.

"I stand before God and man upon my innocence, until my accusers shall have proved my guilt; and I also respectfully decline to withdraw from the school pending the requisite investigation. I maintain there is nothing in the mere fact that such charges have been preferred, justly to prejudice my character or my position in the school.

"It is the *proof* of misconduct that should be allowed to affect me, and I feel that I may rightly claim as well as anticipate the countenance and support of the Faculty until I shall be thus convicted of imposture.

"I therefore take occasion to inform you that, at the earliest opportunity convenient with my health, I deem it my duty to rejoin my class.

"I am respectfully yours,

"F. L. H. WILLIS."

To this letter Mr. Willis received the following reply:

"CAMBRIDGE, *April* 4, 1857.

"DEAR SIR,—By direction of the Faculty I communicate to you the record of the proceedings in your case.

"At a meeting of the Theological Faculty on Friday, March 27, 1857, a statement of facts alleged to have taken place at two exhibitions of what are called *spiritual manifestations* was made by Professor Eustis, with the understanding that it involved the charge of deception and imposture against Mr. Frederick L. H. Willis, of the Divinity School.

"Mr. Willis was heard in reply and denial of this charge. At an adjourned meeting of the Theological Faculty, on Monday, March 30, the subject under consideration at the last meeting was taken up, none but members of the Faculty being present. After a long and serious deliberation, the Faculty came to the following conclusion:

"First. That Mr. Willis had incurred serious and grave charges coming from a respectable source which, unless he vindicates himself from them, will materially affect his character and usefulness.

"Second. That the hearing of both parties at the last meeting did not amount to an investigation of such a nature as would authorize this Faculty publicly to pronounce upon the truth or falsity of the charges in question.

"Third. That this Faculty must decline the investigation required, on the ground that it would be an unsuitable tribunal for the settlement of the matter in dispute.

"Fourth. That until the question is settled by a competent tribunal, it is proper that Mr. Willis's connection with the Divinity School be suspended.

"Fifth. Whereupon, it was unanimously voted that the president be instructed to communicate to Mr. Willis the above-mentioned results of the deliberation of the Faculty, with the understanding that Mr. Willis be allowed to withdraw from the school of his own accord if he sees fit.

"At a meeting of the Theological Faculty, on Friday, April 3, the president communicated a letter from Mr. Willis, from which it appeared that he declined to withdraw from the school as proposed: whereupon it was voted unanimously, that in conformity with the conclusions arrived at by the Faculty at the last meeting, the connection of Mr. Willis with the Divinity School be suspended until further order of the Board.

"By direction of the Faculty,

"GEORGE R. NOYES, Secretary.

"Mr. F. L. WILLIS."

Let us not be deceived by high-sounding titles, nor even a popular interpretation of their meaning. "The Theological Faculty" of the Divinity School, Cambridge, meant a set of ministers of the gospel of love, charity, and truth—men who were specially qualified by their station and attainments not only to inculcate such principles but to teach and prepare others for their practice.

It meant the highest authority in the land for the enforcement of the divine love which forgives an erring brother seventy times seven times, justifies publicans and sinners, prays for forgiveness to murderers, and teaches men only to expect forgiveness of their trespasses as they forgive each other. To teach such doctrines was what the Cambridge Theological Faculty were supported and paid to do. Yet this was the body of men that branded a young, feeble, friendless man with a stain so infamous in the act of expulsion, that it was calculated to ruin his prospects irretrievably in this world, and perhaps, by the infliction of such a penalty, to drive him into acts of criminality equally fatal to his hopes in the hereafter; and all for what?

By their own resolutions, quoted above, they declare themselves *incompetent* as well as *unauthorized* to pronounce any judgment against Mr. Willis; hence they inflicted their remorseless penalty against one on whom, by their own acknowledgment, *no* verdict of guilt had been found, and in addition to this, every member of that Faculty must have known that the crime alleged by Professor Eustis was an impossible one. No reiteration of the evidence is necessary to justify this assertion, the charge, as made *under the circumstances*, involving simply a set of impossible actions. Thus, on the ground of mere suspicion, the apostolic divines of Cambridge University determined to brand a helpless and unoffending being confided to their care with the doom which almighty justice inflicted upon the first murderer, for it is not too much to say that, in the present state of society, expulsion from such a scene under such peculiar circumstances and notorious publicity, was equivalent to sending Mr. Willis forth to the world as "*an outcast and a vagabond.*"

As Mr. Willis's subsequent career will be found more fully detailed in the biographical notices of our forthcoming volume, it is only necessary to add that his career has not suffered by the tyranny of his ecclesiastical persecutors; on the contrary, that its monstrous injustice produced a reaction in the community which procured for its victim warm and powerful friends, through whose influence, combined with that of the ever-faithful invisible hosts who had their medium in charge, he has been conducted along a pathway of honorable usefullness, every step of which has been an advance in public opinion and private estimation, whilst the immediate consequence of Harvard intolerance and bigotry to the cause of Spiritualism was the publication of floods of evidence in favor of the truth of the phenomena. Our space will only allow us to present three extracts, all of which are pertinent to this case. The first is from the Boston *Traveller* and contains the protest of the distinguished clergyman who accompanied Mr. Willis to the *sham trial* of the Cambridge Faculty, and when it is remembered that the Rev. H. F. Harrington was no Spiritualist, and not even on terms of personal intimacy with Mr. Willis, his testimony becomes the more important.

"PROTEST OF REV. MR. HARRINGTON.

"*To the Reverend Faculty of the Divinity School of Harvard College:*

"GENTLEMEN,—As counsel of Mr. F. L. H. Willis, and in his behalf, I respectfully submit the following in reference to the inquiry before you on Friday evening last.

"I earnestly protest against the use of the 'inquiry' as a basis of judgment upon Mr. Willis in any manner and to any extent whatever, for the following reasons:

"First, It was vitiated throughout by a course of procedure on the part of the accuser and his counsel, eminently partial and unjust. Instead of confining themselves to their proof of the allegations they had made, they shifted the burden upon Mr. Willis's shoulders to substantiate his own innocence. They sharply and perseveringly cross-questioned him, as though he were a witness instead of the accused party, and evidently endeavored to entrap him in his speech. They made many virtual and some positive charges against his honesty of procedure, in connections as to which they had offered no shadow of proof. They brought forward suppositions of possible trickery equally disconnected from any proofs, and boldly assumed these possibilities to be conclusive of fraud. In fine, they took for granted, from beginning to end, the very point in question, to the utter overthrow of the whole inquiry as a fair and reliable ground for judgment. I most pointedly and emphatically exonerate the Faculty from the slightest intentional bias or partiality. But I submit that the position of Mr. Willis was one demanding the most serious consideration; that his character, hitherto unimpeached, should have proved his shield against unsupported imputations; and that the bearing of the investigation on his prospects and his peace, should have secured a restriction of the line of inquiry, and arguments to the points expressly at issue, as defined by the existence of positive testimony. It may be suggested that it was in the power of Mr. Willis to object to the course of procedure at any moment, and that, as he did not avail himself of his opportunity to do so, he cannot now, with propriety, review the proceedings. To this I reply, that under the informal circumstances attending the inquiry — taking also into view the strong bias of the accuser and his counsel — it would have exposed Mr. Willis to severe misapprehension if he had endeavored to narrow down the investigation by insisting on his legal rights. It was emphatically the part of the Faculty to have protected him, had they appreciated the singular one-sidedness of the whole procedure.

"In the second place, I protest against the use of the inquiry of Friday evening as a basis of judgment upon Mr. Willis, because the sole testimony offered on that occasion was that of the accuser, and I impeach that testimony as unworthy of confidence in the premises, on the following grounds:

"First, It may be proved that Professor Eustis has long been noted for an intense and implacable prejudice against the whole subject of Spiritualism, so called; that he has often denounced its alleged phenomena to be deceptions, and its mediums to be impostors, and therefore was utterly precluded from that candor and impartiality of mind which would enable him to investigate, without fatal bias, the *modus operandi* of Mr. Willis on the occasions when the deceptions he charges upon him are alleged to have been practiced.

"Second, It may be proved that in the interval between the time of filing his accusations against Mr. Willis with the Faculty, and the period appointed for a hearing thereupon, Professor Eustis occupied the season of one of his regular lectures before the Scientific School with the subject-matter of the said accusation; that he exultingly declared his preconceived opinions to have been triumphantly vindicated, and that he openly and passionately branded Mr. Willis, by name, as a deceiver and a cheat.

"And I insist that a person who could thus violate the proprieties of his position, as the preferrer of charges yet unproved and uninvestigated, and use the opportunities and influence of his office to pre-occupy public opinion and forestall your decision, has evinced an animosity against the person of Mr. Willis, sufficient to fatally color whatever evidence he might have to offer you.

"At the best, it would be only the assertion of a single person, against which, until it should be corroborated by other evidence, the explanation of Mr. Willis constitutes a complete legal offset. And in view of this extreme bias of feeling it is entirely unworthy to be taken into account.

"I do therefore solemnly and earnestly protest against the acceptance of Mr. Eustis's testimony, unless corroborated, and against the use of the inquiry of Friday evening last as the basis of a judgment upon Mr. Willis. All which is respectfully submitted.

"(Signed) HENRY F. HARRINGTON."

The tone of some of the most respectable portions of the press may be gathered from the following brief extract from the Boston *Traveller*. The article is selected chiefly on account of the prominent position which that journal occupies in the periodical literature of Massachusetts.

"The personal controversy between Professor Eustis and Mr. Willis is of little moment. We have formed no opinion of Mr. Willis's guilt or innocence. Our position, so far as he is concerned, is merely that the charge against him is not sustained by the evidence. On the general question of what is called 'Spiritualism,' we have been led by observation of our own, and by the testimony of others, to the belief that the phenomena called spiritualistic do really occur. We believe that tables and other articles have been moved, and musical instruments played upon, without the agency of any ordinary physical force. We are satisfied that these phenomena have occurred not merely in the dark, but in open daylight, under the eyes of accurate and trustworthy observers, who had no pecuniary or other interest in their production. They have occurred not once or twice, nor twenty times, but in hundreds of thousands of instances, stretching through a series of years, and in the presence, not of professed and mercenary mediums, but in the bosom of respectable households in all parts of the country. They are attested by hundreds of thousands of witnesses, including many persons of the highest character and intelligence, some of whom are themselves 'mediums,' and cannot therefore be the mere dupes of skilful jugglery. In numerous well-authenticated instances the phenomena have occurred under such circumstances that deception or delusion was utterly impossible.

"No satisfactory or conclusive explanation of these phenomena has ever been given. The various theories which have been propounded of 'odic force,' 'new powers in nature,' and the like, are mere conjectures, none of which have borne examination. Our neighbors of the *Courier*, and some of the gentlemen of the University at Cambridge, solve the problem by attributing the manifestations to trickery and juggling. We are certain that this position is entirely untenable, and that to millions of people in this country, it will only render those who hold it objects of contempt and derision. It has been to us, and still is, a cause of regret that gentlemen, in whose reputation for knowledge and sagacity the community has so deep an interest, should have compromised themselves by rashly, without due investigation, taking a position from which they must assuredly, at no distant period, ignominiously retreat."

In the circles of the theological *literati*, no independent clergyman has taken a higher rank than the Rev. Thomas Wentworth Higginson. As a scholar, writer, and orator, this gentleman has long maintained the respect and admiration of the best intellects in New England. It is with peculiar pleasure, then, that we find that the insensate bigotry of the Harvard professors at last attracted the attention of Mr. Higginson and induced him to investigate the subject, and finally to come out of the inquiry in the spirit of the annexed communication, the last which we can select from hundreds of similar statements, to the genuine character of Mr. Willis's mediumship. The extract is taken from one of the Hartford papers, and is as follows:—

"PHENOMENA IN THE PRESENCE OF MR. WILLIS.

"The case of Mr. Willis, the 'suspended' divinity student of Harvard College, is, as we anticipated, attracting much attention in various quarters. We learn from the Worcester *Spy* that the Rev. T. W. Higginson, an independent clergyman of that city, referred to it in his pulpit a Sunday or two since, in connection with a lecture on Spiritualism, and commented, in appropriate terms, on the hasty inferences of Professor Eustis, and the unjust action of the Faculty in the case. We shall probably be able next week to lay before our readers the particulars of this action, when they may look for something for which it would be difficult to find a precedent among the doings of sane men. Rev. Mr. Higginson has also published in the *Spy*, the following affidavit of his own observations in the presence of Mr. Willis:

"'A STATEMENT OF FACTS.

"'TO WHOM IT MAY CONCERN,—The public attention has recently been attracted by the alleged powers, as a 'medium,' of Mr. F. L. H. Willis, of Cambridge, and by the singular proceedings connected with his 'suspension' from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts, I wish to state some phenomena, observed by me during two evenings spent with him at a private residence in this city. There were from nine to twelve present, all, except Mr. Willis, being citizens of this place, including one of our most experienced physicians, Dr. Heywood of Worcester, Massachusetts. We sat around a long dining-table. The room was not brilliantly but sufficiently lighted, so that every movement of every person could be distinctly watched; and I, at least, watched them very closely.

"'I shall omit the details of the phenomena, and give only the general heads:

"'First, The musical instruments which had been previously placed by the company beneath the table—a guitar, a small drum, an accordion, and two bells—were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played upon. Two were several times played in unison, at opposite ends of the table and entirely beyond the reach of the medium. During this proceeding, the whole table was several times raised, and one slab of it—being an extension table—was lifted altogether from its support, and vibrated in the air without contact of hands.

"'Second, The accordion was raised into Mr. Willis's lap, and being held by him, with one hand, between his knees, was played very skilfully, and executed a variety of tunes selected by us, and even in answer to the mental requests of some of the company. Excellent imitations of the oboe, violoncello, and double-bass were also given. It is well known that the accordion requires, in playing, the use of two hands.

"'Third, Upon our extinguishing the lamp, for the sake of experiment, faint lights appeared upon the table near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air with a more rapid motion, like fire-flies. Upon my obtaining and opening a phial of phosphorus the lights increased in intensity, gradually diminishing, when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

"'Fourth, The room being still dark, the accordion was held on the table by Mr. Willis, and as it played in the manner before described, faint lights flickered around the keys of the instrument. During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

"'Fifth, The room being again lighted, I proceeded to try some closer experiments. Taking the accordion in my own hand, between my knees, and guarding with my feet against the possibility of contact, I found, to my surprise, that the other end was seized by an invisible force, and the different keys audibly handled, producing, at last, musical sounds, but quite imperfectly. Before long, however, it was pulled away from me with very great force, and dropped on the floor. Others afterwards took the instrument, but it was played in no other hands. I may add that I simply held it by the end with one hand, and that I have no knowledge of the instrument; also, that the hands of all the company were upon the table, and that I was beyond the reach of Mr. Willis's person.

"'Sixth, Looking under the table, while the guitar was playing, I saw with perfect distinctness the instrument lying on its back, untouched by any hand, but with faint flickerings of light playing over the strings. I could also see the feet of the persons nearest it, and that they were not in contact with it, while Mr. Willis was out of reach. No other person looked under the table, I believe, nor did I mention these observations till the phenomena had ceased, for I did not wish, at the time, to share my investigations with any one.

"'Seventh, The guitar was moved slowly along by some force, to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such a position as to guard the instrument from possibility of contact. Every song I sang was accompanied accurately and gracefully on the guitar, with a constantly-increasing facility of adaptation. The best accompaniment of all was finely played to a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America besides myself. I cannot myself play the guitar, but I have heard it played a good deal, and I know that the accompaniment was an extraordinary thing, apart from the mystery of its origin. I know that I was beyond the reach of any part of Mr. Willis's person, and that it was physically impossible for any one to touch the instrument without my detecting it.

"'Eighth, During all these various phenomena, I felt repeatedly a delicate grasp upon my feet, precisely resembling that of a hand with distinct fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electrical sensation, as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterwards, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr. Willis.

"'I might make these statements still more wonderful by going more into detail, but have probably gone so far already beyond the credulity of my readers that I had better stop. If any refuse to believe these facts on my testimony, I can only say that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself, further, that I have been all my life a student of the natural sciences, and have earned by this time some confidence in the carefulness of my own observations and the accuracy of my own senses.

"'The question of the 'spiritual' origin is not now raised; it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these phenomena which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture. And when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons, in various places, for several years back, I am disposed humbly to remember the maxim attributed to Arago, 'He is a rash man who, outside of pure mathematics, pronounces the word 'impossible.''

"'Thomas Wentworth Higginson.'

"'Worcester, ss., *April* 15, 1857.
"'Subscribed and sworn to before me,
"'Henry Chapin, Justice of the Peace.'"

CHAPTER XIX.

SPIRITUALISM IN NEW ENGLAND—THE CAMBRIDGE INVESTIGATION.

"If any old book reached a fiftieth edition,
He could fill forty pages with safe erudition,
He could gauge the old books by the old set of rules,
And his very old nothings pleased very old fools.
But give him a new book fresh out of the heart,
And you put him at sea without compass or chart."
J. R. Lowell.

The Consecration of "Crafts"—Dr. Gardner and the Harvard Professors—The Mediums and the Boston Press—Another View of the Subject.

When the annals of science can produce recorded proofs that new discoveries generally result from the associative action of schools, colleges, or lyceums; or when they can show that the incipient efforts of genius in the line of discovery have been fostered and sustained by such organizations, we may find a fair excuse for the abject and unreasoning submission with which the great mass of mankind bow down before the dicta of scientific bodies, and assume that the office of a "professor" confers the ability and title to pronounce authoritative judgment, from which there can be no appeal. It was doubtless in this conventional spirit of deference to constituted authority that the Spiritualists of America thought it necessary to memorialize Congress for aid and indorsement from a "scientific commission."

It would seem that the insolence with which Congress had sneered away the Spiritualists' memorial, the humiliating trash put forth by the Buffalo doctors, President Mahan, Dr. Rogers, and others of the "self-wise and prudent," was not yet enough to convince the Spiritualists of Boston that facts spoke louder than the dicta of priests, and truth needed no indorsement from *alma mater*.

The editor of the Boston *Courier* offered a contemptuous challenge of five hundred dollars for the production of certain phenomena under certain conditions, and required that three distinguished scientists of Harvard College should be the umpires on the occasion. The bait of five hundred dollars did not weigh a feather in the scale, but the possibility of inducing the savans of Harvard, to condescend so far as to investigate the despised phenomena of Spiritualism! This indeed was a triumph; and the prospect of indorsement in such a direction, seemed of more moment than the sanction and authority of the supreme spiritual power from which the manifestations originated; and thus came about the production of that remarkable farce, by courtesy entitled the "Cambridge Investigation."

From the best attainable authorities we learn that the challenge above named having appeared in the columns of the Boston *Courier*, Dr. Gardner, as the enterprising conductor of the public meetings in Boston, felt bound to accept it, and agreed to procure the services of some of the best media for spiritual manifestations, to hold *séances* in the presence of the gentlemen selected by the Boston *Courier* editor, who on his part agreed to pay the sum of five hundred dollars, provided that the stipulated phenomena were produced in their presence.

The committee of umpires thus chosen consisted of Professors Pierce, Agassiz, and Horsford, of Harvard University, and Dr. N. B. Gould, of the Albany Observatory, also a resident of Cambridge. The Boston *Courier* was represented by one of its editors, the Hon. George Lunt, whilst Dr. Gardner was sustained by several friends of the cause of Spiritualism, amongst whom were Mr. Alvin Adams, of the express company which bears his name, the Rev. Allen Putnam, and Major Raines, a scientific gentleman of Newburg, New York. At the invitation of Dr. Gardner, one of the editors of the Boston *Traveller* was also present, together with Dr. Bell, late superintendent of the McLean Lunatic Asylum.

Previous to the opening of the meetings, Dr. Gardner had emphatically expressed his determination to waive the award of the five hundred dollars, and only require of the Boston *Courier* to defray expenses, provided the manifestations could be produced as claimed by the Spiritualists. The mediums engaged for the occasion were Mrs. Brown — Leah Fox — her sister, Catherine Fox; Mr. J. V. Mansfield, a writing medium of great celebrity; Mrs. Kendrick, a test, rapping, and writing medium; Mr. George Redman, and the Davenport Brothers. The *seances* were held at the Albion buildings, Tremont street, and occupied a portion of three successive days, namely June 25, 26, and 27, 1857. Now, the result of these meetings, whether we take the acknowledgments of the Spiritualists, or the *pro tem.* report of the professors themselves, was a decided failure.

The manifestations were few, imperfect, and unsatisfactory, and no legitimate claim to the award could have been sustained, even had it been set up, a proceeding which from the first was disavowed by Dr. Gardner, who conducted the affair with the most disinterested liberality, and together with his friends, incurred heavy expenses in procuring the services of the mediums from distant places.

That the best interests of truth may be subserved in a reconsideration of this almost forgotten affair, we shall present such statements as can be fully verified on both sides of the question. The first document which belongs to our subject is the report of the investigating committee, who published the following statement in the Boston papers:

> "The committee award that, Dr. Gardner, having failed to produce before them an agent or medium who 'communicated a word imparted to the spirits in an adjoining room,' 'who read a word in English written inside a book or folded sheet of paper,' who answered any question 'which the superior intelligences must be able to answer,' who tilted a piano without touching it, or caused a chair to move a foot;' and having failed to exhibit to the committee any phenomenon which, under the widest latitude of interpretation, could be regarded as equivalent to either of these proposed tests, or any phenomenon which required for its production, or in any manner indicated a force which could technically be denominated 'spiritual,' or which was hitherto unknown to science, or a phenomenon of which the cause was not palpable to the committee, is, therefore, not entitled to claim from the Boston *Courier* the proposed premium of five hundred dollars."

Had the committee confined themselves to the above paragraph, the course of strict justice would have been satisfied with the forfeiture of an award that was not contended for; and though the cause of exact science might require certain explanations for the obvious failures implied above, the professors, either from ignorance of the laws of mental and magnetic science, or predetermination not to comply with such conditions as were requisite, might have found an excuse for the rendition of their unfavorable verdict in the bare facts submitted to them; but what follows not only proves that they wilfully exceeded their functions as scientific investigators, but that they went into the inquiry animated by a spirit of aversion and predetermined hostility, false to the cause of truth, and ruinous to the production of phenomena which depend as much on the mental condition and magnetic influence of the inquirers as on that of the media themselves. When it is remembered that a strong positive will can create or destroy psychological results, and that mediums, the most sensitive of all psychological subjects, are constantly bereft of their powers by the presence of one or more determinately hostile persons, who can wonder at the failure of the delicate and occult phenomena of spirit communion in the presence of four men who entered upon their investigation with the sentiments to which they appended their names, as follows, in the report published in the Boston *Courier:*

> "It is the opinion of the committee, derived from observation, that any connection with spiritualistic circles, so called, corrupts the morals and degrades the intellect. They therefore deem it their solemn duty to warn the community against this contaminating influence, which surely tends to lessen the truth of man and the purity of woman.
>
> "The committee will publish a report of their proceedings, together with the results of additional investigations and other evidence, independent of the special case submitted to them, but bearing upon the subject of this stupendous delusion.
>
> "BENJAMIN PIERCE, Chairman,
> L. S. AGASSIZ,
> B. A. GOULD, JR.,
> E. N. HORSFORD.
>
> "CAMBRIDGE, *June* 29, 1857."

Now, besides the effect which the merest tyro in psychology might look for in the presence of investigators holding the above opinions, it is a fact well attested that some of the members of the committee transgressed the rules commonly observed at spirit circles, and notwithstanding their pledge, given in writing to Dr. Gardner and the Rev. Allen Putnam, that they would comply with such conditions as might be deemed requisite for the production of the manifestations, they violated them in several essential particulars; for instance, Mr. Lunt and Professor Agassiz refused at any time to join the circle, though repeatedly requested to do so, and although it was intimated to them through the raps that the spirits could not operate whilst they were standing or restlessly moving about the room. Others of the "investigators" pursuing the same course, the Spiritualists frequently remonstrated with them, to which Professor Agassiz replied that he had "sworn never to sit in a circle," but it seems he had not been sworn to desist from annoying a circle, which he did in many ways, by moving about the table, overlooking the sitters, communicating in suspicious whispers with his colleagues, and in rough and at times insulting speeches with the Spiritualists. We shall here insert a few extracts from the spiritualistic reports, which will at least tend to show that their evidence was not garbled nor the obvious failure of their media misrepresented.

The following quotations are from a printed letter of the Rev. Allen Putnam, who was present at all the *seances*, and in answer to a request from Dr. Gardner, briefly noted down his observations from memory:

"PRELIMINARY ARRANGEMENTS.

"We [Dr. Gardner and the Rev. Allen Putnam] met the four gentlemen at Cambridge, and soon found that they had been named as commissioners, without their own knowledge or consent; and that the first question with them was, whether the services and conditions asked for were such that they could serve. Consequently, a free and prolonged conversation followed.

"Passing from that point, we came to a consideration of those 'natural laws within which we believe spirits are confined in producing the manifestations.' Here Dr. G. turned to myself, and asked for statements from me. My position, taken then, as at other times was, that there is some subtle natural fluid which is essential to the spirits as an instrument, whenever they work here or near the earth's surface; that this fluid can be very easily disturbed and dissipated by the embodied persons present, and this so effectually as to prevent all spirit operations; that lack of quiet and harmonious feelings among the persons present, that intense mental action, the magnetic rays from the human eye, or rays of light, etc., might frustrate its use and prevent its manifestations. Therefore, that it was in the power of the gentlemen there present to make the trial a failure by ejecting certain forces from their own minds and eyes. We stated that it would be best that all should sit in a circle; that all should conform, in the order of sitting, to the wishes of the mediums; that all should avoid intense mental action. Professor Agassiz at once objected to being in the circle under any circumstances, and I think the gentlemen all felt that, when acting as judges, such would not be a desirable position. . . . . . .

"Another point, which required many statements for its elucidation with these gentlemen, as it does with most people who are not familiar with the subject, was the powerlessness of the managers of the arrangements, and also of the media. Even men of science were not free from the influence of the notions that the working powers in spirit manifestation are, on the one hand, subject to man's control, and on the other, that they are almost omniscient and omnipotent, or at least that they can, at any time, overpower man. Professor Agassiz stated that, in all their scientific experiments, if a thing could be done once, it could be repeated twenty times; and, therefore, that they might require the same here. He said this, apparently forgetting that we claimed that the real actor is an individual intelligence, acting according to his or her own will and powers, and not in compliance with our dictation.

"Professor Pierce inquired if we could not ask the spirits whether they would come and manifest themselves at the trial. 'Yes,' was the answer, 'we can ask.' 'And,' said he, 'can you not get an answer?' 'Probably,' we said, 'their reply will be, 'we will try.'' 'Why can't they tell certainly?' he continued. We said, 'Can Mr. Gould now promise certainly that he will examine some particular star in the heavens to-morrow evening at nine o'clock, while as yet he knows not whether there will be clouds or fogs?' 'No,' said Mr. Pierce, 'he can only promise to point the telescope.' 'Very good,' was our answer; 'the spirits can only promise to try, and can, at the time of trial, perform only what the conditions permit.' . . . . . . 'It was proposed to Dr. Gardner that he should be permitted to have his own way in everything, even to the selection of the room, time, and the determination of all the accessory circumstances.' Though this, in their own language, goes somewhat further than what my recollection would lead me to use in indicating my own understanding as to how far the committee promised compliance with every wish the doctor might express as to their own positions and deportment in the room, yet I had no doubt that they then indicated a purpose to give the general subject of Spiritualism free scope and fair play, and not a purpose to act simply as judges, as to whether certain specified acts could be performed in their presence, they remaining inattentive to proper conditions just so far as they chose. . . . . . . In the course of the conversation, Dr. Gardner repeated, in the presence of the company, what he had said to me in reference to the five hundred dollars, and expressed an entire willingness to arrange for the trial, and at its close, report the amount of expenses, and leave it to the option of the *Courier* whether to pay the bills or not, and to thus dispose of the pecuniary point at once and finally. This avowal seemed to give much pleasure to Professor Agassiz in particular, who conveyed the idea that it placed the whole matter before them in a much pleasanter aspect, and would give to them more freedom in the investigation. No dissent from his view was then expressed. . . . . . . From that time—June 13—up to the day of the trial, my belief was unfaltering that the committee would submit the control of every influencing circumstance to Dr. Gardner; that they would be co-operators with him, having ignored the money question; and I was repeatedly heard to express a belief that the learned gentlemen would enter heartily into a courteous and fair investigation, and that palpable and good manifestations would be obtained. Such was my expectation; and it was deduced, and was fairly deducible, from what the members of the committee had themselves said and done, and listened to without dissent, in my presence at least. . . . . We met at the Albion. Mrs. Brown and her sister, Miss C. Fox, were present as mediums. A conversation was started which was carried on mostly, but not entirely, by Mr. Lunt, the representative of the *Courier*, and Major Raines, of Newburg, N. Y., a graduate of West Point, once assistant professor there, and who, in connection with Judge Edmonds and others, made a long-continued investigation of spiritual powers scientifically. . . . . . After a time, the mediums and a few others being at the table, raps were heard, mostly on the floor, or rather upon a three or four-inch platform covering the stuffed or deadened floor, while a few gentle ones were felt and heard as if made on the table. Afterward, when Mrs. Brown stood by a large wooden box, and put her first finger and then a common pencil against the box, the raps were heard there as on the box and near her hand. Again, when she stood upon a covered stool, the sounds seemed to be made beneath her on the platform. Again, when the two mediums were both standing on the stuffed seat of a sofa, the persons near them remarked that they heard sounds as from the wood of the sofa, and also from the wall against which the sofa stood.

"Near the close of their sitting, Professor Agassiz stated that the production of such sounds could be referred to known laws, and said, 'Before the investigation is over we will explain to you how they may be produced.'

"When about to separate, Major Raines expressed a wish that all would stop and compare notes, and come to an agreement as to what had actually occurred or been exhibited. A few sentences as to the propriety or importance of this course were exchanged between him and Professor Pierce, when the professor said, with a very ironical and discourteous tone and look, 'We thank you, sir, for your advice,' and bowing, hastily left the room. This occurred while a portion of the company were about leaving the room, while nearly all were standing and ready to go — while promiscuous conversation was going on — and it is not probable that many heard or saw what is here described. I was standing by the side of Major Raines, and saw and heard the whole most distinctly. Mortified and ashamed at the tones and looks of this representative of *alma mater* and of science, when addressed to a gentleman and a man of science, I turned silently away, and was not surprised when, shortly after, Major Raines said to me, 'There seems no occasion for me to remain here because of any knowledge or skill which my experience in such investigations may have given me; there is no attempt — no purpose to have an investigation of the general subject. I had better return home.' And soon he did go, as then proposed.

At the next gathering I asked, privately, and learned from both Professor Pierce and Mr. Gould that they considered the money question as still before them, and that they were but judges and not investigators. From that time my relations to them and to that particular trial became relatively unpleasant. I had little to do or say and nothing to hope for, because of the antagonism in the room.

"At their next sitting Mr. Redman was the medium. Raps and tipping of the table did not come as they usually do with him; yet he asked those at the table to write the names of deceased friends and roll up the slips. Professor Pierce commenced writing in a book. Professor Agassiz, in the meanwhile, was standing near his back, frequently changing his own attitude and position, and looking very intently upon Redman, although he said to Professor Pierce, 'throw that one out,' meaning the slip just written upon. There was the appearance of much mental disturbance in Professor A., as shown by his attitudes, his changes of position, his wild gaze, and his tones when he spoke. No raps came; *nothing* claiming to be spiritual was done by or through Mr. Redman in the public room. At some time during this sitting, Dr. Gardner drew attention to the points of disturbance through strong mental action and intent use of the eyes. Mr. Lunt was understood to say that he had been using both mind and eyes intently and with much effect; but I was on the opposite side of the room from him when he spoke, and may not have taken in the exact import of his words.

"Similar want of success attended the other mediums, at all the subsequent sittings, up to the meeting of the Davenports on the last evening. These boys, or young men, were intrusted almost entirely to the management of the committee, and those of us who were but spectators are not so informed as to make it proper to state in advance of the committee what was attempted or what was the success. We do know that at the close, Professor Agassiz held up a small, short piece of thread, which he said had been '*broken*,' and that was the *test*. Having uttered these words in a very rough tone and emphatic manner, he, in a similar tone said, 'Good night, gentlemen,' and hastily left us.

"Professor Pierce then said to Dr. Gardner, 'I suppose you are through with us.' The doctor replied; 'No; you have promised to show us how the raps were made.' 'Not as a committee,' said Professor Pierce; 'Professor Agassiz made that promise as an individual;' and thus the affair closed — we as much disappointed at the failure of Agassiz to keep his word and unveil the mystery of rapping, as at any one failure during the sittings. . . .

"The investigation, in fact, was a trial of the correctness of the statements made at the preliminary meeting, viz: 'that it was in the power of the gentlemen there present to make the trial a failure by ejecting certain forces from their own mind and eyes!' In this they were successful.

"Two of the gentlemen—Professor Agassiz and Mr. Lunt—omitted throughout all the sessions to comply with invitations to sit in the circle around the table, and there was not in any instance or at any point any opportunity for Dr. Gardner to exercise 'the determination of all the accessory circumstances.' The former gentleman, it seems, was permitted to exercise his own choice as to being in the circle, but not so the latter. Dr. Gardner's friends have been disappointed, and the chief disappointment was at the manners, actions, and mental and emotional states of two of the committee and a representative of the *Courier*. . . . .

"ALLEN PUTNAM.

"ROXBURY, *July* 10, 1857."

The correspondent of the *Tribune*, who was present at all the sessions, thus speaks of them:

"The Cambridge 'investigation' into Spiritualism proved to be, properly speaking, *no investigation* at all. I was present at all the sessions, and took notes of all that occurred. So far as I can see, the matter rests precisely where it did before. Nothing was proved or disproved. The committee, I believe, think differently, and will report in a day or two. Until their report is published, I feel bound to abstain from publishing the details of the sessions. They are entitled to be heard first."

That hearing, however, has never even been claimed by the professors.

Despite the respect due to the public, whom they had undertaken to enlighten on the nature of the "stupendous delusion," weeks, months, and finally years, have elapsed without the production of the promised report, and as far as the Cambridge professors are concerned, "the truth of man and the purity of woman" remains in the same contaminated condition in which they found it. In answer to the numerous appeals for that mysterious report, put forth by the spiritualistic and secular press alike, the only satisfaction that has ever been rendered will be found in the following paragraph, taken from the Boston *Courier*. It appeared several weeks after the "investigation," and is as follows:

"We have already stated that the report of the committee will be *no hurried affair*. The gentlemen of that committee will take their own time to work out the details of the subject. It will be, we venture to say, a calm, dispassionate, unanswerable exposure of this monstrous and wicked fraud; and, although both cheats and dupes may continue to carp at their proceedings, as they have done hitherto, we also venture to predict that all the reasonable minds in our community will rest satisfied with their conclusions."

Fearing that it may take something more than a lifetime to "work out" any details by which the Harvard professors can show Spiritualism to be a "monstrous and wicked fraud," we wait no longer for the promised report.

The world has long since pronounced judgment upon the whole subject, and out of the millions of living believers in Spiritualism who throng the cities of civilization, we doubt if there are ten who know or care what the Harvard professors think or say about it, and, perhaps, not one who has believed or disbelieved in the facts, on the authority of Messrs. Pierce, Agassiz, Horsford, and Gould.

The whole transaction, although it resulted in failure to enlighten the scientists of Harvard [if, indeed, there be anything in heaven above, or earth beneath on which so learned a body could receive enlightenment], is still calculated to read the candid and patient investigator some valuable lessons, not the least important of which is a view of the paralyzing effects which antagonistic psychology and magnetism exert upon every phase of psychical phenomena, whether the influence invoked be of a mundane or supra-mundane character, and next, that we, as mortals subject to the control of beings who are avowedly only in the first rudimental stages of the spiritual telegraphy, must patiently submit to failure until we shall have fully learned and faithfully practiced whatever conditions may be requisite for success, whilst the last and most instructive lesson this episode conveys is the reproof and discomfiture which we incur when we attempt to place sublime truth at the mercy of those whose testimony is only valuable because they occupy places of distinction in the community. Great scientific or religious truths have never been intrusted by their Divine originator to the dubious action of conservative or sectarian associations, and we do but seek to pervert the Divine plan when we too-eagerly court the praise or fear the blame of those who have neither been called nor chosen to do the work of reform.

Let time and Supreme Wisdom deal with men. Our part is to accept of the talent confided to us and trust "the truth against the world."

After the last session of the Cambridge investigation, Dr. Gardner, the indefatigable and undaunted champion of "the spirits," proceeded still further in the direction of public investigation, by tendering a general invitation to the members of the Boston press to attend *séances*, for manifestations through the same mediums as had been engaged with the professors.

The gentlemen who responded to this invitation were: Messrs. Carter, Robinson, and Brown, of the Boston *Traveller;* Stockwell, of the *Journal;* Bulger, of the *Post;* Clapp and Shillaber, of the *Gazette;* Marsh, of the *Bee;* Tracy, of the *Herald;* Hill, of the *Ledger*, and the editors of the *Banner of Light* and *New England Spiritualist.* There were also present at a portion of the sittings, Hon. L. V. Bell, A. Putman, Esq., Alvin Adams, Esq., and others. The Boston *Traveller* has the following account of the first session:

"The first session of the committee was held on the forenoon of Wednesday, July 1. Mr. J. A. Redman, of New York, was present as medium. The company were advised to commence by making a thorough inspection of all the appurtenances of the room to satisfy themselves that there was no machinery or hidden apparatus by which the phenomena could be produced. The conditions imposed, simple in their character, only requiring the persons to join hands for a time, and afterwards occasionally to rest their hands in concert upon the table, were cheerfully complied with by all. The result was, that the circle was readily harmonized, and the sounds so well-known by Spiritualists as the 'rappings,' were promptly produced.

"At the request of the medium, each member of the circle wrote the name of one or more of his spirit friends on a small piece of paper, carefully concealed, not only from the medium, but from all others. The papers were then folded, rolled into small pellets — each one performing the operation for himself—and thrown promiscuously together upon the table. Any one present, except the medium, was permitted to mix and confuse them as much as he chose. It was now an acknowledged impossibility for any one to distinguish the paper on which he had written. Hereupon the medium indicated, with the point of his pencil, one after another of the pellets, inquiring of the unseen intelligences if the spirit was present whose name was written upon it. After perhaps a dozen had been passed aside without response, three distinct raps were heard on the table, showing that he had touched the right one. Each person then made the inquiry in turn, 'Is it a friend of mine?' To one of the gentlemen an affirmative was returned. 'Will that spirit write out his name through my hand?' asked the medium, 'Yes.' Mr. Redman's hand was seized by some invisible power, and rapidly wrote the name *Edward.* The pellet was opened and *Edward* found written upon it. A double test will be noticed here; both the name and the person who wrote it were designated before any one in the room could have known either. The spirit was then asked various questions, as to his age, occupation upon earth, number of brothers and sisters, disease of which he died, etc., all of which were answered correctly.

"Other pellets were designated in a similar manner, the names written through the medium's hand, and test questions answered, with unexceptional success. To enter into particulars in reference to these would be but a repetition of the preceding experiments."

A great variety of tests of a similar character, together with very powerful and even astounding physical phenomena, were witnessed in the course of these *seances*, and most of the members of the press who attended them candidly published, in the several journals they represented, fair statements of what they had witnessed and the tests they received.

As these details vary but little from the abundant records already familiar to the reader, we shall only transcribe two more specimen articles, the first of which is copied from the Boston *Post.*

"THE SPIRITUAL QUESTION IN BOSTON.—FURTHER INVESTIGATIONS.

"Notwithstanding the condemnatory report of the 'Spiritual Investigating Committee' appointed by the publishers of the *Courier*, the substance of which report being that all of the committee's four tests had failed of being satisfactorily met, Dr. Gardner invited, yesterday afternoon and evening, to room No. 12 Albion House, representatives from the different newspapers in Boston, for the purpose of exhibiting to them experiments in spiritual manifestations, and placing their practical results before the public. The press was largely represented, and the strictest attention was given to the proceedings.

"Without volunteering any opinion on the subject of Spiritualism, we will give a brief statement of what transpired, as it appeared to our understanding:

"In the afternoon at three o'clock, the mediums, Mrs. Brown and Miss Kate Fox [sisters], were present. At the suggestion of Dr. Gardner, the visitors examined the tables and fixtures in the room. The company, with the mediums, then sat around a large table, and in a short time a very brisk rapping in a variety of tones assailed the ear. A series of questioning of certain spirits now commenced, through the instrumentality of the 'raps,' and under the direction of the lady mediums. The answers were in almost every instance straightforward and satisfactory, and from the system adopted of transferring the questioning from one to another, a suspicion of collusion between the mediums would be difficult to arrive at by even the most sceptical.

"This sitting occupied about an hour and a quarter.

"In the evening, the manifestations were of a different character. Two boys were placed in a box with seats at each end, and the lights put out. It was then desired that 'John' [the spirit] should tie them together, ropes having been placed in the box for that purpose. But 'John' wouldn't do it, and the experiment failed. The boys were then tied together in the most secure manner, with many knots exceedingly intricate, and the lights again put out. The request this time was that the spirit should untie them, and while the investigators held those having charge of the exhibition, the boys were separated amid a great pulling and rubbing noise, like rattling of ropes, and much to the astonishment of all present, who, with the greatest care, were unable to detect any trickery. This transpired within fifteen minutes.

"The next feat was to tie the boys up, which failed before, and it was accomplished in six minutes. They were examined, and the lights were once more extinguished. In accordance with a request, the spirit [and when we say 'John' did this or that, it is only for convenience, based on general supposition] closed the doors of the box and bolted them. A tambourine had been placed on the floor of the box, and upon its top, outside, of course, was a violin. The latter article then fell through, and the two instruments came in contact. In a second they were playing 'Pop goes the Weasel.' The doors were then unbolted and flew open, and almost instantly the room was lighted. The company rushed towards the scene of action, and, wonderful to relate, found the boys as intricately tied as at first.

"The lights were again put out, and the boys untied in two minutes, the shutting and bolting operation being again performed. This was the best experiment of the evening, and the company departed perfectly bewildered at what they had seen.

"We submit the whole matter for what it is worth

"Another meeting will be held this evening."—*Boston Post.*

In one of the Boston evening journals, we find a continuation of the *seances* given, which we shall render in the editor's own words.

"SUBSEQUENT SESSIONS WITH THE DAVENPORTS.

"On the following evening, further experiments were tried through the mediumship of the Davenports, and were continued at three subsequent sessions.

"The results were not dissimilar to those elicited the last evening. On one of these occasions, marline was used in place of clothes-line for securing the mediums, as being smaller and more pliable, and therefore could be tied more closely and firmly. At another time the knots, after completion, were sealed with wax, in order to be sure that the boys did not untie themselves by any means, to perform their feats. The wax was undisturbed; yet a jargon was kept up on the musical instruments which seemed as though several hands were at liberty. Perhaps the most thorough tying was performed on one occasion by Captain Ayling.

"After the process previously described had been completed for securing the boys, he added a small rope about the wrists of one of them, which he wrought into a complicated sailor's knot, of some six or eight inches in length. This knot alone, he said, would require any man fifteen minutes to untie, in the light. But in less time than that not only this knot but all the others were untied, and the rope was formed into a solid ball, called by sailors a 'swab.' A marline spike is always used for making 'swabs' on ship-board; but nothing of the kind could be found in the box, nor about the person of the boys.

"It is proper to state that on several occasions the precaution was taken to pass a cord round the circle, through a button-hole of every person's coat, to prevent collusion with the mediums."

"SESSION WITH MR. MANSFIELD.

"On Monday afternoon, 6th instant, Mr. J. W. Mansfield, and Miss Kendrick, of Chelsea, were the mediums present. As previously agreed upon, each gentleman had prepared a letter, which was to be submitted to Mr. Mansfield, to be answered through his mediumship.

"These were re-inclosed in uniform envelopes, so that no one should know his own. It was hoped that one or more of these would be answered in the presence of the company, but they were not.

"Mr. Mansfield sitting down, pencil in hand, was impelled to write a communication which he passed to Dr. Gardner. It proved to be an answer to a letter left at Mr. Mansfield's office that morning, by a gentleman then stopping at the Fountain House, Dr. A. C. Stiles, of Bridgeport, Connecticut.

"[It may not be out of place here to state that Dr. Stiles called on the writer of this the next morning and brought with him the letter, which he had taken from Mr. Mansfield's room, and the answer written as above mentioned. Dr. S., let it be understood, was a total stranger to Mr. Mansfield. We were permitted to open the letter, which we found inclosed in two separate envelopes, pasted together, and the inside one pasted to the letter, so that it was utterly impossible to get at the writing without destroying the envelopes and considerably mutilating the letter.

"Six questions were asked which were appropriately answered in this communication. We are permitted to copy one of them, with the answer received, the remainder being of a strictly private nature.

"*Q.* Am I in the way of duty? *A.* You ask if you are doing your duty. What says the inward monitor? Let that decide!

"Though this answer contained less of a test than either of the others, yet it is quite sufficient to show it came from an intelligence that perceived the question.]

"As Mr. Mansfield received no further impression to write, it was agreed to seal the letters with wax and permit him to take them to the quiet of his own room, and answer them if possible.

"The next day one of the letters was sent, seal unbroken, with an answer, superscribed to Mr. Brown and signed Stephen C. Phillips. Mr. B.'s letter had been rightly selected and appropriately answered, the name signed by the medium being the one to whom it was addressed.

"Subsequently Mr. Carter had his letter returned, the seal undisturbed, with 'Blank' written on the outside. He had inclosed a blank piece of paper in his envelope. The letter written by Mr. Hill was also returned with an answer containing appropriate replies to eight questions, and signed with a facsimile of the autograph of the person to whom they were addressed.

"This experiment, like the rest at these meetings, was performed under stringent test conditions and witnessed by persons as cool, collected, and far more painstaking than the Harvard professors seemed to have been. Dr. Gardner and the mediums manifested the utmost willingness to afford the widest scope for investigation, and it was evident that the cordial feelings of harmony and good will that prevailed throughout these *séances* measurably affected the occult power by which the marvels were wrought. In fact, it seemed apparent to all present that something of human psychology and magnetism was operating upon the mediums, although this could by no means explain the phenomena, much less the intelligence which [especially in Mr. Mansfield's case] accompanied it. Meantime we retired, not convinced of the spiritual hypothesis, it is true, but still less impressed with the full force of the aggregated wisdom of the Cambridge committee of investigation.''

We should be equally uncandid and unjust were we to fail in remarking upon the noble, courteous, and honorable exception which the chief part of the associated press of Boston afford, in this instance, to the general action of that important body in almost every other city and State in connection with this movement. Whilst fidelity to truth, and the strict demands of historic justice, have compelled us to stain our pages with records equally astonishing to common-sense and degrading to free thought and intellectual manhood, as the general action of the press in relation to Spiritualism, we feel almost compensated for the painful task, by being able to present a few examples from time to time of writers, who dare, in despite of all popular prejudice, or whole colleges of the *Dunciad* School, to take the position which justly belongs to them: namely, as leaders rather than abject followers of public opinion; as teachers rather than pupils of an uninstructed multitude; and as the exponents of new truths rather than the conservators of sacred or scientific fictions.

CHAPTER XX.

SPIRITUALISM IN NEW ENGLAND—CONTINUED.

"'Tis coming now, the glorious time
  Foretold by seers and sung in story,
For which, when thinking was a crime,
  Souls leaped to heaven from scaffolds gory;
They passed — yet see the work they wrought,
  And the high hopes of centuries blossom,
Whilst the live lightning of their thought
  'And daring deeds doth pulse earth's bosom;'
''Tis coming, yes, 'tis coming — the people's advent's coming.'"
GERALD MASSEY.

BIRDS BROUGHT BY SPIRITS — WRITING ON THE ARM — "CUI BONO?" — DR. J. R. NEWTON — TESTIMONY OF PROFESSOR MAPES — PEARLS FROM MANY LANDS — MUSIC OF THE SPHERES — CHURCH THUNDER — T. L. HARRIS, THE SPIRITUALIST.

THOSE who have noticed how invariably the mere fact of notoriety has redounded to the advancement of the cause of Spiritualism, will understand that the results of the Cambridge investigation bore evident relation to the publicity procured for the subject, but none to its implied failure. True it is that some few persons were heard to declare that "Spiritualism had suffered death at the hands of the Harvard professors," but it soon became manifest that it was in a more flourishing condition than ever, and many of its bitterest opponents, provoked into investigation by its unquenchable vitality, became devoted adherents to the cause. In order to meet and counteract the injurious phillipic of the Harvard professors, floods of evidence were poured in upon the public which might else have remained in obscurity, and it is to some of the publications of this kind that the present chapter will be devoted.

A circle had been formed in Boston consisting of thirteen persons, whose harmonious relations with each other seemed to be instrumental in procuring many phases of spirit-power equally interesting and wonderful.

The circle had been named by the presiding spirits, "the Olive Branch of Peace," and as an appropriate token of their invisible friends' interest in their meetings, it was promised that they should be presented with a *white dove*, which would be placed in the hands of the one who was to take care of it for the rest. Minute directions were given as to the arrangement and conduct of the circle in order to secure the necessary conditions; also it was directed that the circle room should be closed and hermetically sealed for twenty-four hours previous to the time appointed for the presentation, and that when opened it should be in presence of all the members, who should enter simultaneously. These conditions having been complied with, and the company being seated in silent expectation for about an hour, one of the mediums in the trance state said, "The dove is now coming," and immediately afterwards, "It is now in Mrs. Vinton's hands." On looking at the party indicated, the entire circle perceived, nestling in her hands, a *white dove* the purest, prettiest, and most gentle creature of the kind they had ever seen.

This mysterious visitant, although docile and intelligent beyond description, was a veritable inhabitant of this mundane sphere, and during many subsequent months, when the circle was in session, held its place in their midst, suffering the caresses which were tenderly lavished upon it, and ruffling its snowy plumage as it rested in their hands, with tokens of reciprocal affection and familiarity. In a highly-enthusiastic account of this singular presentation published in the *New Era*, eleven names from amongst the most respectable inhabitants of the city were signed in witness of the whole scene as above described, and in the strongest terms of asseveration for its genuine character. This was not the only well-authenticated account in which birds were made the appropriate messengers of spiritual remembrance and affection. Mrs. Glover, an aged lady residing at Quincy, Massachusetts, was also favored with the presentation of a dove of singular gentleness and beauty. The precious gift was conveyed in a somewhat similar manner. The family of Mrs. Glover were requested to search a certain apartment thoroughly, and then, in presence of several invited witnesses, to lock and seal the doors and windows for twenty-four hours, at the end of which time the room was opened in the presence of the same witnesses, and found tenanted only by the beautiful bird, which was quietly nestling on the table; and though it turned its bright loving eyes on the party as they entered, it never moved, and unresistingly suffered itself to be taken up by its new mistress and caressed, with all the docility of long acquaintanceship.

The author has frequently had the privilege of caressing this semi-spiritual creature, and received the account of its appearance from those who were present on the occasion of its advent amongst them.

Numerous other instances can be cited in which spirits have manifested their power of influencing birds with a degree of readiness and intelligence as unaccountable as it is interesting.

The somewhat rare phenomena of writing on the arm, produced by spirits, now began to increase and attract unusual attention from its total absence of any circumstances which could account for its origin on mundane principles.

Mr. Colchester and Mr. Charles Foster, of Salem, Massachusetts, have presented remarkable evidences of this singular mediumistic endowment.

Both were favored by the production of all the strongest phases of physical force manifestations, and test intelligence through rapping, writing, clairvoyance, and other phenomenal methods, was frequently given through their organisms; but when total strangers to these mediums beheld, rising up on the surface of the arm, letters of a vivid red hue, resembling a thick cord formed in the cuticle, resolving themselves into the names of deceased friends, or writing intelligent messages, and then as unaccountably fading out before their very eyes, and all this without the contact of a single human finger, conviction of a spiritual origin for such marvels became irresistible, and hundreds of new converts were added to the ranks of Spiritualism by the exhibition of this single phenomenon in the persons of these two highly-gifted mediums.

The readers of the spiritual journals will doubtless remember the accounts published of a young woman residing in the family of Mr. Lewis Burtis, of Rochester, in whose person the remarkable manifestation of spirit writing on the arm was of frequent occurrence.

The following incident, occurring in the experience of the young person above referred to, was communicated to the author by Mr. and Mrs. Burtis themselves, and verified upon the testimony of other eye-witnesses.

A certain celebrated orator and editor of one of the New York State papers was dining at Mr. Burtis's house, and after the meal was ended, sat with his host and family under the shade of their garden trees, whilst the medium was at some distance from the party, engaged in domestic avocations. Being an uneducated person, she could not read clearly the raised letters which from time to time appeared on her arm, and hence she generally applied to one of the family for an interpretation of their meaning. On the present occasion she proceeded coolly to dry her hands, and advancing to the party, addressed Mrs. Burtis aside, asking her to explain the meaning of the figures which had just then appeared on her arm, and which, she added in an undertone, she thought had some reference "to the nigger there," motioning to the visitor, whose nobility of soul and intellectual powers were veiled beneath the sable skin of Africa; in fact, the party referred to, though then holding the position of equality with his host and hostess to which his mental acquirements entitled him, was by birth a negro, and had been a slave.

On examining the young woman's arm, Mrs. Burtis discovered that the red lines corruscated upon it had formed into a distinct and beautifully represented picture of a kneeling man, with a woolly head and African cast of features, a chain round his waist terminating in two balls, which were ingeniously fitted into the veins at the bend of the arm, whilst above the whole was written in fine characters the words, "A POOR OLD SLAVE."

Perhaps a stranger scene could hardly be imagined than that quiet garden arbor presented. The immobile aspect of the medium, gazing indifferently at the mystery wrought in her own organization; the dark-hued stranger regarding with obviously intense emotion this touching memento of the beloved and martyred dead; the tearful faces of the rest of the sympathetic group, and the phantom picture itself, with its deeply significant meaning and an origin in the silent land, where it was vainly supposed the wrong and ruin of many a wretched captive was lost in the mysteries of eternity! And as they gazed, the work of the unknown artist faded from their eyes, dissolving as it had come, leaving behind neither sign nor token—nothing but conjecture to prove that they had been "entertaining an angel unawares;" yet something more thanconjecture that the records of every deed, good and bad, though faded out of earthly sight and memory, are treasured up in the archives of eternity forever!

Amongst the clamoring voices that were carrying the tidings of the spiritual outpouring over the land, one cry now frequently began to make itself prominent above all others, and this was, "What is the use of it?" It seemed as if every day's experience diminished more and more the chances of successfully stemming the flow of the spiritualistic tide, or rendering the charge of delusion and imposture in the least tenable; but this new cry, "What is the use of it?" uttered, as common sense will allow, in total disregard of the beneficent nature of the manifestations or its elevating and cheering effect on human character and feeling, called forth a fresh set of evidences, which, though numerous and abundant beyond the ability of the historian to transcribe, deserve to be represented in a few brief paragraphs, which will illustrate generally the answer which the manifestations themselves supply to the captious propounders of the above-noted query.

Our first example is to the following effect:

Mrs. Kellog, the well-known spirit medium of New York, was one day visited by a gentleman holding a distinguished position as a jurist, and not unknown in the realm of letters. Though a stranger to Mrs. Kellog, she gave him a touching and graphic communication from his spirit mother, who tenderly deplored his one lamentable vice of intemperance, and declared she had influenced him to visit Mrs. Kellog with a view of effecting a cure in his appetite for drink.

The visitor did not attempt to deny the allegation contained in this communication, but quietly awaited the result.

Mrs. Kellog then proceeded to make magnetic passes over him, which produced singularly unpleasant sensations in the digestive organs, but which she assured him [still under influence] would ultimate in his permanent cure. Although for obvious reasons we are not privileged to give the name of this gentleman, the following letter, which he addressed to Mrs. Kellog shortly after the occurrence narrated above, was, by his own request, published in the spiritual papers, that the writer might, thus far, at least, acquit himself of the debt of gratitude which he acknowledged to the "blessed influence of Spiritualism."

"*April* 7, 1857.

"DEAR MADAM,—It is now thirteen days since I met you in New York, and presuming you would like to know something of the result of that experiment, I have concluded to write to you.

"Immediately after leaving your room I felt a disagreeable sensation, almost amounting, to pain, about the pit of the stomach. This continued for some forty-eight hours with but little appetite, when it passed off and such a good appetite supervened as I had not before enjoyed for years; and this continues to the present day, accompanied with an excellent power of digestion. . . . . . .

"The day I saw you was, as you will recollect, the last of my stay in New York, and according to custom, I was called upon to take at least twenty or thirty 'parting glasses' with friends. But after my interview with you, it was no more possible for me to take a glass of any strong drink than to consume so much aqua fortis. From that hour to this, in fact, I have not realized the slightest desire or inclination to drink any ardent spirits, nor have I felt the want of any such stimulus. It is not that I have any palpable feeling of disgust towards drink, but it does not seem to me as a thing in the least necessary, or even possible; I have not cared for it; do not need, desire, or think about it, except to remember, with the most intense gratitude, my relief from the crushing thaldom of my life, for indeed the demon of intemperance had so tightly wound his folds around me that I scarcely hoped to avoid a doom which I deeply dreaded. But, thank God, I am free! and my fervent prayer is to remain so; meantime, for this blessed result, I need not assure you how unspeakably grateful I am to you; how like a ministering angel you appear, when I reflect upon the awful precipice over which I was rushing, not blindly, but with such despairing speed. May God bless you, as, in the fullness of my soul, I do. May he keep you, is the earnest prayer of your true friend."

And this is but one of numerous instances wherein kind spirit friends, either through clairvoyant prescriptions or magnetic passes, have succeeded in entirely destroying the the taste for intoxicating liquors and tobacco. In the case of the venerable Seth Hinshaw, one of the most distinguished and beloved philanthropists in Indiana, the spirits, after having frequently remonstrated with him on the immoderate use of tobacco, in answer to his half-jesting solicitation that they would remove his appetite for the weed, promised to do so within nine days, and that without any visible means, or the use of drugs, magnetism, or will-power consciously exerted. They kept their word, for at the end of nine days and during the reminder of his beneficent life, a period of some twelve years, the mere presence of tobacco in the room, produced an unendurable and nauseating effect on Mr. Hinshaw.

In other chapters will be found single instances, selected from hundreds of others, in which gamblers have been deterred, and even compelled to withdraw from the gambling table; drunkards cured, libertines restrained, injustice rebuked, lost property found, murders detected, ships guided, travellers directed, and almost every conceivable act of kindness and charity performed which life's pilgrims could require from tender spirit guardians. These acts are neither peculiarly directed towards the believers in Spiritualism, nor are they invariably performed for all who seek and need them. The whole history of Spiritualism makes the fact apparent that the power to act upon human destiny on the part of spirits is limited, and subject to many hindrances inexplicable to us in our mundane sphere.

The sum of our knowledge in this direction simply proves that the purposes of omniscient wisdom seem measurably to use the agency of spiritual beings as instruments, but how far those instruments can shape or modify human affairs, is a mooted point on which experience alone can enable each individual to decide for himself. It is certain that much is done of an eminently beneficent character by kind ministering angels.

The above question of the material uses of Spiritualism receives daily and abundant responses through the beneficent deeds of love and blessing enacted by the "healing medium" alone. The work effected, for example, by Dr. J. R. Newton, of Rhode Island, would form a complete gospel of good use, and evidence of the divine power that operates through mediumistic sources. Dr. J. R. Newton is a gentleman who has received a regular routine education as a medical practitioner; but becoming interested in psychological and magnetic experiments, and finding he possessed wonderful power in these directions, he ultimately abandoned all other modes of practice in favor of the apostolic mode of the laying on of hands. His success in these efforts has been almost unparalleled in the annals of supra-mundane history. The blind, halt, maimed, and miserably afflicted in every shape and form, have entered his presence bowed to the earth beneath their weight of suffering, and left it "leaping and dancing" as of old, physically resurrected with new life. Hundreds of affidavits to the truth of these "miraculous" cures are on record. Thousands of victims who once languished in hopeless misery or were sinking into untimely graves, rise up and call this man 'blessed'; and if the columns of the local journals had not been systematically closed against this kind of testimony, the experience of this one divine instrument alone would have crowded them with answers to the senile question of 'What is the use of Spiritualism?' But when such an example is pressed home upon the notice of determined prejudice, the objection is retorted, that gifts so wholly exceptional do not necessarily belong to the category of 'spiritualistic' endowments.

But we respond, Dr. Newton's gifts are only exceptional in their extraordinary benevolence and singular abundance. Thousands of mediums less distinguished, and of examples less striking than he affords, swell the ranks of Spiritualism; and the reader who will take the trouble to peruse the full details of Dr. Newton's remarkable career, as we shall present it in our second volume's biographical sketches, will find ample reason to justify our claim of a spiritual origin and impulsion for the outworking of his truly divine and Christ-like mission.

In the first article addressed by Phœnix — Professor Mapes — to the *Spiritual Telegraph*, he sums up the uses which he has evolved from Spiritualism in the following brief but pithy sentences:

> "The manifestations which are pertinent to the ends required are so conclusive in their character as to establish in my mind certain cardinal points. These are:
>
> "First, That there is a future state of existence, which is but a continuation of our present state of being, devoid of such portions of our organism as are now denominated material. . . . . . .
>
> "Second, That the great aim of nature, as shown through a great variety of spiritual existences, is progression, extending beyond the limits of this mundane sphere.
>
> "Third, That spirits can and do communicate with mortals, and in all cases evince a desire to elevate and advance those they commune with.
>
> "Fourth, That spirits have, in a vast number of well-attested instances, proved their will and ability to ward off dangers, cure sickness, prevent crimes, reform criminals, restore lost property, and communicate many useful, scientific, and some highly-occult and novel ideas to mankind."

The professor then goes on to enumerate, at great length, the curious phases of phenomena which he has witnessed, justly claiming that the extraordinary powers which invisible beings herein display, and the transcendental ability with which they, by means totally unknown to us, manipulate material objects, would of itself form the basis of new revealments in science calculated to revolutionize the entire realm of philosophical knowledge. The same broadly-suggestive operations, he claims, are manifested in relation to mental science, the understanding of which on the part of spirits, puts all our confused attempts at theorizing to the blush. He concludes his treatise on the character of spirit communion in the following unanswerable summary:

> "Thousands of erring persons have been reformed by Spiritualism, and many a chilled heart, that had almost ceased to beat in unison with its fellows, has been warmed into human sympathy by communications from loved ones, long since passed from the form.
>
> "Nothing has been so effective in reclaiming the vicious and rendering the family circle a perfect school-house for Christian feeling. It has been the means of educating many a wayward and inconstant heart into prayerful feeling, gentleness towards the creature and reverend aspiration to the Creator."

Continuing this subject, we shall make a few selections from the overwhelming mass of testimony which the records of Spiritualism furnish concerning its peculiarly utilitarian and benevolent character, a few specimen instances of which, are simply illustrative of the thousands that are of daily occurrence in the experience of Spiritualists.

The following incident is taken from the Niagara *Democrat*, Niagara village; the party referred to is well known as an excellent medium, but, for personal reasons, objects to the publication of her name.

> "A young woman who resides on Lock street, in this village, who is a reputed 'spirit medium,' in going on her way home passed up Church street, intending to reach Lock by the way of Caledonia street. When she had crossed the latter, she was arrested by some irresistible impulse, or, as she describes it, 'felt some one taking hold of her arm.' Under this invisible and irresistible guidance she quitted her companion, turned on her steps again, and was hurried along until she arrived back on Church street at the railroad crossing. Here she was compelled to hasten along the track to the deep cut west of the transit, when she was almost pushed forward towards something lying on the track, which, on reaching, she found to be a little child lying asleep across one of the rails. The whistle of the approaching cars had already sounded, the train was in sight, and 'the medium' had scarce time to seize the child and jump with it in her arms to the ditch at the side, ere the train of cars dashed past her! The young woman's statement is corroborated by that of the companion whom she so suddenly left, and several witnesses, two of whom actually saw the rescue of the sleeping child before they understood the circumstances that prompted it. Our readers may rely on the accuracy of the entire statement."

In a report of the Boston Convention of 1854, a speech called forth by surrounding circumstances from Dr. Hayden, editor of the Boston *Star-Spangled Banner*, bears rather significantly upon the character of Spiritualism and the habits of Spiritualists, as the following extracts will prove.

Dr. Hayden said:

> "Brother Hudson had spoken of hearing profanity from the mouths of some young men on the grounds. He, [Dr. H.] regretted to say, the same blasphemous sounds had floated on the pure air to his own ears, and he wished to say, for the information of any strangers that might be present, that any persons that used profane language in that place were not, could not, be Spiritualists. They were outsiders, attracted hither by curiosity, but did not belong to the meeting. He must here add he had yet to know the first Spiritualist who made use of profanity, or was not opposed to slavery, the rum traffic, capital punishment, and every other physical or mental form of human degradation. . . . . . . Spiritualists have no cloak under which to cover a multitude of sins.
>
> "Mr. Hudson said he hoped he would not be misunderstood, as he did not for one moment suppose the young men he alluded to were Spiritualists. The moment he heard them swear, he knew they might be Christians but could not be Spiritualists."

It would be superfluous to multiply examples of the above character or repeat such testimony as that offered by Professor Mapes on the *cui bono* of Spiritualism.

Purposing to devote a chapter of our second volume to this well-worn subject of *cui bono*, we shall now invite the reader to follow us through a brief summary of the phenomena which was especially rife about this time in the Eastern States.

Amongst other demonstrations of the power with which spirits have favored mortals, that of producing music either through an entranced human organism or automatically from invisible performers themselves, has been one of the most interesting and abundant.

We have already noticed several instances of the production of spirit-music through the mediumship of the Misses Fox, Mrs. Tamlin, Frederick Willis, Mr. D. D. Home, the Davenport Brothers, Miss Brooks, of Buffalo, etc.; but all that we have yet recorded falls short of the marvels wrought through the mediumship of two sisters in the State of Maine, named Annie and Jennie

Lord. These young ladies, both very slight, fragile persons, suffering under the most pitiable conditions of ill-health, and in their normal state unable to play upon any instrument, became mediums for various phases of "the power," requiring the most astounding physical force in execution, in addition to which, spirits, in their presence and in darkened rooms, would play upon a double bass violoncello, guitar, drums, accordion, tambourine, bells, and various small instruments, with the most astonishing skill and power. Sometimes the instruments would be played on singly, at others all together, and not unfrequently the strange concert would conclude by placing the young medium, seated in her invalid chair, silently and in a single instant in the centre of the table, piling up all the instruments around her, and then calling for a light to exhibit their ponderous feats of strength and noiseless agility to the eyes of the astonished circle. The sisters rarely sat together, and though it would be impossible to conceive of any persons more incapable of giving off *physical power* than these two fragile and afflicted girls, yet their manifestations with one alone acting as medium, have surpassed, in feats of vast strength and musical achievements, any that are recorded in the annals of Spiritualism.

With the Sisters Lord, Messrs. Charles Foster Colchester, D. D. Home, H. Gordon, F. L. H. Willis, and at least an hundred of the most highly gifted public test and physical mediums operating throughout the Eastern States, with Dr. Newton, Mrs. Mettler, and a host of admirably-endowed clairvoyants and healers, and while private mediums and circles were to be numbered in each State by the thousand, New England bid fair to outrival New York, Pennsylvania, or even the Western States in the force and multitude of its phenomenal demonstrations. Besides a large corps of variously-gifted mediums at the disposal of the inquring public, Boston was favored by the presence of Mr. J. V. Mansfield, the renowned writing medium, through whom thousands of letters were transmitted from beloved and lamented friends in the "spirit-country" to their mourning relatives on earth.

The office of this great spiritual post-master was constantly crowded with eager investigators, and his *modus operandi* forms not one of the least remarkable demonstrations of spirit-power. Sealed letters, carefully marked and secured, so that it would be impossible to open them without detection, either brought in the hand or sent by investigators, were correctly and often most graphically answered and returned without a single proven case of one ever having been opened. Sometimes the letters of sceptical inquirers were inclosed in plates of metal or curiously interlaced with silk to resist the supposed action of "electricity," the wonderful agent to which so many of the spiritual marvels were attributed. Sometimes they were inclosed in varieties of envelopes, pasted, sealed, and privately marked with every imaginable test for the detection of any attempt to open the inclosed letter. No matter what were the precautions used — excepting in such rare cases as no spirit control being present, when the letter was simply returned — the most conclusive evidences were given in the answers that they had been dictated by spirits, who were fully cognizant of the hidden secrets of the package.

Not only were these replies appropriate and characteristic, but, as if to repel the idea that Mr. Mansfield himself dictated these answers, messages and details were given, not touched on in the querist's letter, whilst names were frequently introduced that were not mentioned or asked for, and not unfrequently the answers were written in German, Spanish, Greek, Arabic, Sanscrit, and even Chinese, whilst all who knew the medium testified to their belief that he was entirely unacquainted with any language but his own.

Reserving further notice of this remarkable medium for a more extended sketch, we call attention to two highly interesting phases of spirit-power, which were manifested in Hartford, Connecticut. The first relates to Mrs. Mettler, the celebrated healing medium. The single testimony to her beneficent power which we can insert in this notice of New England Spiritualism is copied from the *Springfield Republican*, where it is with justice recorded, as —

"SIGNIFICANT TESTIMONY.

"This is to certify that I have been, through the instrumentality of Mrs. Mettler, of Hartford, relieved from blindness which had previously baffled medical science.

"My age is now fifty-three years; my health has always been poor since about my ninth year. During much of this time I had suffered almost everything but death. At my ninth year I received an injury from the fall of a log, since which I have been growing worse, until about eight years ago, when I became blind in my right eye by the formation of a cataract over the sight. For some time, in fact, I could scarcely discern anything with either eye, until I entirely lost my sight in both. I have been attended by physicians of reputed skill and ability; surgical operations have been made, and everything done for me that could be thought of, without affording me the least relief.

"Thus I remained some three years without the hope of ever again beholding a ray of light, when I was advised to go to Mrs. Mettler, at Hartford, and get an examination. I did so, and there for the first time in my life found a person who seemed perfectly to understand my case, tracing out causes which I had long since forgotten. She informed me that the sight of one eye was destroyed, and the other covered with a cataract. She gave me a prescription and I commenced her treatment. At this time my neighbors began to chide me for the course I had taken. But I continued on with the treatment, resolved to get my sight if possible, until I was so persecuted that I was finally obliged to move away to Manchester, and all because I had gone to Mrs. Mettler in the hope of again beholding this beautiful world, a blessing that has been finally vouchsafed to me.

"Some six months ago I began to see a little, and am now able to see to read and do the finest sewing.

"When first I went to Mrs. Mettler my health was so poor that I could scarcely get from one chair to another; now I not only see, but am able to do my work. Just imagine a person so situated as I was, to experience such a relief! It is out of my power to express my deep gratitude to Mrs. Mettler, or to the friend who advised me to consult her. Of my persecutors I can only say, may the light of heaven flow down upon them until the scales of superstition drop from their eyes.

"If by these few lines I may induce some poor sufferer to visit Mrs. Mettler, and obtain from her the blessed relief that I have experienced, then shall I have responded to the highest aspirations of my own soul.

"MRS. DOTIA SPOORE.

"BRISTOL, CONN., *January* 18, 1854."

Our next extract refers to a daughter of the excellent lady referred to above, Miss Catherine Mettler, who, like her mother, was a highly gifted medium, as the following notice from the pen of Professor Britain, written for the *Spiritual Telegraph*, will prove.

"Not long since we gave an account of a remarkable musical performance, in which a grand opera, improvised under spirit influence, was rendered with wonderful effect by a young lady medium from the vicinity of Boston. New England is rich in these musical prodigies, for since that time we have witnessed several still more astonishing musical improvisations from Miss Catherine A. Mettler, whose sudden development and rapid progress as a musical medium has occasioned the deepest surprise. The youthful improvisatrice is the eldest daughter of Dr. G. M. and Semantha Mettler, and is now about sixteen years of age.

"Those who have witnessed Mrs. Mettler's remarkable powers as a clairvoyant and healing medium will readily infer that Catherine inherited a natural title to her inspiration. Previous to her development as a medium, Catherine had taken a few lessons on the piano, and could execute a few rudimentary lessons with tolerable correctness, but had never evinced any remarkable taste for the art, or given promise of ultimate proficiency. One day, whilst laboring to make out the air of a simple song, Miss Mettler's arms were apparently seized by an unknown power, which at once compelled her to commence the most astonishing improvisation, evidencing an extraordinary mastery over the instrument and a thorough knowledge of the science of harmony.

"The medium's hands for some time mechanically obeyed the irresistible impulse of this unseen performer without any volition or mental impression of her own. At length the wonderful sounds issuing from the instrument attracted the attention of other members of the family. Mrs. Mettler, who has an intuitively fine taste for music, whilst engaged in another part of the house, heard and recognized the masterly touch of an unknown performer, and inquired who was in the parlor. She presumed that some very skilful pianist had called on her daughter without her knowledge. To ascertain this fact, she entered the apartment, where, to her amazement, she found no one but Catherine. The young girl was sitting at the instrument, apparently fixed and spell-bound; her hands automatically performing those wondrous symphonies, but her mind locked in the deep unconsciousness of a profound trance. Since this time [some three months ago], Catherine has been daily influenced by spirits whom all skilled musicians recognize by their graphic and peculiar style to be those whom they claim; namely, Mozart, Beethoven, Weber, and others, who each perform with marked and unmistakable indviduality. Sometimes the compositions are wholly original and improvised upon given subjects. Sometimes they are recognized *chef d'œuvres* of celebrated masters, of whom the medium has scarcely ever even heard. These marvellous performances are executed equally well in the dark or the light, and usually occupy several hours of each day. On one occasion, when the spirits had performed a medley of some twenty popular airs, Mrs. Myers, a lady present, mentally desired that some martial music should be given, when the performer, by a skilful modulation, changed the strain she was then executing into a noble march for Liberty, accompanied with some fine variations and closing with a sublime hymn, improvised, as it was claimed, by the spirit of Beethoven.

"One night when the writer, together with several musical *dilettanti*, were present, it was claimed that the spirit of Mozart would perform at the request of the company; whereupon we desired that the medium should be influenced to give his celebrated requiem. After a few minutes devoted to fine modulation, 'Mozart's Requiem' was rendered, as the writer and others acquainted with that composition can testifiy, in the most correct, impressive, and masterly manner. Subsequently 'A Storm at Sea' was played, in which the battle of the elements was illustrated with thrilling effect. The power that holds the winds seemed to have relaxed his grasp, and they shouted aloud for freedom. The angry billows seemed to rise high in the darkened air, and anon, sinking into the fathomless abyss of ocean, to wail like imprisoned spirits. We could hear the booming of the thunder, the plashing of the rain, the rending of the sails, falling of the masts, and signal guns of an invisible ship. The prayers and shrieks of the despairing mariners, then the sobbing of the exhausted storm, sinking into a low wail, a hush! then the transition of the arisen spirits into the land of light and joy was celebrated by triumphant songs splendidly improvised, in a style of the most exalted and artistic excellence, the whole closing with an exquisite and pathetic rendering of the touching ballad, 'Home, Sweet Home.'"

It would be impossible to notice the various developments of individual medium powers that began rapidly to multiply in all the New England States; suffice it to say that they were so marked and numerous that Spiritualism assumed a vast and formidable importance throughout this whole section of country.

In Willimantic, Norwich, Springfield, Chicopee, and other considerable towns and villages regular Sunday meetings were held, at which audiences of from five hundred to a thousand persons constantly attended.

In Worcester, Quincy, Plymouth, and other old colonial towns, the leading minds, both in point of intellect and position, openly avowed their belief in the cause.

The rich and flourishing cities of Providence, Rhode Island; Portland and Bangor, Maine; and Hartford, Connecticut, became perfect strongholds of the faith. Still the lack of variety that attends mediumistic demonstrations, and the limits of our space, oblige us to confine our narrative chiefly to general descriptions of the movement and its progress, hence we must sum up the overwhelming force and abundance of New England Spiritualism by a few closing extracts from the *Telegraph* papers, furnished by their most trusted and reliable correspondents.

The first of these, written by a celebrated trance medium, is as follows:

"PROGRESS OF SPIRITUALISM IN VERMONT.

"PROFESSOR L. B. BRITAIN: *Dear Sir*, —Five years have scarcely elapsed since Modern Spiritualism made its advent in Vermont. At that period, a few daring spirits extended the hand of welcome to the stranger, watching with painful anxiety the result. During the interval since then, zealous churchmen have made themselves jubilant at one time over its persecutions, and indignant at another about its successes.

"Rowdyism and religion have alternated, until the dividing lines between sinners and saints have become obscure, while all the time Spiritualism has reared its temples and planted its groves. . . . . . . Thus, Spiritualism has advanced whilst the opposition has fallen, until in Vermont above seventy churches — built by all varieties of sects — have been opened for the use of that Spiritualism which, a few years ago, those same sects so furiously denounced. The writer has cause to remember when first an effort was made to open a meeting-house in Vermont for Spiritualism, as that effort was made to allow him, for the first time, to stand before an audience to be influenced by spirits. The attempt failed. A Universalist society held the door fast, even against the wishes of the shareholders and paying members. . . . . . . The writer admits that he can hardly explain the fact why these seventy churches have been opened, unless, indeed, a spiritual key has been used to unlock them; he merely cites the fact and testifies to its truth from personal knowledge. . . . . . .

"In conclusion, we pledge our beloved State to sustain Spiritualism, and, day by day, we see her sons and daughters arise as its advocates, exponents, and adherents, until we believe that she shall become a home of the spirit and a temple of justice, a land where every soul shall rejoice in the glorious light of immortality and the communion with immortals in joy unspeakable. . . . . . .

"AUSTIN E. SIMMONS.

"WOODSTOCK, VERMONT, 1856."

"TELEGRAPH PAPERS — 1856.

"Mr. Isaac Hunt, writing from the conservative old town of Augusta, Maine, states that Spiritualism is just beginning to force its way into notice in that place, met, of course, as usual, with a storm of opposition. There is a young lady in the town, a fine medium, through whom the spirits give some curious demonstrations, manifesting amongst other things the spirit of an old Revolutionary soldier, who, in his unabated opposition to King George of England, refuses to rap time to the tune of 'God Save the King,' but beats time to the air of 'Yankee Doodle' with amazing force and alacrity. Several highly-respectable citizens of the place have recently become developed, as mediums. Among them is a young man who is a seer, and who, by the exercise of his gift of inner-sight, has in several instances found lost and stolen property, and given most interesting descriptions of angelic life and scenery in the spheres. In one instance he stated that preparations were being made in the spirit-world for the reception of several persons still in perfect health. He gave the names of those predestined ones, but was met with no credence. Within a week after this announcement, two of them departed, and we find that a third, from a sudden and fatal accident, is likely to follow."

"TELEGRAPH PAPERS — 1867.

"WILLIAM LLOYD GARRISON, who was previously sceptical with regard to Spiritualism, has lately been investigating the subject with Mrs. Leah Fish, of this city. The spirits of Jesse Hutchinson, Isaac T. Hopper, and many other of his friends, manifested their presence in the most satisfactory and convincing manner; and in closing an article in his own paper, on the variety and character of the demonstrations, Mr. Garrison thus expresses himself:

"'How can phenomena like these be accounted for except on the hypothesis of spirit agency? If we cannot positively say that Isaac T. Hopper, and Jesse Hutchinson were actually present on that occasion, we are at least prepared to express our own conviction as well as that of the witnesses who were in our company, that spirits not of this mundane sphere must have performed the demonstrations we have thus briefly narrated to our readers.'"

The following cases have several times been paralleled with similar phenomena, witnessed by scores of persons, of whom the author has frequently been one.

The possibility of rendering the human organism positive to the action of both fire and water by spiritual influence has now been so often proved, in the presence of strong physical mediums and the most trustworthy witnesses, that these instances are not cited for their novelty, but rather in illustration of the class of facts to which they belong; they were published in the *Christian Spiritualist*, Macon, in 1860, in the following extract from correspondence:

"Mrs. Lovejoy, of Cincinnati, being on a visit to this place, brought with her a baby of four months old, who is a remarkable medium. We have been accustomed to sit around the cradle whilst the little one lies asleep, ever since she has been here, and always receive satisfactory responses from our spirit friends, either by raps or rockings of the cradle. If the baby wakes during our circle she never cries, but seems, by the happy smile over her sweet face, and the delight with which she crows along with the raps, to receive some pleasant influence from the power which is operating.

"Last evening [April 3], as we were holding a circle round the cradle, I asked the spirits why the Christians did not give the signs which are promised to the believers in the last chapter of St. Mark? When the spirits rapped out, by the alphabet — 'Because the Christians of this century were believers with their lips, but too many of their hearts were far from God.' They added, 'They would show what belief in the truth of Scripture meant, through that baby, to-morrow, and prove that it was something more than lip service.'

"The next day [this morning], as I returned to dinner, I found my wife and Mrs. Lovejoy sitting on the verandah outside the house. They rose up and went into the parlor with me, also accompanied by Mr. Newman, my overseer, from Mississippi, who was along with me.

"On entering the parlor, we were all four horrified to behold the baby's cradle literally a mass of flames; a spark from the pine fire probably had flown out, and the cradle being incautiously left near the open fireplace, had taken fire, and was now wrapped in flames. I shall never forget the shrieks of the women, or my own feelings of horror at the sight; but Mr. Newman gallantly rushed towards the blazing mass, and, plunging his hands in, snatched the infant from the cradle, and rolled it in its blazing night dress on the matting of the floor, until the fire was extinguished. I seized a bucket of water at the door, brought by Sam for our horses, and hurled it at the cradle, by which the flames were soon put out; but the strange part of the story is that the little one never cried, nor even whimpered, and that, though its night dress was burned to a cinder, not a single scorch can be found on its body, nor the least token of injury; even the bit of hair on its little poll is not singed.

"Mrs. Lovejoy is now in bed, attended by my wife, in a painful condition of hysterical emotion; but the little angel — guarded sign of true Christianity — is merrily crowing in the arms of her nurse, Cherry, on the floor at my feet, as I write.

"MOBILE, *April* 4, 1860. E. HOFFMAN."

"In Macon, Georgia, a colored girl, who was an excellent physical medium, frequently exhibited the feat of thrusting her hand amongst the blazing pine logs, and removing it after some sixty seconds without the least injury. She always insisted, however, that she would only perform this feat when 'Cousin Joe,' whom she called her guardian spirit, was present, and bid her do it.

"At New Orleans, Louisiana, a negro by the name of Tom Jenkins was well known for his power of resisting fire, under what he called the 'fluence of Big Ben,' a boatman, formerly, on the Mississippi river, and who, since his death by drowning, had come and made what Tom called 'magic' for him. On one occasion Mrs. Emma Hardinge and a party of friends paying a visit to Tom, he became entranced, took off his shoes and stockings, rolled up his pantaloons to his knees, and entered the pine wood fire, literally standing in it as it blazed upon the hearth, long enough to repeat in a solemn and impressive manner the 23d, 24th, and 25th verses of the third chapter of Daniel."

The following incident is one which has obtained wide circulation through the press of New England, and relates to a family of high respectability in Vermont. The statement is confirmed by many witnesses, but the official character of the investigation alluded to in the narrative is better warranty than the attestation of private individuals. The relation is copied from the Vermont *Daily Tribune*, bearing date, 1854.

"A STRONG CASE.

"Some few weeks ago the wife of Mr. Henry H. Mitchel, of this city, was controlled by a preternatural influence claiming to be 'spiritual,' under which she wrote a communication purporting to come from Mr. Mitchel's father, who had died in 1816. The 'spirit' stated that at the time he left this mundane sphere, he was entitled to a quarter section of land located in Pike County, Illinois, for military services which he had rendered in the war of 1812; and he requested his son to write to Washington, as the patent had never been issued from the office there; that the land was now valuable, and justly belonged to his heirs. Having but little confidence in the communication, and no knowledge of his father's being entitled to any government land, Mr. Mitchel at first hesitated to write to Washington, but was finally persuaded by some Spiritualists to do so for the sake of the test which it would afford.

"He accordingly wrote to the Honorable James Meacham, one of the members in Congress for Vermont, requesting him to examine the records and ascertain whether there was any truth in the representation.

"A short time afterwards he received from Mr. Meacham his papers and a copy of the record, with the official seal of the Honorable John Wilson, Land Commissioner, showing that his father was entitled to a quarter section of land, that was located and recorded October 16, 1819. The location, as indicated in the documents, was in Pike County, Illinois, just as the spirit had stated."

We have now briefly reviewed the character of the vast and abundant testimony which the annals of Spiritualism afford in answer to the question *cui bono?* pointed to the varied and ever-increasing phenomena with which it is rife, and conclude our notice of the movement in the New England States by selecting one of the numerous examples which the times furnished of the effect which the irresistible progress of the cause produced upon professing Christians. The following extract from the records of the day will prove for itself the desperate methods by which the afflicted shepherds of souls sought to hinder their flocks from participating in the new light, which all other efforts had failed to extinguish. It is taken from the columns of the *Spiritual Age*, the editor of which prefaces its introduction with these remarks:

"We have received the following circular with a request that we would give it, through our columns, a more extended circulation than would be secured to it by sending one copy to each family in the Baptist Church at Ballston Spa, New York.

"We comply with this request very cheerfully, and, moreover, call the attention of our readers to so truly orthodox a production without the least fear that the effect of its perusal will damage our own subscription list. — *Editor Spiritual Age.*

"'CIRCULAR.

"'*To the members of the Baptist Church, Ballston Spa:*

"'*Whereas,* The theory and practices of Spiritualism, or necromancy, are believed by us to be directly contrary to the teachings of the Bible, by which it is expressly condemned as an abomination in the sight of God; and,

"'*Whereas,* We discover from experience that its practice leads directly to gross infidelity and the subversion of Christian character and reputation, and thus involves a great reproach to the cause of Christ; therefore,

"'*Resolved,* That we affectionately request all brethren and sisters to desist and invariably refrain from all connection with the thing, and from all countenance of it, whether by word or deed.

"'*And resolved,* That the clerk be instructed to print the above resolutions, and send one copy to each family in the church.

"'Done in church-meeting at Ballston Spa, February 4, 1854.

"'CHARLES T. HARRIS, Church Clerk.

"'*Saratoga Republican.*'"

The same paper from which the above circular is copied publishes a discourse of the Rev. T. L. Harris, *at that time* a full believer and indefatigable advocate of the truths of Spiritualism.

Although this discourse, entitled "the New Ministry," by no means expresses in its fullness the length, breadth, or beauty of Spiritualism, its appearance coincident with that of the Ballston Spa circular, charging on Spiritualism the act of bringing "a great reproach on the cause of Christ," is, to say the least of it, significant, and requires that the two documents should be perused by every candid reader side by side; and before Christian brethren and sisters determine to refrain from "the thing" on the charge of the Baptist shepherd's view of it, let the said "thing" speak for itself concerning its own relation to Christian life and character.

The following extracts from Mr. Harris's discourse are sufficiently indicative of the whole:

"But there is an argument still more grave than any to which I have hitherto alluded. It is said that persons in the interior state are hostile to the Christian revelation. To this I answer that I for one will never admit that the influxes flowing through a spiritual seer are necessarily hostile to revelation. . . . .

"All the prophets were interior and illuminated men. Through them came not any sort of denial of religion, but the very revelations that confirm religion.

"All the apostles were interior and illuminated men, and we are indebted to them for Christianity itself in its documentary and historical form.

"Like seeks like; if there is a sublime Christianity in heaven it must flow down to man. I can conceive of no form of Christian ministry more grand than a ministry of Christ-like men, in sympathy with humanity and *en rapport* with the skies.

"This or that medium may be influenced by the peculiarities of his organization, by the tendencies of his intellect, by his associations in the body, and by his impressions from the spiritual world, to take ground against some revelations in the past. This I do not deny, but I maintain that if religion be true, our strongest allies are in the world beyond the grave. . . . .

"Christianity needs not the sanction of authority; it courts investigation. It sits in the sun, and says to all men, 'Prove all things; hold fast that which is good.' . . . .

"It may be objected that we are to try the spirits, and believe only those that teach that Christ has come in the flesh. To this I reply:

"This passage in St. John has no certainty as a test. I believed it in my early experience as a medium, and acted on it. However valued it may have been in the period for which it was written, it is useless now.

"I prefer to try spirits by their works. We cannot gather grapes of thorns, nor figs of thistles. 'Not they that say 'Lord, Lord,' inherit the kingdom, but they that know the will of the Father AND DO IT.' "

CHAPTER XXI.

SPIRITUAL MOVEMENTS—"MOUNTAIN COVE."

. . . . "This man is the great power of God."
ACTS OF THE APOSTLES.

"Who is this that darkeneth counsel by words without knowledge?"
JOB, xxxvii.—2.

HOW THE APOSTOLIC BROTHERHOOD GREW FROM A CIRCUMFERENCE BACK TO A CENTRE—HOW THE CENTRE BURST AND VANISHED INTO THIN AIR—HOW IT GATHERED ITSELF UP AGAIN, AND GREW BEYOND ITS OWN CENTRE AND CIRCUMFERENCE, AND SOARED AWAY BEYOND ITSELF—HOW MR. CHARLES PARTRIDGE BROUGHT IT BACK TO EARTH AGAIN UNTIL IT FOUND ITS LEVEL.

IT now becomes the duty of a faithful scribe to record some of those darker shades of the spiritualistic history, which, doubtless, in the providential plan, as on the canvas of the artist, are essential features in the landscapes of human destiny. In fulfilling this part of our mission, let it be understood that we write with no unkind intent toward the individuals whose experiences we detail. Doubtless their acts, if stimulated somewhat more by mundane than supra-mundane psychology, were still measurably influenced by the magnetic contagion of the time. One marked result of spirit influence has been to externalize character, and develop into sudden prominence the hidden traits, perhaps scarcely known to their possessors.

In accordance with the testimony adduced, even in the last chapter, it will be seen that vicious persons, hitherto deemed irreclaimable, have been led into the paths of virtue and goodness by the angelic ministrations of guardian spirits; on the other hand it is certain that latent evil tendencies are not unfrequently matured into ugly prominence by the effects of magnetism, especially in its indiscriminate use or in heterogeneous circles. Let these remarks be borne in mind, and due weight be attached to the original idiosyncracies of individual characters, ere we proceed to charge upon Spiritualism the onus of the follies and fanaticisms which become revealed in the history of the various movements which deform the sacred name of Spiritualism, under the pretence of "reforms," an example of which we now propose to record, in the notorious "Mountain Cove" movement.

This remarkable transaction originated about 1850, at which time spiritual manifestations had taken strong hold of many enthusiastic minds in the town of Auburn, New York. Here, in consequence of its proximity to the scene of the first demonstrations at Hydesville, and the number of the mediumistic gifts called forth by investigation, Spiritualism had a fair chance of exhibiting its tendency to externalize latent specialties in human character. The egotist became inflated by "the power" into a belief of direct communion with the highest heavens, and especial gifts from heavenly personages. Obscure fanactics suddenly announced themselves authorized by some high apostolic dignatary to undertake "missions," the least of which was destined to move the world, and subvert all its present existing institutions.

"The Holy Ghost," was the favorite authority with this class of inspired ones, and no one under the rank of an apostle—except now and then a Jewish prophet, or patriarch—was deemed worthy to hold communication with these "highly favored of the Lord."

Meantime, the immediate personal advent of the "Messiah" was declared to be the aim of the manifestations, whilst the self-elected saints of the dispensation were every one the particular "John Baptists" of the second coming. The great body of Spiritualists, who happily represented the majority as well as the common-sense of the movement, were contented to seek for the facts of identity which proved them to be in communion with the spirits of recognized friends and kindred. Such tests were striking and abundant, and with them communications were often made from spirits who were once highly distinguished on earth, and who represented themselves as engaged in the task of missionary labor, for some special season or purpose; but few, if any, whose communications brought with them internal evidence of their claims to respect and credence, attempted to dictate to mortals, or impose upon them any other authority than such as they would have exercised over others legitimately on earth.

The leaders of the "Auburn Apostolic Circle" were originally a few persons, who, notwithstanding their high and pretentious claim to communicate with no spirit born out of Judea, or after the year 1 of the Christian era, still failed to secure adherents outside "the faithful," or to induce the sinful world to purchase the tracts, wherein the wisdom of Solomon appeared clothed in very bad grammar, and the theology of St. Paul came forth masked in orthography quite too hard for modern well-bred Peters to swallow. But though it was at last discovered that the blind made but a poor hand of leading the blind, the usual resort of getting on the blind side of the strong, and pampering to the weakness of the ambitious, in this as in other cases, proved successful. "In the fulness of time" the "Apostolic circles" were directed by their archangelic leaders, through Mrs. Benedict's rapping, to summon to the work the two "chosen vessels" before alluded to, namely, the Rev. J. L. Scott, a Baptist preacher, and the Rev. Thomas L. Harris, an Universalist, both of New York City.

Shortly after the accession of these two "great lights," a paper superior in tone and orthography to anything that the apostolic band had hitherto put forth, appeared, under the caption of "Disclosures from the Interior, and Superior Care for Mortals." If the grammar and style of this publication had risen with its new editors, its authoritative claims kept ample pace with its improvements; for whilst its columns were, humanly speaking, chiefly indited by the twin "Reverends," Scott and Harris, their words, they informed their readers, were wholly dictated or inspired by a circle of prophets and apostles, who derived, in their turn, plenary inspiration from the "Lord Supreme himself."

Besides the strongest affirmations of the duty and deference which the whole world owed to the "Apostolic Circle" in general, and Scott and Harris in particular, it was claimed through Mr. Harris that his interior revelations were dictated by Paul, John, Daniel, and other distinguished Biblical personages, whilst the poetry which enlivened the columns of the "Disclosures," was the spiritual lucubrations of none less than Coleridge, Shelley, Pollock, and a few of the higher geniuses of modern times, to whom Mr. Harris thought proper to assign prominent positions in the celestial realms, of which he alleged himself to be a frequent and privileged visitor.

The authority maintained by Scott and Harris over the credulity of their followers would be amusing enough to read of, were it not for the monstrous assumption of their pretensions and the degradation of such intellects as could submit to their claims. After the society had maintained its place amongst the people of Auburn until forbearance appeared to be no longer a virtue, and they received pretty emphatic hints that their holinesses might find their longer residence in that profane city disagreeable, Mr. Scott had a timely vision, which suggested a "change of base," whereupon "the faithful" removed to Mountain Cove, Fayette County, Virginia, and under the leadership of Scott, were guided to that particular spot, which the inspired ones of the band informed the rest was inhabited by no less a personage than the spirit of Isaiah the Prophet! Here, in the company of about one hundred persons, who had been induced to join him and throw in "all things in common," including in some instances very considerable worldly possessions, Mr. Scott became elevated to a height where no other atom of frail mortality could follow him, much less comprehend or question the edicts which he, in a supernal condition of inspiration, enunciated. In short, Mr. Scott claimed to be "divinely inspired," and having soared away above even the circle of prophets and apostles who formerly attended him, and attained even "unto the counsels of the Most High," he henceforward claimed supreme and unquestionable authority in all matters, whether social, religious, temporal, eternal, or *financial*, that concerned those who were privileged with him to share the joys of "the holy mountain." If a question should arise as to whether one man, in this nineteenth century, could enunciate such blasphemous pretensions and find rational human beings who could submit to them, let the sceptical reader satisfy himself by perusing the statements of one who had the most peculiar facilities, not only for becoming acquainted with the interior arrangements of the Mountain Cove New Jerusalem, but who preserved in published form many of the literal utterances upon which the great Prophets of the Mountain founded their claims: we refer to Mr. E. W. Capron, from whose admirable work on the facts and fanaticisms of modern Spiritualism, we present the following account of this remarkable movement.

"I have endeavored from every source to obtain accurate information and give an impartial history of this singular movement. From an acquaintance who was induced to join the movement and spent a long time at the Cove, I have received a statement of which the following is the substance:

"Mr. Scott and others arrived in Fayette County, Virginia, in the month of October, 1851, for the purpose of establishing the community of true believers in Spiritualism, with Scott at the head. It was stated and understood, before any of the company left Auburn, that the land, when purchased, would be sold in small quantities to all who wished to settle with them, and those unable to purchase house and land would be furnished by the association.

"They also were promised business, such as each were able to perform; each family to be their own regulator, as fully as out of the association. The labor performed was to be paid for at a fair remuneration. Schools were to be established, and different branches of business instituted. . . . .

"It was also understood that there was to be no dictation in the movement; but the whole was to be under the direction of 'the spirits,' and that all things should be governed on the principles of brotherhood, unity, and equality. On the 2d of December, 1851 [the day on which my informant arrived at Mountain Cove], himself and some sixty others were told by Scott, who had somehow been given, or taken the title of '*Doctor*,' that he was receiving communications from the Deity. Scott declared that he received these communications, standing 'face to face with God!' and strange as it may appear, most of the people there believed this story.

"Soon after this, Scott informed the people that he had been appointed, by high spiritual power, *medium absolute*, and that nothing but truth would or could henceforth be given through him, and that whatever was given through him must not be doubted, all doubting being rank heresy. Soon after this, Scott informed Mr. H. — [my informant] that there had been a serious quarrel among them before he [Mr. H.] arrived.

"To the question as to what was the cause of the quarrel, Scott replied that a certain individual had slandered his character, and alleged that he had been guilty of licentiousness and adultery.

"Mr. H. replied that the matter ought to be investigated at once.

"A meeting was accordingly called, professedly for that purpose. There were but few persons present, and as soon as it was organized, Scott professed to pass into the 'superior or clairvoyant state,' and said, 'We' — himself and his particular friends — 'must stand firm, and say nothing unless the enemy makes the attack.'

"And thus ended the investigation into the charges of licentiousness against Mr. Scott. Those who had first made the charge continued it, but no other 'investigation' was ever instituted.

"Strife and dissension continued from that time to distract the 'harmonious mount.' In February, 1852, the plantation originally purchased was returned to the person from whom it was bought, as the payments on it could not be met. At this time several families left the place on account of the contention and want of confidence that prevailed in the movement. In this emergency a meeting was called, and Scott passing into the 'superior state,' gave the following communication: 'James must go to New York to seek new minds to carry on the Lord's work.' The 'James,' of course, was himself.

"In accordance with his own direction, he went to the city of New York, and with the aid of Rev. Thomas L. Harris, succeeded in inducing several persons of property to engage in the enterprise. Being thus provided with funds, Scott returned and re-purchased the Cove property, which they had surrendered in February. About the first of May, 1852, Thomas L. Harris and family, and several other families, arrived at the 'New Jerusalem.' It should be mentioned, that as soon as Scott returned from New York, he resumed all his tone of unlimited and arbitrary authority, declaring that 'the people should work to the line and plummet,' and those that did not sympathize with his views should leave the place.

"This latter command was carried out, and the persons obnoxious to him were sent away. On the arrival of Mr. Harris, a new era in the spiritual affairs of the community commenced.

"It was announced that Scott and Harris were 'the chosen mediums,' through which 'the Lord would communicate to man on earth,' and that all other mediums would be silenced, or become the channels of communication for deceptive and lying spirits. Thus, they claimed for themselves infallibility and 'truth absolute, direct from heaven."

"In proof of this, a letter was sent to the still-confiding circle of believers at Auburn, from which the following passages may be taken as illustrative of the enormous claims set up by these 'divinely-inspired mediums of the Lord.' After detailing in the usual inflated style the growth and procedure of the 'Apostolic Circle' in its initial steps, the pastoral epistle goes on to say:

"'In these, our dictated and recognized records,* James L. Scott and Thomas L. Harris are styled 'vehicles of inspiration,' provided for the transmission of truth from heaven to the external world. It is also written therein that these vehicles were specially provided and prepared for this end, and that the apostles, martyrs, and confessors, together with the prophets, patriarchs, and seers, lifted supplication for inspiration to pervade the chosen vehicles; that their prayers received response loud from the angelic messengers; that the glory of God filled the sanctuary, and that the voice of the Lord Creator was audible therein and gave answer favoring the supplication.

"'Thus be it known, a further commission was given unto the mortals aforesaid, constituting them in unity as the organ of inspired communication from the celestial sphere. In order that this their work might be accomplished, their minds were blended by supernatural influence, and thus made one adapted vehicle for transmission of truth absolute, and light, in confirmation and exposition of truth previously revealed from heaven to man.'"

[A vast deal more of a similar nature follows, which it would be equally repulsive and unnecessary to reprint. The message ends thus.]

"Having thus guided the vehicles of communication to the place directed by His most holy will and united them thereupon, the spirit who desireth and establisheth the redeeming procedure, issueth commandment unto us, His messengers, to resume 'the Disclosures' of his truth without delay, that His name may thereby be glorified, His people instructed and comforted, and His compassionate and loving kindness, in accordance with the purpose in the consummation of His procedure, be manifest unto the earth and the inhabitants thereof."

Of the communications whereby "the Lord's people" were to be so specially "instructed and comforted," the following sentences, spoken, of course, in the "interior condition," by Scott, may be taken as a specimen.

"I read written in letters of fire, 'Dost thou believe? and what dost thou believe? Who, thinkest thou, called thee here? Who inspireth? Not an angel, for he is led; not a seraph, for he is controlled; not created existence, for that is inspired. Who, then, thinkest thou, called thee to the mountain? Who but God inspireth. . . . . . . I am that I am now inquireth of thee; and prepare to answer thou me. . . . . . . None other than God, thy Redeemer, calleth for thee. None other than He who hath the keys of death and hell addresseth you through one of your members." . . . . . .

And in pursuance of this claim — to which, as the reader will perceive, Moses' claim of direct personal intercourse with the Jewish Jehovah was humility itself — Mr. Scott soon after called upon his followers to yield up all pecuniary interest in their own possessions to him, which command he issued in a general address "to Spiritualists everywhere," of which the following is an extract:

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* "Disclosures from the Interior."

"But while spirits operate from the interior, man in clay demandeth external benefit, and God supplieth, by laws operating externally and external means conducted by external stewards, chosen for external purposes. He hath therefore aforetime committed to your charge, as his stewards, the means designed to be employed while conducting the external in the manifestation unto its consummation. And lo ! now he cometh and calleth upon you, and requireth the charge committed with its improvement. [To wit, principal and interest. —AUTHOR.] Who so hath and now consecrateth to this great work, to him shall be given, and he shall have more in abundance. To him who holdeth in his hands the gifts of God, and hath not occupied for His glory, and is wanting in disposition to render back to the author of all blessing, from him shall be taken even that which he hath; for the earth and the substance thereof is the Lord's, and in the redemption He establishes therein His kingdom; hence his will shall be done on earth, as by angels in heaven. Come, then, to the mountain with thy substance; give it to the Lord, who calleth for thee ! for he now provideth a feast of fat things which shall be unto all people, and proceedeth to remove, by the immortalizing procedure, the veil of mortality, cast through sin over all nations."

Among other specimens of this movement put forth by the leaders, we have in our possession a paper called the *Mountain Cove Journal*, but as its columns are simply reiterations of the claims alleged above, sermons to the same purpose by Harris, and bulletins issued direct from the high empyrean courts of Heaven, by Scott, it would be simply a repetition of an already disgusting theme to reprint them. We conclude our notice of the Mountain Cove drama by a further quotation from Mr. Capron's informant, and one of the participators in the scenes he so graphically describes. Mr. H. says:

"Mr. Harris frequently declared that the house which he and Scott inhabited was *the house of God*, while Mountain Cove was *the gate of Heaven;* that the redemption of man on earth would commence there, and all who opposed them, "the two perfect prophets," would be driven from the mountain, from which there would be no redemption. Some time during the summer of 1852, it was declared that the spirits, through Scott and Harris, had announced to "the faithful" that a certain piece of land within a boundary which contained the Cove buildings must be leased to the Lord as his heritage. Accordingly, "the faithful" assembled, and the spirits, through the two prophets, directed the lease to be made out in their names, as the "Lord's chosen vessels," a command that was obeyed accordingly.

The Lord and his chosen ones being secured in their lease, a series of persecutions were commenced against all who in any way rebelled from the authority of the "two perfect mediums." Slander, discord, and contention were rife, and peace and harmony were unknown among the chosen people.

In the fall of 1852, Scott and Harris had proclaimed that they were the two witnesses named in the tenth chapter of Revelations, and that they possessed the powers, to their fullest extent, spoken of therein. Strange as it may appear, they found adherents and firm believers in this declaration; persons who were kept in awe by these self-appointed saints and their constant assertion of their own divine authority. In one of his prayers, uttered about this time, Harris said: "*Oh Lord, thou knowest we do not wish to destroy man with fire from our mouths!*" etc.

The state of discord continuing to increase into a perfect pandemonium, and one after another becoming more and more disgusted with the arbitrary assumption of divine power and holiness on the part of the dictators, many departed and left the Cove to the most fanatical, but finally the whole movement entirely dispersed. . . . . This history adds another to the wild and numerous schemes conceived in the spirit of religious fanaticism, and born of the spiritual excitement, which was made a convenient hobby for men who graduated through the old forms of theological mysticism, until there was nothing new in the field to feed their ambition but a pretence to special calls and special inspiration."

Thus ended the "Mountain Cove movement," but unfortunately the spirit that gave it birth was still in active existence.

The love of rule and the insane desire for spiritual distinction seem to surpass in greed all other forms of human ambition. Whether it be that men really deem the divine government, whose empire they audaciously assume, is strictly impersonal, or too far off to interfere with them, or that they can actually psychologize themselves into a belief in the reality of the claims they arrogate, it would be difficult to decide, but certain it is that the demon of ambition which had vented its arrogance at Mountain Cove could not be laid by a single failure.

Mr. Thomas L. Harris returned to the world to run a mingled career of supra-mundane usefulness and sub-mundane folly, which the spirits that held sway at Mountain Cove, alone could have been the authors of. For two or three years after the above episode, the disgrace which it entailed on the name of Spiritualism was temporarily obliterated by the brilliant evidences of spirit-power which Mr. Harris manifested in the improvisation of his wonderful poems, "A Lyric of the Golden Age," "An Epic of the Starry Heavens," "The Morning Land," etc.

In these, as in other minor poetical productions, Mr. Harris claimed that the spirits of Byron, Keats, Shelley, Coleridge, Pollock, and other celebrated poets were his inspiring genii. He not only cited their names and assigned various portions of his works to their authorship, but compelled from the grudging pen of his critics unqualified admissions of the striking similarity of style observed in the poems to their renowned spiritual authors, while many acknowledgments were made that these magnificent poetical marvels were fully worthy of any names, however illustrious, or any authorship, however honored.

Meantime these efforts of genius were poured forth, wholly impromptu, in the presence of many witnesses and under circumstances that could leave no doubt of their supra-mundane origin.

Besides these tokens of spiritual control, Mr. Harris frequently acted as a test medium, giving communications to strangers, and describing spirits with an accuracy which left no doubt of their identity.

And yet, after thus lending himself to the propagation of the spiritual faith with unwearied assiduity and an amount of mediumistic power which amply qualified him for a successful propagandist, we find him again assuming the airs of apostolic leadership. Separating himself from the Society of Spiritualists meeting at Dodworth's Hall, New York, by whom he had been often acceptably employed as a speaker, when they would not avail themselves of his services as their permanent ruler, Mr. Harris proceeded to draft off a few attached followers into what he called a "New Brotherhood," a "Sacred Family," etc.; titles by which he dignified certain little gatherings of persons devoted to his opinions, whom he attempted to control on the Mountain Cove plan.

Mr. Harris's fine mediumship, wonderful poetical improvisations, and former devoted advocacy of the cause of Spiritualism, unquestionably identified him at one time with that faith and its adherents in America; hence the belief still exists among many persons, especially in Europe, that he yet represents the Spiritualism of America, and that his somewhat eccentric proceedings are due to the peculiarities of that faith. In justice to the cause of truth, it is proper to state that when Mr. Harris found that the Spiritualists meeting at Dodworth's Hall, New York, repudiated his pretensions to leadership, and his attempt to usurp authority was met by a public rebuke from an honored member of the committee who employed him, he immediately felt the necessity of severing his connection with that "profane" and "infidelic" body, and bitterly denouncing the "falses" of their faith; whereupon he gathered together a little handful of "the faithful," to whom, in his own exclusive meetings, he proceeded to pour forth torrents of abuse against the society in whose behalf he had before been a zealous worker.

This separation occurred in the winter of 1858–9, shortly after which Mr. Harris, now the professed champion of "Christianity" versus "Spiritualistic Pantheism," published a poem called the "Song of Satan," an epic of so shocking and repulsive a character that even many of his best friends were obliged to credit its inspiration to the source which the title so candidly claimed for it. In this truly Satanic production, the author assumes that all the spirits that come to earth to communicate to men save only the celestials who visit the "Sacred Family" and their leader, are "demons" in the worst sense of the word. These "demons" he represents as personating the spirit of the poets, whom he formerly claimed had inspired his charming epics.

Thus, the name of the honored dead, no less than others too sacred to be mentioned in such a connection, are mixed up in his dark and evil imaginings until he scruples not to represent himself, in the only really honorable and useful portion of his career, as the agent or medium of "infernals," for the sake of stigmatizing every other spirit medium in the same detestable category. All these preceedings he brought to a climax by announcing to his very little flock at New York that he had been "intromitted" into some supernal degree, which obliged him to visit England, in which place he poured out to the astonished ears of the English Spiritualists, not thoroughly informed on the politics and personages of American Spiritualism, such a tide of abuse against his former associates, occupations, and spirit-guides, that the prejudice thus raised in a position where it could not be met and conquered, has never been fully eradicated from the minds of the Anglican Spiritualists. The chief advantage resulting from this *coup d'etat* of the great self-appointed apostle, may be found in the simple, manly, and to this day, incontrovertable statement wherewith Mr. Charles Partridge met and answered the ex-spirit-medium's charges against American Spiritualism and American Spiritualists.

We shall quote Mr. Partridge's paper verbatim, as it gives an interior view of a strange and anomalous life, the darker hues of which the world has unscrupulously attributed to the influence of Spiritualism. Perhaps a careful perusal of the following article may reverse the picture, and show how much the noble cause of Spiritualism has to endure, from the "demonic" characteristics of man, when he is impelled by his own human promptings to use that cause as a hobby to move the chariot of his own ambitious cravings for spiritual leadership and distinction.

SPIRITUAL TELEGRAPH—NEW YORK, FEBRUARY 18, 1860.

"If all persons who have heard or may hear Brother Harris, and if those who have read the above article,* and others of like character which may be published, knew the peculiarities of Mr. H. as well as those do who have been most intimate with him during the last fifteen years, it would be unnecessary to make any reply to his unsparing denunciation of all those who do not accept him as their oracle, and labor to help him magnify his assumed office. But those unfamiliar with him, do not know his weaknesses; besides, he goes out from us to a foreign land under the insignia of a *Reverend*, and to the brethren and friends of the same general cause, denounces by wholesale the great body of Spiritualists in America as 'Pantheists,' rejecting alike the ideas of Scripture as a divine revelation, and the existence of God, and as gross sensualists, and immoral in their conduct in all relations of life. These are grave charges; and it is not to be supposed that a brother would prefer them in a foreign land without a cause. What then is the cause?

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* Mr. Harris' sermon, preached in London, England, on American Spiritualism, republished in the *Spiritual Telegraph*, New York.

"If the charges were true even, it is contrary to the genius of the new dispensation to magnify human delinquencies to the neighbor and much more to do this in a foreign land, where there is little or no opportunity for the accused to be heard in defence. But the great body of Spiritualists in America deny severally and singly the charges preferred against them by Mr. Harris.

"Each one claims for himself the same right to investigate and determine whether the Scriptures are partial or plenary revelations of Divine truth, which Mr. Harris has exercised for himself; but they do not recognize Mr. Harris's right to dictate for their acceptance his peculiar views of Divine truth, and here is the rock of offence, and the sole ground of his charges.

"The Spiritualists' creed, if they have any, respecting the Divine rights and duties of man as to faith, knowledge, and conduct, is that each person shall be permitted to observe, experience, reflect, reason, and judge for himself.

"Truth, rather than man, is their oracle. We can conceive of no objection to this, save by those aspiring to be oracles.

"Spiritualists of America have no inquisition to try men's faith and conduct by; but each person who claims to believe that spirits communicate with mortals is by common consent a Spiritualist. Consequently there may be Spiritualists who are Pantheists and sensualists, and so, perhaps there may be some persons who do not believe in Divine revelation exactly as Brother Harris teaches; but what authority does a man derive from these facts to denounce the great body of Spiritualists in America as Pantheists, sensualists, and rejectors of Divine revelation?

"The great body of Spiritualists in America has many members, some of whom saw great lights and heard spirit voices whilst persecuting the faith. The balm of the new dispensation has done much for the restoration of wounded minds and consciences, and if it has not yet had time to make them all perfect, it is hopeful to accomplish much in the way of doing so. But Brother Harris's accusations against Spiritualists are but a duplicate of those he preferred against the Universalist denomination, to which he is indebted for the insignia of 'Reverend,' which he now uses to sanctify his denunciations of both faiths.

"While Brother Harris was settled over the Universalist Society in Elizabeth street, in this city, some fourteen years ago, he became infatuated with the revelations which were just then being given through Andrew Jackson Davis, and when these were published under the title of 'Nature's Divine Revelations,' Mr. Harris asked leave of his society to go to Europe for his health, which being generously granted by the society, Mr. Harris, instead of going to Europe, went to this and other western States lecturing, not for the 'Divine Revelations' of the Bible, but for those of Andrew Jackson Davis. The society continued their leave of absence, settling Rev. E. H. Chapin in place of Mr. Harris. After a time, the latter relinquished his ardor for 'Nature's Divine Revelations,' and has since denounced its author as cordially as he did the Universalists and Spiritualists.

"Brother Harris subsequently tried to build up a society to sustain his preaching in this city. He preached in the Socialists and afterwards preached them out; and his erratic preaching caused a constant change of hearers, and the meetings were not sustained.

"He subsequently commenced preaching in the Stuyvesant Institute, and while laboring there endeavored to show the possibility of spirit intercourse. During this time one Dr. Scott, a Baptist minister, discovering that singular phenomena occurred in the presence of a Mrs. Benedict, of Auburn, New York, concluded that he had evidence that St. Paul communicated through her rappings.

"The idea that St. Paul would and could condescend to speak through a mortal much excited Mr. Harris, and arrangements were made for Mrs. Benedict and Dr. Scott to come to Mr. Harris's boarding-place at Brooklyn, and deliver the oracles of St. Paul to twelve chosen persons, and if possible develop or remodel Mr. Harris, so that henceforth he should be Paul's oracle to the world. Dr. Scott also became infatuated with the ambition of being a medium for some of the apostles, and fancied that he was accepted by St. John, and henceforth they supposed that St. Paul and St. John communicated through them.

"It would make this article too lengthy to give the minutiæ of the dramatic performances to which these men subjected themselves to secure these mediatorial offices.

"It is sufficient to say that they worked themselves into the persuasion that they had been chosen by God, Christ, and the Apostles, as the mediums of their oracles to mankind, and, under the flattering unction of this persuasion, they set about gathering the elect, and travelling westward to a land sufficiently pure for the influx and efflux of Divine wisdom.

"They induced a small company to take up their beds and follow them to Mountain Cove, Virginia, where they made purchases and settled.*

"Here they established the Mountain Cove *Journal*, and through its columns they gave, as they supposed, supernal wisdom of 'God, Christ, and the Apostles' to the world; and it was very generally conceded that it might be 'supernal wisdom,' since no mortal could comprehend it. In about two years, we believe, this community broke up in great confusion, amidst the criminations and recriminations which have generally attended the various changes of Brother Harris's visions and enterprises.

"Mr. Harris then returned to New York, and the Spiritualists received him as it becomes a father to receive a prodigal son, and invited him to lecture for them in Medical Hall, which they procured for that purpose. Here Brother Harris delivered some of the most scorching discourses on the Scriptures as a Divine revelation, and the Christian Church generally, that we have ever listened to. They were even too strong for those whom he now denounces as rejecting the Scriptures as a divine revelation. Nevertheless, we heard him gladly, not as an oracle, and not for his censoriousness, but for his acknowledged eloquence and zeal in what he appeared to think right.

"After a few months had elapsed, and the mortification of his Mountain Cove apostolic failure had subsided, he seemed to come more and more to himself, and preached some excellent discourses to the Spiritualists at Dodworth's Hall. Finally, his prevailing ambition to have a church began to pester him, and grew into an open demand, to which the Spiritualists did not accede, when the Mountain Cove spirit again took control of him, and he concluded that the love and wisdom of God and Christ were not permitted to penetrate the cloud of evil spirits, and flow down, even through him, to the reprobate minds, as he alleged them to be, which congregated to hear him in that place.

"This he said to them, in some of his last discourses, in the plainest terms, and at the same time he called upon the few pure minds to go out, follow him, and help to build up the kingdom of God. Brother Harris and some others then separated themselves from the main body of Spiritualists in this city, and they afterward met in the chapel of the University, under the assumed insignia of the Swedenborgians, namely, "The New Church;" and in his teachings he even out-Swedenborgd Swedenborg himself, much to the annoyance of many of his disciples, who feigned to know something of the philosophy of the Swedish seer before. He continued to speak here to a small company of admirers, until he became persuaded—and so said—that he had been developed above their plane of comprehension, and that the Lord had prepared a man to receive the mantle of that plane of teaching, and that he had been instructed to soar aloft, go to Europe, and disseminate 'supernal wisdom' there.

"Subsequent to the time when he withdrew himself from Dodworth's Academy, he formed the persuasion that the higher spirits were constantly trying to ward off the evil ones, and that they were trying to develop him into a higher plane, for which purpose it was necessary that he should keep his bed.

"This he did, eating but little, and in bed he wrote, or rather dictated to his amanuensis, what appeared in his publications. He was persuaded that he acted in accordance with the dictates of the apostles, Christ, and God, and only got up when he thought they so impressed him, which was only on Sundays to preach.

"Thus we have with pain and sorrow responded to the demands of the article in the London *Critic*, in giving a very brief history of Mr. Harris, during fifteen years.

"We have not done this to injure him, far from it, but in the defence of truth, and as an illustration of a prevalent psychical phenomenon which is often mistaken for spirit influence, and to call Brother Harris's attention to the changes which have come over his mind, to the end that he may be less positive in his opinion as to the divinity of his persuasion, and, above all, to be less censorious of the brethren who are not willing to follow him in his sudden changes, and chimerical enterprises.

"If also this narrative shall suggest to his friends the injury they do him by falling into his persuasion, and thus binding him more strongly in psychical chains, we shall be thankful.

CHARLES PARTRIDGE."

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* In the *Spiritual Telegraph* of October 16, 1852, will be found a long article from the pen of Mr. T. S. Hyatt, one of the Mountain Cove brethren, and editor of one of the earliest periodicals issued by the "Apostolic Circle" at Auburn. Mr. Hyatt states his case with much frankness, and assigns reasons very similar to those supplied by Mr. Capron for his secession from the "Holy Mountain;" indeed Mr. Hyatt was Mr. Capron's "informant" concerning the details of the movement, and supplied the account which Mr. Capron abridged, and from which we have made extracts.

With Mr. Partridge's admirable analysis of a case whose disorderly psychical states refer to many others besides Mr. Harris, we close our account of one of the earliest, most prominent and persistent slurs that the white standard of Spiritualism has endured from the hands of its own legionaries.

CHAPTER XXII.

"THE NEW MOTIVE POWER."

> "Speak of me as I am. Nothing extenuate;
> Nor aught set down in malice."
>
> OTHELLO.

VERY early in the publication of the Boston *New Era*, numerous notices appeared in its columns calling attention to the writings, lectures, and propagandism generally effected through the mediumship of a Mr. John M. Spear, a Universalist minister, whose philanthropic life had procured for him the title of the "prisoner's friend." Mr. Spear had distinguished himself in nearly all the benevolent but unpopular reforms of the day. He had labored bravely in the Anti-Slavery, Peace, and Temperance movements; and the desire to benefit his fellow-creatures was so obvious in all his public efforts, that this fearless disregard of popular opinion and faithful adherence to what his own heart dictated to him as right, must be borne in mind by those who would judge fairly of a very remarkable, but ill-understood, character.

Mr. Spear was stated to have became a medium for the exercise of various spiritual gifts, about March, 1852, from which time he devoted himself with characteristic zeal to the use of the powers which he possessed, and to the dissemination of the doctrines which he claimed to have received from circles of "high and distinguished spirits."

A book entitled "Messages from the Superior State," affirmed to have been dictated to Mr. Spear by the spirit of John Murray, the founder of the sect of Universalism, was his first public appearance before the world as a medium. His next step was the announcement that, under the direction of a council of "highly-exalted spirits," he was to deliver a series of public lectures, amongst which were a number of essays on various parts of the human organism, purporting to originate with the spirit of the celebrated Dr. Rush. As these, like the rest of Mr. Spear's published books, are already before the world, our history would have little or nothing to do with them beyond a passing notice, were it not for the fact that their author became prominent in several movements whose bearing upon the progress of Spiritualism have been too marked and important to be passed over.

The first of these which challenges notice was the presentation to the world of what its originator called a "new motive power." It requires some familiarity with Mr. Spear's peculiar style and idiosyncracies, to appreciate the history of this extraordinary claim; moreover, as this gentleman's early public career illustrates in a remarkable degree the results which grew up under the hot-house process of strong magnetic influence, and shows how the marvel of open spirit communion developed the latent specialties of exceptional natures, we shall antedate our notice of the "Spear movements" by presenting some characteristic illustrations of their originator, drawn from the published matter already before the world concerning him.

Mr. Spear was in the habit of journeying over the country as the spirit moved him, or, as he himself affirmed, at the command or direction of spirits, to whom he professed himself willing to render a childlike and unquestioning obedience. In thus narrating the acts of individuals who have figured in the wonderful drama of which we write, we must neither be understood to endorse, nor yet to criticize them, and when we use the term "the spirits" in connection with the affirmation of human mediums who profess to be acting wholly under their influence, we do so in deference to the faith of the parties themselves, rather than to any disposition to label everything as "spiritual" which claims such an origin.

That Mr. Spear honestly believed in a spiritual origin for the various "missions" he undertook, and the remarkable part which he played, none who have ever come into personal relations with him can question. The unwavering fidelity with which he adhered to his purposes, and the patience with which he endured reproach and odium for their execution, would attest his sincerity, were other evidence wanting.

Mr. Spear alleged that in the prosecution of these said "missions," he could not always at first discern their object; nevertheless, he firmly believed they were "instigated by the highest wisdom," and "designed for the most beneficent ends."

Like many of his compeers, Mr. Spear lived by faith, trusting for direction and also for financial resources to the invisible world, and maintaining that the providential dispensations of the hour had never failed him. His numerous imitators have rarely been equally fortunate, and not a few of them have procured for themselves, by a too faithful copy of their remarkable exemplar, the harsh title of "vagrants" and "spiritual mountebanks." In his various itinerant progresses, Mr. Spear frequently gave satisfactory testimony of spirit control, by ministering successfully to the sick, and effecting cures either by the laying on of hands or prescribing for different forms of disease.

In several instances he alleged that he had been sent by a spiritual command to the houses of total strangers residing in unknown and distant places, where he became impressed to lay his hands on the afflicted, for whose benefit he had been thus "spiritually led." He was also gifted with strong psychometric power, and delineated character with singular accuracy. Amongst other revelations which this gentleman alleged to have recieved from "on high," was that of the existence of divers societies in the upper spheres, whose names and functions he was especially instructed to make known to mankind. In connection with this charge he undertook, whithersoever his wanderings led him, to "consecrate" to the service of these heavenly societies sundry mortal assistants, upon whom he bestowed names, whose very number and originality was not the least curious feature of his mediumistic career.

The earnestness and good faith with which these strange "missions" were achieved, and the not less memorable character of the missionaries whom he gathered around him, would, in any movement less broad and cosmopolitan than Spiritualism, have placed Mr. Spear and his followers in the position of a new sect, whose eccentricity of names, language, and opinions would have furnished all the elements required to separate them from the rest of mankind. In order to give the most faithful possible representation of this singular personage and the relations which he alleged to exist between himself and the dwellers of the spirit country, we shall here quote some of his own correspondence addressed to the Boston *New Era.*

In July, 1853, Mr. Spear writes from Utica, New York, as follows:

"NEW SPIRIT ASSOCIATIONS.

"BROTHER HEWITT, — We arrived in this place on our journey homeward yesterday. By spirit direction we visited Niagara Falls and Rochester; at both these places our spirit friends made important declarations. At Rochester, through friend Hammond and myself, it was declared that the following associations had been recently formed by spirits:

"First. An association called the Association of Electrizers.

"Second. An association called the Association of Healthfulizers.

"Third. An association called the Association of Educationizers.

"Fourth. An association called the Association of Agriculturalizers.

"Fifth. An association of Elementizers.

"Sixth. An association of Governmentizers.

"The above associations will co-operate with the Association of Beneficents, which was organized some months since, and has begun its labors.

"It was declared that these newly-formed associations would soon select their agents to execute their schemes. In this place an agent has been selected by the Association of 'Agriculturalizers,' and the selection shows great wisdom. He was given the name of the 'Explorer,' and in connection with him was a Decorator. It was also declared that Brother Hammond would be much employed by these associations, and that he was now the best mediumistic writer upon the face of the earth. He was given the name of The Writer. It was, moreover, said that the Associations of Governmentizers and Educationizers would be selected from amongst the 'feminines.'

"Such were some of the new things declared at Rochester. Your readers will quietly wait, I trust, for the fulfilment of these things, and will do their part as they may be selected to aid the newly-formed associations.

"Yours truly, JOHN M. SPEAR."

Whether Mr. Spear's followers lacked the zeal and enthusiasm which animated their leader, or that he himself lived, talked, saw, and felt before his time, He who reads the secrets of human hearts, alone can decide; certain it is that though promises of the kind above cited, and "missions" of various use and spiritual co-operation were freely dealt out wherever Mr. Spear's indefatigable and earnest purposes led him, his followers have observed no part of his charge so faithfully as that of "waiting quietly" for the fulfilment of the things that were to come.

We should be unfaithful to the truth, which we are pledged to record in this history, did we omit a description of those numerous "consecrations" which Mr. Spear felt impressed to bestow on various individuals, who, whether they realized any subsequent spiritual unfoldings from such ceremonials or not, generally acknowledged an effect at the time something akin to the passionate emotions of a great revival season.

The particular instance to which we call attention occurred with the celebrated clairvoyant and physician, Mrs. Semantha Mettler, to whom Mr. Spear, yielding as usual to the impressions of the hour, paid a visit, when the following scene is reported in the *New Era* to have transpired:

"Passing into the superior state, Mr. Spear enunciated these words:

"'How fondly, how constantly, how widely, is this one [Mrs. Mettler] beloved! How beautiful is the influence this woman exerts! Wherever she is she attracts! In this particular she possesses a most remarkable character. Her friends know no bounds to their affections for this one; and there is nothing which they would leave undone to gratify her. There passes from this woman a very marked influence. It is not precisely the religious influence; it is not precisely the moral influence; it is not precisely the practical influence; but it is, so to speak, a compost of all; and these are charmingly intermingled, imparting a most adhesive influence.

"'This medium [Mr. Spear] has been commissioned to wisely instruct this woman for a high purpose. There is before this woman a new and beautiful labor. At ten o'clock to-morrow the purpose of his mission to this place will be unfolded. Let this woman be in the region of the tranquillities at that hour.'"

The report of the *New Era* further goes on to state, that, at ten o'clock the succeeding morning, Mr. Spear, "descending upon bended knee, pronounced these words:

> "'Father of Fathers, and Deity of Deities; Thy wills be done on the earths, as they are done in the heaven of heavens. This fondly loved one [Mrs. Mettler] shall be consecrated to the charities. Thou shalt henceforth be called Charity.
>
> "'Receive now this blessed power.' Here Mrs. M.'s hand was closed and breathed upon, and when it was opened, it was said,—
>
> "'This hand shall be unfolded to dispense blessings,' etc.
>
> "'It is done.'"

That these scenes were deemed to be pregnant with high spiritual import is proved by the fact that they were recorded in some of the spiritual journals of the time as matter of solemn interest, and commented upon by the actors therein, with terms of such enthusiastic reverence as significantly testifies to their sincerity.

Let us here state, once for all, that Mr. Spear's peculiar tone, language, and views were not accepted or sympathized in by any large class of American Spiritualists; nevertheless, they are representative of a certain number of his especial admirers, and their illustration, after their own fashion, is absolutely necessary to the full comprehension of the results which followed, in what has been called "the new motive power" movement. Considered as an isolated fact, what we are about to narrate may seem to excuse the opprobrious epithets with which its founder and his sympathizers were assailed; but regarded as the production of a mind whose marked idiosyncracies became powerfully developed by the afflatus of a great revival season, and whose high aspirations and really reformatory aims were stimulated by the influence of sanguine minds of kindred nature in the spheres, the history of the "new motive power" may be regarded as precisely the sequence to be expected from the temperament of its human originator. We must add that Mr. Spear's mind had evidently been exercised on the subject of combining mineral with vital electricity as a means of developing the latent powers of mediumship, and he had on more than one occasion subjected himself to the most scathing ridicule from his contemporaries by seeking to promote the influence and control of spirits, through the aid of copper and zinc batteries, so arranged about the person as to form an armor, from which he expected the most extrordinary phenomenal results. An experiment of this nature, tried at St. Louis, proved, so far as external effects were concerned, a complete failure; hence it was denounced as "the most preposterous presumption and absurd fanaticism."

Had any manifestly successful effects followed this attempt, the historian would have had a different record to make. Mr. Spear would have been pronounced by the Spiritualists "inspired," and by the materialists a "shrewd scientist."

Success and failure are the real touchstones of public opinion; yet who can say whether we are not more indebted to the bold adventurer, who is willing to incur the risk and odium of failure for the sake of possible success, than to the cautious idler who waits upon the results of others' experiments to determine whether he shall condemn or applaud? After many consecrations, announcements, and premonitory symptoms of some great and momentous crisis to follow Mr. Spear's remarkable design, the one event in the spiritual movement, in fact, with which his name is most prominently associated, namely, the birth of a "new motive power," was heralded forth to the world in the columns of the *New Era*, in a tone, the very nature of which will explain why the whole subject, instead of commanding the attention of the scientific, only incurred unmixed scorn and reprobation from all but its immediate friends and projectors.

Mr. Spear, as will hereafter be seen, had long indulged the idea of embodying in some tangible form the crude conceptions of certain minds [not limited to the earth spheres alone], who have labored to discover and scientifically control the mystery of the life principle. The medium and his invisible counsellors deemed they had made this stupendous discovery, and the result upon his own mind and that of his human coadjutors, was a tone of jubilant and premature triumph, which even from the first arrayed the great majority of calm, dispassionate thinkers against the whole transaction.

The editor of the *New Era*, a gentleman apparently in strong sympathy with Mr. Spear, announced in the columns of his journal that the association of the "Electrizers" in the spheres, were preparing to reveal to mankind a "new motive power," "God's last, best gift to man;" a work that was "destined to revolutionize the whole world" and "infuse new life and vitality into all things, animate and inanimate;" in a word, the glowing language in which the "great discovery" was heralded forth stimulated expectation to fever heat, and left little room to doubt that a modern Frankenstein had arisen, who, like Mrs. Shelley's famous student, was prepared to show a living organism, created at the hand of its fellow-man, only that the new "monster" was a being of metal and wood, instead of flesh and blood like its German prototype.

From time to time, mysterious hints had been dropped in the columns of the *New Era* concerning "this thing" which was to "awaken the world to wonder," and at length it was announced, in the terms above quoted, that "high spiritual intelligences" had, through the organism of Mr. John M. Spear, given directions for the construction of a living machine, whose properties were summed up, in language the most exalted and triumphant, as "a new motor." In connection with the existence of this remarkable work, reports of the most singular, and, it must be confessed, revolting nature, were circulated. A well-known Boston medium, a lady of amiable character and unsullied reputation, was named as the mother of the "new motor," and the most shocking, though absurd and impossible stories were bruited about concerning the practices by which "the life principle" had been infused into its organism.

To the truly scientific, the only question was, whether the life principle was actually there, not how it got there; but the prurient mind, stimulated by the awkward and most injudicious claims of a human parentage for a material machine, indulged in scandalous and even atrocious rumors, whose effect have marked the parties concerned so injuriously that it requires the most unprejudiced consideration of the real facts of the case to disrobe it of its dark and obnoxious features. As our part is that of a faithful as well as impartial historian, and as we propose neither to set up a defence of, or attack upon, the motives of the parties concerned, we shall confine our narrative chiefly to the most authentic published statements which we can find on this subject, especially to such as represent, with equal candor, opposite views of the question. The following paragraphs announcing the birth of the "electrical infant," are taken from the columns of the *New Era*, and represent the editor's methods of gratulation on the great event.

"IMPORTANT ANNOUNCEMENT.

"THE NEW MOTIVE POWER, OR ELECTRICAL MOTOR, OTHERWISE CALLED 'PERPETUAL MOTION'—THE GREAT SPIRITUAL REVELATION OF THE AGE.

"It is with no ordinary feelings of satisfaction that we now announce to our readers for the first time the result of some peculiar labors under spirit direction, in which, in addition to those incident upon the editorship of this journal, we have been engaged during the last nine months. . . . . . . But now, after about nine months of almost incessant labor, oftentimes under the greatest difficulties, we are prepared to announce to the world,—

"First. That spirits have revealed a wholly new motive power, to take the place of all other motive powers.

"Second. That this revelation has been embodied in a model machine by human coöperation with the powers above.

"Third. That results are thus far satisfactory to its warmest friends.

"THE THING MOVES.

"We may also say that we have the birth of a new science, a new philosophy, and a new life. The time of deliverance has come at last, and henceforward the career of humanity is upward and onward — a mighty, a noble, and a Godlike career. All the revelations of Spiritualism heretofore, all the control of spirits over mortals, and the instruction and discipline they have given us, have only paved the way, as it were, for the advent of a great practical movement, such as the world little dreams of, though it has long deeply yearned for it and agonized and groaned away its life because it did not come sooner. And this new motive power is to lead the way in the great speedily-coming salvation. It is to be the physical Saviour of the race. The history of its inception, its various stages of progress, and its completion, will show the world a most beautiful and significant analogy to the advent of Jesus as the spiritual Saviour of the race. . . . . . . Hence we most confidently assert that the advent of the science of all sciences, the philosophy of all philosophies, and the art of all arts has now fairly commenced. The child is born; not long hence he will go alone. Then he will dispute with the doctors in the temples of science and then —— "

Here even the size of the editor's capitals failed him, language faded into insignificance, and nothing could be given further beyond vague hints of what was to follow the awful "then" which broke off breathless at the contemplation of its own inexpressible possibilities. Besides the lectures — two hundred in number — through which Mr. Spear had given directions for the construction of the "new motor," this indefatigable revelator had projected plans for the building of a "circular city" or "perfect earthly home." Houses of "symmetry and peace," temples of art, science, and worship, were mapped out, and elaborate diagrams planned, all of which were carefully described and engraved in the *New Era*, where these designs were spiritually built, inhabited, and handed down to such portions of posterity as may yet peruse the columns of a paper excellent in intent, faithful and self-sacrificing in execution, but, like the minds which dictated it, far too much bent upon the starry idealities of a spiritual existence to realize the obstacles of a material one, and too much concerned in the possibilities of the future to perceive the impossibilities of the present.

Immediately after the announcement of the birth of the "electric motor," the columns of the *New Era* were filled with descriptions of the mechanism, which, it seemed, was designed to correspond to the human organism and perform the functions of a living being. In the midst of the intense excitement which the subject created in Boston, and as if to counteract the jubilant tone of the New England spiritual organ, a surly growl made itself heard from the New York *Spiritual Telegraph*, which, as representing the dubious frame of mind in which the great majority of the spiritualistic ranks regarded the enthusiastic perorations of the *New Era*, we shall here insert:

"BOSTON AND THE EAST.

"THE NEW MOTIVE POWER—RATHER PREMATURE.

"In the *New Era* of the 12th inst. is announced by Brother Hewitt, the editor, the partial success of the new motive power, or electrical motor, otherwise called perpetual motion, which is said to have been constructed by the aid of spirits, through Brother John M. Spear and others as mediums, and which is to take the place of all other power, at least very largely for driving ships, cars, and all the endless whirl of mechanical machinery. The terms of enthusiasm in which Brother Hewitt announces it, might beget the faith in its ultimate and *complete* success. 'The Thing Moves!' Yes: but it should be distinctly stated that this refers to some little balls connected with the machine, which for some months have given evidence of motion. But the grand revolver—that which answers to the main wheel of a factory, and upon which *all* the executive power is made dependent—has *never* moved. It has not started one bit. What *may* take place, we presume not to say. We are ready for great improvements in the mechanic arts as well as in theology, and it is reasonable to suppose that some of them may take place by the revelations of spirits. But, at present, we believe there is no such thing as can be really called a new motive *power*, of the character described in the *New Era*. It is there—all but the power! Even the motion of the main revolver is not yet, and it is hardly in reason, we should think, to proclaim the advent of the 'physical Saviour of the race.' And yet it is announced in capitals, that 'The advent of the science of all sciences—the philosophy of all philosophies, and the art of all arts, has now fairly commenced. The child is born—not long hence he will go alone.' That remains to be proved. In the meantime, we cannot lift the exhortation, 'Be not faithless, but believing.' It is sufficient to say that a great deal of money and labor have been expended, and the machine, whether it goes or not, exhibits a good deal of philosophical principle and considerable evidence that spirits have had something to do with it. We believe the earthly parties engaged in it could not have thought of such a thing. It is sincerely to be hoped that its main Thing *will* move, and move to some purpose."

After an immense amount of curiosity, doubt, hope, fear, triumph, and editorial sparring, and whilst very little of the real character of the subject of all this agitation was known, a renewal of hostilities was provoked upon more assured ground, after the following account of the new motor machine had been extensively circulated through the columns of the spiritual press, from the pen of Andrew Jackson Davis. We shall only quote such passages as tend to throw light upon this mysterious subject, and at the same time prove the estimation in which the amiable writer held the much-abused authors of the strange machine.

"THE NEW MOTIVE POWER—A. J. DAVIS AT HIGH-ROCK COTTAGE.—TELEGRAPH PAPERS.

"BOSTON, *June* 1, 1854.

"*To the Editors of the Telegraph:*

"Yesterday I visited High-Rock Tower. . . . . . . The object of my visit was to investigate the 'new motive power,' as developed through the mediumship of John M. Spear, assisted by the willing heart and hands of S. Crosby Hewitt,* who, I understand, is not a practical medium, but rather a friend and doer of whatsoever the former is impressed to dictate, especially in reference to the 'new motor,' which is now denominated 'the great spriritual revelation of the age.'

"Many persons of most excellent and truth-loving attributes of mind really accept this mechanism as the best, dearest gift of God to mankind. . . . . . .

"They invest the very materialism of the mechanism with principles of interpretation which give out an emanation of religious feeling altogether new in the development of scientific truth. Each wire is precious, sacred, as a spiritual verse. Each plate of zinc and copper is clothed with symbolized meanings, corresponding throughout with the principles and parts involved in the living human organism. The philosophy given through Mr. Spear, upon which the mechanism is predicated, is this:

"'First. That there is a universal electricity.

"'Second. That this electricity has never been naturally incorporated with mineral and other forms of matter.

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* The editor of the *New Era*.

"'Third. That the human organism is the most superior, natural, efficient type of mechanism known on the earth.

"'Fourth. That all merely scientific developments of electricity as a motive power are superficial, and therefore useless or impracticable.

"'Fifth. That the construction of a mechanism on the laws of man's material physiology, and fed by atmospheric electricity obtained by absorption and condensation, and not by friction or galvanic action, will constitute a new revelation of scientific and spiritual truths, because the plan is wholly dissimilar to every human use of electricity.'

"With some of these positions, if not with all, the intelligent, unprejudiced mind will agree. These propositions, with numerous collateral affirmations, characterize the scientific discourses of the medium, Mr. Spear. And whoever has come into friendly relations with this man needs no assurance from me that he is intellectually disqualified for the development of absolute science. . . . . He is naturally a religious, spiritually-minded, plain, direct, believing, confiding, simple, honest, philanthropic man, doing good with all his guileless heart, and standing fearlessly out in unpopular reforms; all this, and more, even at the risk of incurring the displeasure of helping friends, and bringing himself and family to the very brink of destitution.

"His religious nature and former ministerial profession color all his discourses; they therefore look spiritual and hierophantic. His extremely beautiful simplicity, his teachable and therefore receptive nature, without the exercise of a vigilant reason and practical estimation of psychological laws, subject him to the terrible misfortune of being easily imposed upon by his own impulses, his own desires and secret tendencies, mistaking them at least two-thirds of the time for 'impressions' from higher intelligences.

"No one can for a moment believe but that this medium, John M. Spear, is phrenologically incapable of the original propositions that rest at the basis of this mechanism. But with all the secondary propositions which legitimately grow out of the primary ones, I think no one can fail to perceive a mingling of the mental peculiarities of the medium. Consequently, on this head, I have come to these conclusions:

"First. That the beginnings of these scientific discourses, if they may be so styled, were imparted to the mind of the medium from the world of spirits.

"Second. That then his own mind, receiving, each time he enters the state, the essence of the new thoughts and a sort of momentum, continues the sayings in a style and spirit corresponding to the inceptive impressions. . . . . . .

"A few months ago, I visited this peculiar construction, and then, by observing the progress made, the principles involved, I could not but encourage the addition of at least another part, in order, if possible, to procure the best results. And it was, as I have said, with the desire to obtain the realities, the merits and demerits, of this new motive power, that I made this last visit. And having received into my mind what I conceive to be satisfactory conclusions, I hereby proceed to give them public utterance, being replies to questions repeatedly put to me respecting it:

"First. That the various parts of this mechanism, both the wood work and the metallic, are extremely accurate, and so mathematically arranged with reference to some ulterior result or effect, that no one can fail to see the design of some intelligence superior in mechanical contrivance to these faculties in the head of John M. Spear.

"Second. The medium, in giving directions for this and that part to be added, never used 'rule and compass,' as would seem to have been the case, because the parts are precise as to measurement, and, according to his directions, artistically put together.

"Third. Theoretically, the laws of positive and negative electricity are strictly followed.

"Fourth. The mechanism is, in my estimation, a demonstration that spirits have communicated to mankind. I think we can find nowhere any better evidence.

"These are the merits of the matter; on the other hand, the demerits are:

"First. That the progressive construction, the private history, so to speak, of this mechanism, the manner pursued, by which, from time to time, one part has been added after and to another, proves the whole work to be essentially experimental, conducted very honestly, and at Friend Spear's expense, by several persons in the other world, who, doubtless, have the correct philosophy of the development of the new motive power, but who are deficient in the practical knowledge of the means to consummate its actualization.

"Second. Another demerit is, that although the positive and negative, the male and female, laws of nature are very truthfully divulged and prescribed, theoretically, as the only 'rule of faith and practice' in the elaboration of this mechanism, yet, practically, as every student of nature will perceive, the adjustment of the poles, magnets, zinc, and copper plates, etc., are by no means in physical harmony with these laws.

"Third. Another demerit is, that the 'motion' said to have appeared in the small extremities or pulses of the mechanism was merely phenomenal and temporary, owing, simply, to the centrifugal escape of electricity from the rapidly-oxidizing surfaces.

"Fourth. And there has been an attempt to infuse human vitality into the mineral substances, on the religious theory of the 'miraculous conception,' for which, however, the spirits have divulged what is considered a natural explanation.

"Fifth. Another demerit is, that, supposing the maximum 'motion' obtained, even then — no matter how gigantic in size the mechanism might be — it would not move any additional weight, nor drive the wheels of a carriage or a mill.

"Sixth. It has already cost nearly two thousand dollars, occupying the time and attention, and at times severely trying the faith of Messrs. Spear and Hewitt, as well as others, who might have done more good in many other ways, more to the gratification of their fellow-men. . . . . . .

"In another department of this strange category of psychological and spiritual developments there is an experience — a very peculiar and delicate experience — to which I am now obliged to refer.

"I speak of Mrs. ——, of Boston, whose recent connection with this mechanism has added fresh interest, not to say additional perplexity, to it. I have conversed with her. I have examined her condition, and have traced, at least to my own satisfaction, the causes of her apparently extraordinary experience. This experience, according to a report that has gone abroad, is this:

"That by means of a spiritual overshadowing, *a la* Virgin Mary, the maternal functions were brought into active operation; a few of the usual physiological symptoms followed; the crisis arrived; and being in presence of the mechanism, the first living motion was communicated to it; in other words, that then the new motive power was born, which was therefore regarded as 'heaven's best, last gift to man.' . . . . . .

"In regard to Mrs. ——, I observed that she and her quiet and beautiful psychological experiences have been sadly misunderstood and exaggerated. In the second place, I observed that no one, except with sensibilities truly delicate and tender, can appreciate her state enough to do her experience even common justice. In considering her condition, I came to three conclusions:

"First. That her nature is sufficiently impressible to render her mind extremely psychological — by which I mean, that she is organically susceptible to the influence of minds both in and out of the body.

"Second. That her former religious experience has been deep — has left many of its symbols [I mean the forms of her early religious ideas] fixed upon her understanding — upon her affections not less, although the old ideas themselves have perhaps permanently departed, giving place to newer and higher conceptions of life and immortality.

"By considering well these primary facts in her condition, you will readily perceive that Mrs. —— could not only receive the sphere of the impressions emanating from and actuating Friend Spear, but, in addition to this, that her own sensitive yet resolute spirit, operating in conjunction with congenial spirits actuating his, would easily produce the physiological effects which have really occurred. You will please understand me, Mr. Editor, when I affirm that the maternal functions were simply excited — not to perform any natural office, but merely, through the nervous forces, to impart the ordinary sensations of maternity. The symptoms were very good imitations and were psychologically produced.

"In regard to the use of the mechanism, let me add, that if the object to be gained is a demonstration of the fact of spiritual intercourse, then, in my mind, they have accomplished that object, by presenting a construction superior to the mechanical information of the medium. But if the object is to prove that spirits [who were once men] can overstep the boundaries of human intuition and reason, and give us light which we cannot obtain by the proper means and extent of investigation, then, in my mind, they can never more successfully discover their mistake and its impossibility. Spirits can prove the immortality of the human soul — nothing else with certainty. When disappointed, some mediums say, 'These are evil spirits.' Others, when provoked with mistakes and failures, say, 'There, I will give the whole thing up as a humbug.' Now, Mr. Editor, I know that such mediums are not philosophical. . . . . . .

"It is with deep and deepening sorrow, Mr. Editor, that I recognize a species of unreasoning faith — I may say, a frightful and pernicious tendency to fanaticism, among the true and faithful and teachable friends of spiritual intercourse. There are getting to be multitudes of Spiritualists. When shall we look for a beautiful crop of harmonial philosophers? If the spirits have led you into trouble [simply by their own ignorance of mundane forces and circumstances], you ask, 'What shall we say? What shall we do?' I reply, 'Why not step when and where you see the path?' If spirits tell you to do this or that, my advice is, follow them only when you can give the world a philosophical reason for the faith you possess. Or, if you can socially and pecuniarily afford it, give the spirits a fair chance, in order to test their skill and wisdom. But never allow yourself to pay too high for a little good, practical common sense. I say this because many persons give much time and money to learn a lesson which a well-balanced mind would impart for the asking. . . . . . . If I were to leave the world this hour, never more to speak or write to my fellow-men, I should say to each, 'Be yourself; follow the truth you see; do not faint or be discouraged in well-doing, though your ways may not be as the methods of

"'Your spirit brother,

"'ANDREW JACKSON DAVIS.'"

The publication of this letter called forth, as may be supposed, much argument and mutual recrimination from both the partisans and opponents of the "new motor." Mr. S. C. Hewitt defended his position and sustained the faith of the adherents with marked ability. A still more timely article appeared from the pen of an anonymous writer, who was understood to be the talented and highly-esteemed husband of the lady who has been referred to as Mrs. ——, of Boston. Calmly stripping from the story the gross and impure mask of absurdity and shocking impossibility which the prurient fancy of common report had woven around it, this writer proceeded to show that Mrs. —— had been made the subject of a set of most remarkable psychological experiences and prophetic visions, at or about the same time as Mr. Spear was engaged in directing the construction of the machinery at High Rock; that neither of these parties seemed to have the least intimation of any relation existing, or designed to exist between their several experiences, until a certain period arrived, when Mr. Spear was instructed to summon the lady to visit the machine. On this occasion a crisis was said to have been reached, in which all parties concerned recognized their correlation to each other and the singular piece of mechanism. To the latter, it was affimed, an actual *living principle* was then communicated, and subsequently maintained, through certain mediumistic processes, until the machine, in virtue of some electric pulsations which appeared in a part of its organism, was pronounced by its friends to have become "a thing of life."

Divested of the repulsive features which ignorance and prejudice throw around it, there was, and ever will remain, something singularly mysterious and suggestive in the dual experiences of persons whose psychological action, from whatever cause it originated, was powerful enough to induce physiological results of a marked and indisputable nature. From whence originated these inexplicable manifestations? and what class of mind, embodied or disembodied, could have projected experiments demonstrating, on the one hand, so much intelligence and mechanical skill, and, on the other, such a total lack of adaptation in the means employed as to convert the whole transaction into a deplorable failure, will in all probability forever remain a mystery. It is enough for our present purpose, that we represent fairly the whole transaction; and as a large majority of the Spiritualists indignantly protested against associating the history of the "new motor" with themselves or their cause, we shall insert some extracts from the pen of another correspondent, who, whilst claiming to belong to the ranks of Spiritualism, obviously desires to disclaim the application of any *side issues* to his belief. The letter from which the following quotations are taken is written by a well-known and respected Spiritualist of Massachusetts, Mr. J. H. Robinson; and though he does not wield quite as gentle a pen as the "harmonial philosopher," A. J. Davis, the plain homely truths he writes represent such a large majority of the opinions which prevailed concerning the "electric child," that it is but justice to give them a place in this history. In the *Spiritual Telegraph* of June, 1854, Mr. Robinson says:

"BOSTON, *June* 4, 1854.

"MR. EDITOR,—It is probably true that every individual owes some duty to his fellow-beings; and, impelled by a sense of such obligation, I solicit the use of your columns through which to express my honest convictions upon a subject of much interest. It is generally known that I believe in the possibility of intelligible communications with those who have been the subjects of physical death. The simple declaration of such a belief is equivalent, in the estimation of two-thirds of the community, to an admission of a greater portion of those absurdities and fallacies, of daily occurrence under the broad and indefinite name of 'Spiritualism,'—a concession which I am by no means willing to make. . . . . .

"There is a pseudo-Spiritualism, much over-grown by over-feeding, who has got on his 'seven-leagued' fanatical boots and goes fast for one who carries weight—of absurdity. But his course is erratic: first this way and then that, no fixed object in view; feeds on excitement and thirsts for wonders. I believe that seventy-five per cent. of the *prevailing* Spiritualism is spurious or useless, or both. Many well-meaning persons are expecting mighty revolutions, sudden changes in governments, and a speedy overthrow of the present order of things. We have 'Governmentizers, Electrizers, Educationizers,' and all kind of *izers* you can mention, which do not affect the great questions of the age in the smallest possible degree. They are simple follies, which will die out, leaving only regretful remembrances behind, coupled with some wonder that such things should have been. . . . .

"Common magnetic phenomena are often mistaken for spiritual exhibitions, and I suspect that the inhabitants of the next sphere are unjustly held responsible for much inane drivelling, as incomprehensible to them as to us.

"You have heard of the 'new motor,' so styled by its friends. Having some knowledge of this wonderful 'infant,' I am constrained to say that it lives, moves, and has its being only in the imagination. There is no such thing as an electrical motor in existence. A motor is a moving power; but no man whose sympathies are not largely enlisted, and whose judgment is nor to some extent warped, can claim for that curious combination of metals any such characteristic. The part of the machine intended for the application of power has not performed a *single revolution;* the mere 'throbbing' of a few balls suspended by wires is no marvel at all, especially where there are electrical currents; but it is a marvel that such incidental, nay, inevitable, oscillations should be hailed as a motive power—'the physical Saviour of the race, bearing a beautiful and significant analogy to the advent of Jesus!'

"This is much to say of an agglomeration of zinc, steel, and copper, possessing no practical value. It is said to correspond to the human body—has a brain, heart, lungs, etc.; but such analogies are solely factitious and amount to nothing, because there can be no just comparison between inert matter and the living human organism.

"I regret that this 'new motive power'—which cannot turn a coffee-mill—should have been compared to one whose whole life was severely practical. It is vain to talk of conception, gestation, the birth of motion, lactation, etc.; they are at best sublime follies, unworthy serious consideration.

"It may be said, perhaps, that I know but little of the history of this 'new Messiah.' I am conversant with enough of its history to regret its premature announcement as a 'motor.' . . . .

"If spirits have had anything to do with it, they are obviously fanatical, experimenting ones, devoid of that wisdom which ought to characterize the minds they profess to represent, and without that elevation of thought that lends dignity to the wise and good of every sphere. So far as 'science' is concerned, the results do not bear evidence to any marked display of that acquirement.

"Let the machine stand at High Rock as a lasting evidence of human credulity; and let no one hereafter surrender his judgment to the dictation of beings, visible or invisible, without seeing perfectly, step by step, the practical application of a reasonable, comprehensible principle. Jesus of Nazareth has not yet made his second advent in zinc and copper at Lynn, nor do I ever expect to recognize him in such 'questionable form.'

"I believe in the presence and assistance of invisible guardians; but there is a limit to my belief: I cannot accredit everything that comes in the garb of 'Spiritualism.'

"Yours for the truth, J. H. ROBINSON."

There is but one more act which we feel called upon to record in this remarkable drama, and that we are unwilling to present in the scathing and vituperative tone in which we find it mentioned in most of the periodicals of the time, whether spiritual or secular, save in one instance; and as that contains the historical portion of the record, divested of the bitterness which partisan feeling has infused into other accounts, we trust we shall be excused for citing Mr. Spear's own statement, published in the *New Era*, of the final destruction of the hapless "new motor" machine at the hands of an infuriated and insensate mob, who, under the impulse of very angry and, in some respects, wholly delusive feelings, broke in upon the cradle slumbers of the *wonderful infant* and ruthlessly tore it to pieces.

The wanton destruction of property, the outrageous abuse of the liberty of the individual, and the superstitious folly which prompted the attack, cannot be sufficiently deprecated; the only excuse that could be urged in extenuation of such a deed is the publicity as well as perversion of the private portion of the history, already hinted at, as including the experiences of the Mrs. ——, to whom frequent reference has been made. Those who best know this person and her peculiar temperament and disposition, will acquit her of aught that could merit censure or provoke the insulting and ribald remarks that were levelled against her. That peculiar and ill-understood psychological experiences prompted her to the incomprehensible part she seems to have played in this singular drama, is the utmost that any one can allege with justice. Beyond this, what mortal is, in his own life and conduct, unimpeachable enough to decide upon the secret and unexplained acts of another? Or what mind is sufficiently intuitive to be able to understand, much less to analyze and judge of those mysterious springs of action that are hidden in the mystic recesses of a sensitive human soul, and have only been interpreted on the external, by the harsh tongue of rumor.

And yet, on this baseless and unintelligible ground, a rude mob, stimulated by the coarse and ribald remarks of the public journals, persuaded themselves they were doing good service to the cause of religion and morals by tearing a harmless piece of mechanism apart, and uttering threats of similar treatment against the obnoxious parties who had most injudiciously set up, or at least sanctioned, the monstrous claim of its *human parentage!*

Unable, as we have above stated, to find any published report of this transaction free from the bitter and vituperative spirit of partisanship, we shall close our narrative by giving the much-abused inventor the benefit of his own statement respecting the destruction of his property, and we do this the more cheerfully as the following letter is one of the most consistent and rational documents that we can find in print over the signature of John M. Spear.

"THE ELECTRIC MOTOR MOBBED.

"MESSRS. EDITORS, — From the hour when it became publicly known that the Association of Electrizers had undertaken to introduce to the inhabitants of this earth a new motive power, the press and the pulpit have assailed, ridiculed, and misrepresented it, until a public sentiment has been generated which encouraged the mob to assail and destroy it.

"It was moved, as you know, to Randolph, New York, that it might have the advantage of that lofty electrical position. A temporary building was erected to shelter it. Into that, under cover of the night, the mob entered, tore out the heart of the mechanism, trampled it beneath their feet, and scattered it to the four winds.

"I know that the friends who were engaged in constructing this mechanism, and those who cheerfully gave of their means to promote the work, will mourn that the world has not yet arrived at a condition when it could welcome a philanthropic effort of this kind; but thus it is. It did not wish the effort to succeed, and it determined it should not.

"The course pursued by the avowed enemies of Spiritualism, and also by some of its professed friends, in relation to this effort, has caused me much pain and not a little surprise. From the hour that I became fully convinced that a new, truthful, and direct communication was opened between the earth-life and the spirit-world, I determined to give my time, my strength, my reputation, my all, to a work which I deemed so important. As I had in former years devoted myself to the elevation of the inebriate, to the promotion of peace, to the emancipation of the slave, and to the aid of the destitute prisoner, so I resolved to aid in this new movement, the grandest and the most comprehensive that has ever been commenced.

"Sometimes when I have been made acquainted with the comprehensive views and the philanthropic plans which persons in the more perfected conditions desire to unfold, I have thought that perhaps they were somewhat too sanguine; that the hour had not yet come when the world could receive them, and that on that account they might fail of accomplishing all the good they wished to do; but I have desired to cheerfully co-operate with them, and to give them a fair chance to try.

"From the hour that the Electrizers expressed a desire to unfold to the inhabitants of this earth more perfectly a knowledge of electrical, magnetic, and ethereal laws, that a new motive power might be exhibited, I said to them, 'Friends, my time, my strength, my means, my influence, to aid a work so important and so beneficent, are at your disposal.' Aided by several philanthropic and highly-intelligent gentlemen, to whom their plan was unfolded and the model exhibited, labors were commenced, some two hundred highly scientific and very philosophic discourses were communicated; and at precisely the time designated, and at the point expected, motion appeared corresponding to embryotic life.

"But the mob has done its work. The little mechanism has been assailed, torn asunder, and trampled beneath the feet of man. But if this effort to use electricity as a motive power fails at this time, I am persuaded that in the coming future, when man becomes more intelligent and more fully unfolded, he will be able to command this element with greater ease and with more economy than he now does steam. Thank God, the principles which have been presented, and the philosophy which has been communicated, are beyond the reach of the mob, and can not be harmed by the slanders of the pulpit or the misrepresentations of the press!

"'Truth crushed to earth, shall rise again:
The eternal years of God are hers.'

"Garrison has been mobbed, Birney's press was thrown into the river, Lovejoy was murdered; yet anti-slavery still lives, and the oppressed shall yet be free. So shall it ever be with all truths which have been communicated to man. They are immortal and can not be destroyed. . . . . .

"Yours, for the aid of the common humanity,

"JOHN M. SPEAR."

CHAPTER XXIII.

THE KIANTONE MOVEMENT.

"To-day abhorred, to-morrow adored —
So round and round we run;
And ever the truth comes uppermost,
And ever is justice done."

KIANTONE — THE MAGNETIC SPRING — THE NEW COMMUNISTS — "THE SACRED ORDER OF UNIONISTS."

ALTHOUGH the personal history of Mr. John M. Spear, like that of most other individuals who have taken a prominent part in Spiritualism, includes the progress of the cause itself, press of matter in other directions prevents our entering further into the details of his remarkable mediumistic career, save to give a brief notice of a movement which has very generally, but somewhat invidiously, been identified with his name alone. The "Kiantone movement," as the subject of our present narrative is usually termed, includes the experiences of many individuals beside Mr. Spear; and though it has obtained an unenviable distinction for the attempt on the part of its participators to establish a highly unpopular system of communism, it has also been remarkable for some phenomenal features of interest, to which we shall devote a few pages of impartial notice.

It was generally believed by the early settlers of Chautauque County, New York, that salt existed in great abundance in the valley of the Connewango or Kiantone, and that this and other mineral treasures had been discovered by the aboriginal Indians, who sedulously concealed the knowledge from the whites. The final discovery of mineral waters in this region is briefly detailed in the following extracts from a letter addressed to Dr. Gray, of New York, by Dr. Greaves, of Milwaukee. This gentleman was requested to make a visit to Kiantone for the purpose of testing the waters, and the result of his investigations will be found in the columns of the *Spiritual Telegraph* of 1853: —

"MILWAUKEE, *January* 24, 1853.

"J. F. GRAY, M.D.: —*Dear Sir*, — I avail myself of the present opportunity to fulfil a promise I made you, while sojourning in New York, to give you the result of my observations and personal inquiries in relation to the remarkable mineral spring alleged to have been discovered, near Carroll, Chautauque County, New York, by spirit agency.

"Having listened to the account given by our friend, Sheldon, when he brought the water to New York for analyzation, I resolved to turn aside from my homeward journey, and examine the whole matter for myself. . . . . . .

"Fortunately I found the owner of the Spring at Carroll, who took me immediately to his house, which is located about half a mile over the line in Pennsylvania. His name is John Chase. From early youth he has been a resident of that region, pursuing his trade as a blacksmith, until three or four years since, when he removed to the farm on which he now resides. . . . . . .

"About fifteen years ago, while Mr. Chase was residing at Carroll, following his trade, his wife made a visit to a neighboring town, where there was a 'fortune teller' who was considered an 'oracle' by those who consulted her. Mrs. Chase, from mere curiosity, visited her, and during the consultation she was informed that since she had left home her husband had bought a farm; that on it was a great treasure, and that he must never part with it. Mrs. Chase ridiculed the idea, expressing her unbelief in the strongest terms, and gave as a reason that they were so poor her husband had no means of paying for one. When she arrived home she immediately asked her husband if he had bought a farm. He replied that he had, but said no one knew it except himself, the seller, and a witness, and he wished to know how she had heard of it. She informed him of the interview with the fortune teller. . . . . . . Having bought the tract for the purpose of using a small water power on it for propelling machinery for the manufacture of wagons in company with another individual, and that project having failed, Mr. Chase repeatedly offered the tract for sale, placing no confidence in the sayings of the seeress, and not being able to pay for it. He could get no offer, and was obliged to keep it until about four years ago, when he bought forty acres adjoining, which came to a highway, to enable him to sell the whole tract more readily.

"Still he got no offers, when, about three years ago, William Brittingham, who was a magnetizer in the neighborhood, learned through a clairvoyant that there was a great treasure on John Chase's farm, and besides, a valuable salt spring, and that he must not sell it. This was subsequently confirmed through other mediums and clairvoyants, until Chase was constrained to act in the matter, and resolved to follow directions and dig for the reported treasure.

"Accordingly, he took a good clairvoyant on to the ground some time last spring, who located the precise spot, where they afterwards dug with signal success.

"Subsequent trials with other mediums corroborated the statement of the first clairvoyant. On the strength of the above, he bargained with Mr. Brittingham to dig the pit, for a certain interest in the investment, and early last summer the work was commenced. They were directed to sink a pit, then to bore to a certain specified depth, when they would come to the spring. The distances they were directed to dig and to bore corresponded exactly with the account of the digging. . . . . . . At this point they commenced boring in the same soil for ten feet further, and struck the rock, which was very hard for the distance of six inches, when it became porous, and through it the water began to flow. At the depth of three feet they again struck the hard portion, and ceased boring. Not finding it in sufficient quantities, they were directed by the spirits to bore in the centre of the pit, which they did, and struck a full supply, flowing at the rate of about five hundred gallons per hour. They were then directed to commence boring on the north side of the pit, and they would strike the salt water. After boring through the hard clay and gravel they struck the rock — red sandstone — into which they bored to the depth of four or five feet, and came to strong salt water, flowing at the rate of about seven hundred and fifty gallons per hour, which they were directed to plug up; they did so, but not doing it effectually, the plug escaped during their absence, and the water filled the whole pit and flowed over the surface of the ground. With much labor for five days, they succeeded in emptying the pit and stopping the flow. They were then directed to insert a tube in the hole bored in the centre of the pit, reaching to the surface of the ground, which they did, when the water flowed to the height of twelve feet above the surface of the earth. The water obtained from this spring flows turbid all of the time, containing a large amount of sediment of earthy matter, of an unctuous character to the touch, emitting a peculiar odor, and the taste strongly alkaline. Experiments were made by mixing the water with flour, which showed its alkaline properties by raising bread and biscuit very light. You have, doubtless, ere this received from Chilton the chemical analysis, but as I have heard nothing from that source, I am unable to say what are its chemical constituents.

"The work was completed about the first of September last, when they were directed to commence testing, under spirit direction, the efficacy of the water in the cure of diseases. I will not detail to you the cases treated, but simply enumerate a few of the diseases in which, according to the testimony of numbers in that vicinity, the use of the water had been effectual. Various kinds of fevers, dyspepsia, pneumonia, rheumatism, inflammations of the throat, burns and scalds, erysipelas, scarlatina, etc. The details as given to me are exceedingly interesting and almost incredible; and I think the whole matter is worth a thorough investigation. It is directed to be used in various ways. The water from the spring is used internally and by bathing.

"An ointment is also made for external application for all inflammations, and the results of its use are truly remarkable. . . . . .

"Two well-marked cases of felon yielded in a few hours to the application of the ointment. In one case, where the lady had not slept for two nights preceding, and was suffering so severely that she could hardly keep from groaning in my presence, the pain left in half an hour; in twelve hours the tumefaction had almost disappeared, and she is now well, without any aggravation. The other case was characterized by a gradual subsidence of the suffering in the course of six hours, together with the swelling, and the result was a final and complete cure. . . . Similar results have followed in a severe case of croup, and in obstinate cough. . . . . .

"In conclusion I would say that the main facts above narrated are fully corroborated by friend and foe in that vicinity. Indeed, there is no doubt left upon the minds of any in that neighborhood who have known anything on the subject, that the discovery was made under the circumstances narrated above.

"The parties concerned have been subjected to an amount of obloquy and ridicule truly disgraceful, and it is wonderful that their moral courage should have so long sustained them under such trials. . . . . .

"Yours truly,

"JAMES P. GREAVES."

Immediately after this discovery the mediums to whom the waters of the spring were sent, or those who chanced to visit the place, became enthusiastic about its curative properties and the valuable results which were to accrue to mankind from its use.

In 1853, a gentleman who had become much interested in the spring, and sanguine concerning the effects of its discovery, sent a portion of the sediment obtained from the water to Mr. John M. Spear for psychometrical examination.

Mr. Spear's report confirmed the testimony of other clairvoyants, but the effect produced upon his own mind was so great as to induce him, in company with several of his friends, or, we might almost say, followers, since they were persons especially in sympathy with his peculiar opinions, to visit the spring for the purpose of establishing in its vicinage a community whose views would be in harmonious relations with each other.

Impressed with the perfect fitness of the place for the designs they contemplated, Mr. Spear and his friends entered into an agreement with Messrs Chase and Brittingham to pursue their explorations, settle upon certain portions of the land, and possess themselves of an appropriate share of the wealth they expected to realize; but when the astounded proprietors of the district heard of the magnificent prospective views mapped out by the enthusiastic clairvoyants, they began to believe that the untold mines of wealth which their new neighbors designed to realize were just as well reserved in their own hands; hence they curtly "backed out" of the arrangement, and left the baffled seers to pursue their researches elsewhere.

Besides Mr. Spear and Dr. Abel Underhill, himself a most excellent clairvoyant, there were several other mediums in the spiritualistic party. Among these were seers who no sooner found themselves shut off from the Chase and Brittingham estate than they at once perceived torrents, floods, and even oceans of underground wealth in other directions.

The whole character of the district testifies to the abundance of mineral wealth in the form of springs and subterranean deposits, with which the earth there is teeming; hence it only required the exercise of the natural eye to perceive the possibilities with which the region abounded, and the uses to which it could be turned under judicious management.

At the suggestion of Dr. Underhill, it was agreed to purchase a farm on land adjoining the Chase property, where it was affirmed that a spring known as "the great deer lick" would be found to possess all the valuable qualities attributed to the waters already becoming so renowned. Notwithstanding the fact that the resources of the place were in reality as great as the enthusiasm of the clairvoyants alleged them to be, several circumstances combined to retard the useful developments which were so confidently anticipated from its possession. Among these was lack of the capital necessary to pursue the explorations, or work the ground to utilitarian purposes. A still greater obstacle was the determined hostility of Mr. Chase to the new settlers, and the culminating cause of grief arose from internal discord amongst themselves, paralyzing their associative efforts, neutralizing their attempts at harmonious combination, and finally giving rise to current reports whose very scandalous nature it is unnecessary to repeat, except to notice that they seemed to justify the determinaton of Messrs. Chase and Brittingham to oppose the establishment of the contemplated little "kingdom of heaven" on their land.

In fact it has become a matter of too much public notoriety to veil or gloss over, that some of the inspired party who had assembled at Kiantone Springs, claimed to be the organs or human mouthpieces not only for spirits of an adventurous and scientific turn of mind, but also for others who proposed to establish a new social order upon earth, in which the marriage obligations were not treated with any great amount of reverence or conventional respect.

As may be anticipated, the enunciation of these startling propositions was received with as much abhorrence by the opposition as they were stoutly maintained by their advocates. Both parties were in sincere earnest, and here justice, no less to individuals than to the great body of Spiritualists in general, compels us to offer a few remarks on a controversy which, properly speaking, has no reference whatever to Spiritualism; nevertheless the unfounded affirmations of certain Spiritualists, and the malevolence of those who have made their views a subject of scandal and reproach to the entire body of believers, render it necessary that we should take the notorious experiences of Kiantone as an illustration of the position which we insist upon our right to claim for Spiritualism.

It is a well-known fact, that long before the advent of modern Spiritualism, many communities existed in America, the members of which maintained opinions on the marriage question which procured for them the title of "Free Lovers."

Many individuals of high social standing, talent, and influence in American society professed opinions of a similar character, without, however, enrolling themselves as members of a separated community; in fact, the doctrine of "free love" in all its ramifications permeated the country, even to the point of world-wide notoriety, years before the advent of the *Rochester knockings*.

That the believers in these doctrines sustained themselves on some points which they conceived to be "right," none who have ever observed the sacrifices they made for opinion's sake, can question. Odious as their views are in the eyes of a moral and orderly community, they were just as ready to endure social martyrdom in their defence as if they had been advocating the noblest truths and highest degree of purity; hence none can refuse to accord to them the merit of sincerity and a realizing sense of some worth in their individual opinions, however abhorrent these may have been to the good sense and pure feeling of their opponents.

Now, when it is remembered that a belief in spirit communion may be and most generally is, based upon the evidence of sensuous facts, and that its intellectual acceptance is just as rational to the robber and murderer as to the saint and sage, it can be no matter of surprise that persons who profess the broadest license on the marriage question should have accepted the demonstrations of spirit communion as well as those who believed in the strictest views of the conjugal relation, or even advocated the asceticism of celibacy. Still the mere fact that certain individuals who professed "free love" doctrines became convinced of the truths of spirit communion was quite sufficient, when all other causes of offence failed, to give a handle for antagonism to fasten this obnoxious and totally irrelevant opinion upon the entire body of Spiritualists, until malice, grown desperate for lack of more available weapons, continued to aim the shaft of "free love" against Spiritualism, and labor to make the two words appear to be of synonymous meaning.

An effort so palpably false and shallow must have failed as signally as all other antagonistic warfare has done, had not a few individuals, who desired to make the broad white standard of Spiritualism float over all the little hobbies which they thought proper to harness to its triumphant car, given out as veritable communications from "archangelic spheres," "*spirit messages*," endorsing, nay, enjoining, the practices and doctrines of "free love." The world has forgotten, in its eagerness to find real matter for offence against Spiritualism, that the most celebrated as well as the earliest professors of spiritual gifts upon the American continent have been *Mormons* and *Shakers*, the antipodal points from which "Free Love" starts and departs. It would have been as easy to prove that all the ghastly lists of crime that disgrace our daily police reports are chargeable upon Christianity, as to show that "free love" had anything to do with Spiritualism, had not the presumption of certain Spiritualists chosen to father their practices in this respect upon the authority of "the spirits."

It is evident that if Joseph Smith's spirits taught polygamy, and Anne Lee's insisted upon celibacy, there must be a very wide diversity of opinions in the spirit-world, and the generic term of "the spirits" would not have been sufficient authority to account for all the vagaries in which mankind chose to indulge, on the plea of a supra-mundane command, had it not furnished the weapon for which the opposition had so long waited. Finding it at length, they proceeded to use it with such good effect that for a long time the pernicious report gained ground, and was sanctioned by the most injurious illustrations, that free-loveism was the professed doctrine of Spiritualism.

To no point do we trace this most baseless allegation more clearly than to the Kiantone community. It would be unfit to assert that all the Spiritualists who were there assembled, professed, or even favored these opinions, but it would be equally false to truth and the cause of Spiritualism to deny, that from this place, and at the time of the settlement narrated above, the propagandism of these opinions became most mischievously associated with Spiritualism, bringing a scandal and reproach on the heads of thousands of innocent persons, who loathed and repudiated the doctrine, and causing thousands of others to shrink back from the investigation of a belief which was so strangely associated with the most repulsive features of communism.

The proof of the practices at Kiantone, their public opposition, attack and defence, are all to be found in the eighth volume of the *Spiritual Telegraph;* it is needless, therefore, for us to burden our pages further with the details of this movement, which eventually broke up in mutual recrimination and failure. The facts of the case may be briefly summed up thus: Amongst the Kiantone community the piercing eye of the spirit discovered in the first instance the mineral treasures that lay hidden in the mystery of time and matter, waiting for the utilitarian hand of man to appropriate and convert them into blessings for humanity. The association of a number of persons of different views and purposes developed the special idiosyncracies of all, and called forth the special ideas of some to an extent which, however injurious for the time being to the progress of Spiritualism, ultimately produced separations in its ranks which have been equally healthful and necessary. By temporarily fastening an obnoxious reputation upon the noble cause of Spiritualism, the "Kiantone movement" called forth discussions and eliminated questions of the highest import, which have been of incalculable benefit, and have ended in the sifting process which sooner or later was essential to free Spiritualism from all other claims and pretensions than the sublime purposes of proving the soul's immortality, the unity of spirit, and individual responsibility. All other side issues are fungi, springing up from the corruption of undeveloped natures, and, like the morals of Kiantone, must ultimately be shaken off from the divine body, on which they are a simple excrescence.

With the breaking up of the little community at Kiantone, Mr. Spear once more became a "missionary at large." He gave to the world a volume called the "Educator," containing some highly suggestive and valuable essays. Several attempts at associative action also owe a fleeting success to his sanguine and enthusiastic genius, few of which are of sufficient moment to claim further notice.

Whilst writing on the subject of "movements," however, and the temporary influence such combinations exercised on the progress of Spiritualism, we must not omit to notice one more attempt, which nothing less than the inherent strength of "the cause" could have transformed from an instrument of suicidal ruin into a page of salutary warning.

It was about the spring of 1862 that a rumor went abroad concerning a new movement permeating the ranks of Spiritualism which had already enlisted in its interests some of the wealthiest and most distinguished citizens of the New England States. About this time a trance speaker, whom we shall designate as Mrs. E., came to Boston to deliver a course of lectures under the auspices of the Spiritualists.

Mrs. E. had already been apprised of some of the initiatory features of the new movement, and from sources both mundane and supra-mundane, had been warned that it contained the seeds of irrevocable mischief, if not ruin, to the cause of Spiritualism. Other mediumistic predictions tallied with these dark premonitions. It was affirmed that "a monster would be born in Massachusetts, whose demoniac nature would threaten the overthrow of the entire fabric of strength and beauty that spirits had been for years laboring to uprear." In various communications from spirit friends, the part which Mrs. E. was required to perform in the coming struggle was clearly pointed out to her, and her arrival in Boston soon confirmed the statements made as to what was expected of her.

Boston had been selected, it would appear, as the headquarters of the mystics; and as Mrs. E. was one who could command the ear of very large audicences in her public ministrations, she soon began to be plied with earnest solicitations to throw whatever power and influence she possessed into the scale of "the great new movement." All that could successfully influence a female heart — the most flattering prospects of temporal and spiritual distinction as well as appeals on the higher score of angelic authority — were urged upon the medium to secure her adherence to the movement. But angels had already preoccupied the sphere of her mind, and made their appeals to her judgment; hence these importunate human solicitations only the more conclusively proved to Mrs. E. that the hour of active decision already predicted was at hand. The association was not in actual operation at the time of which we speak, yet its preliminary arrangements had a startling magnitude.

One thing struck Mrs. E. with peculiar significance; it was the fact that although this movement seemed to include a wider field of action than had ever yet been canvassed, and a greater number of prominent persons than had ever before seemed disposed to combine in a spiritualistic association, yet the leaders and principal officials were unknown, or so veiled in mysterious reserve that it was by a seemingly fortuitous circumstance only that Mrs. E. learned who the central sun and immediate satellites of the system really were. Acting under the stimulus of this knowledge, and aided by interior guidance, Mrs. E. deferred all direct communication with the agents, who strove to wind their web around her with singular pertinacity, until the second Sunday of her ministrations in Boston, when a discourse of the most marked and obvious character was delivered through her lips, the purport of which could not be mistaken. The subject was the pernicious and retrogressive character of secret societies, contrasted with the purity, integrity, and progressive tendency of modern Spiritualism. Scathing rebukes were administered to those who sought to usurp the holy and beneficent name of Spiritualism to veil their assumptions of authority, and mask in mystery and darkness the world-wide and sun-like revelations from the realms of immortality.

All organizations that would not bear the scrutiny of light, the tests of science, or the analysis of practical religion, were denounced as effete, worthy only of the days of priestly domination, and subversive of the broad, comprehensive, and truly practical bearings of Spiritualism. . . . .

This lecture, delivered to an immense and attentive audience, was most indignantly received by the partisans of the new movement, who were assembled in the hall, expecting to hear an address of a very different character. One of their number, addressing Mrs. E. as she was quitting the rostrum, assured her, in fiercely-impassioned tones that, "as she had used her great gifts to war against a mighty and heaven-born movement, so she would yet repent that night's oration in dust and ashes!" The members of the association were in terrible earnest: this now openly-avowed antagonist not less so. An attempt at compromise, made on the following day by parties who wished well to both, entirely failed.

The association avowedly consisted of an esoteric as well as an exoteric circle. Mrs. E. charged some of the "order" with revolving around certain persons and principles veiled in the supposed mystery of the esoteric adytum, and the announcement was received with confused denial by the members of the interior, and indignant astonishment by those of the exterior circles; obviously, they did not enjoy a perfect understanding, and some good reason for the mystery of a "secret society" within an open one, began to dawn upon the minds of the unenlightened. Although it was not consistent with the principles of the opposition to accept of office or enter into the secrets of initiation for purposes of treachery, the few hints which, as above stated, glanced at the veiled mystery of the secret portion of the order, manifestly began to affect the faith of those who had allied themselves with the exterior circle, in the belief that it was based simply on the highest affirmations of the highest Spiritualism.

The external and popular operations of the association were of so attractive a character, and so broadly humanitary in their views, that however transcendental some of their propositions might seem, few could take exception to them. The society was called the "Sacred Order of Unionists," and the following excerpts are selected from a small tract which they put forth in exposition of the exoteric branch.

"THE SACRED ORDER OF UNIONISTS — 'THAT THEY MAY ALL BE ONE.'

"This order is a voluntary association of men and women, instituted for the following general purposes:

"First. To unite man to man, nation to nation, planet to planet.

"Second. To abolish war in all its forms, and to promote universal peace.

"Third. To organize various co-operative and beneficent institutions, which, without injuring the rich, shall greatly aid and help to educate the poor and the improvident classes.

"Fourth. To establish such religious institutions and observances as are in harmony with man's nature, and shall tend to his highest culture. . . . . . .

"As collateral objects the order will seek:

"First. To promote among men exact justice to all.

"Second. To establish universal freedom.

"Third. To fraternize all races of men.

"Fourth. To encourage all good works.

"Fifth. To ameliorate and banish human suffering, etc.

"Sixth. To inaugurate a state in which there shall be one head, one heart, one language, and one interest, etc. . . . . . .

"For a season, and for the sake of greater efficiency and security in its incipient labors, this order will be veiled from the public eye; that is, its specific operations and its membership will be known only to the initiated; but in due time the injunction of secrecy will be removed, and the world will be permitted to behold its glory and to feel its power. Its work of social reconstruction thus follows the natural or divine method in the formation of the human organism, beginning in secret and proceeding in an orderly manner from centre to circumference. The centre or heart of the new social order is the church, the divine in man, from whose vital pulsations all other parts proceed.

"It has one supreme head, and an assembly consisting of twelve members; which assembly will organize its various branches under distinct heads. . . . . . .

"The methods of action proposed by the order, while comprehensive in their purpose, are, in its incipient stages, of a very simple character. It has at its head a single mind, who receives suggestions from all sources — from the heavens above, as well as from the earth beneath."

But despite of the united action of the interior and exterior circles, nothing could fully restore the confidence which had been shaken by the antagonistic efforts which were silently, but surely, working against them. Still the issue, if left to man alone, might have been doubtful. The veil of mystery which inclosed the hierophantic centre might be pierced by the shrewd eye of speculation, or the keener glance of clairvoyance, but would never have been shorn of its mystic pretences, had not some power, whose agency has never been fully disclosed, moved two of the fully initiated, even the hierophants of the most interior mysteries, to recede from them, in what they emphatically called "disgust," and boldly to come before the world with the offer to expose them to any ears that would open to receive them. Upon this, ensued a scene which probably was then enacted for the first and last time in the spiritual ranks. As the promised revelations immediately affected the characters of many persons who had committed themselves to the association without a very clear understanding of what their connection with its mysteries might involve, it was determined to call together as many of those interested as possible, and then resolve, according to the nature of the revelations they should receive, whether their further adherence was consistent with their views of propriety or not.

The judges and jury who were to constitute the first court of inquiry ever held in the annals of modern Spiritualism, assembled in the ante-chambers of Lyceum Hall, Boston, in the month of May, 1862, and hastily extemporized themselves into something of a judicial form.

The names of those present, or the full details of what transpired, are no longer of essential moment in the annals of the time. The history of the spiritualistic movement imperatively demands a record of the causes, however remote or indirect, which became influential upon its external character and progress, hence we are prepared to notice the succession of every important event, as it occurred; but when we are required to connect those events with individuals to whom the record may attach censure or misunderstanding, we must remember that in the great upheaval which society endured by the advent of so wonderful and unprecedented a stimulus to new thought as Spiritualism, many violent extremisms, temporary exaggerations, and excessive revulsions in newly-awakened habits of old thought, might be naturally expected. Such were the causes which unquestionably conspired to produce the fanaticism of the "new motor movement."

Restless reformers, keenly apprehensive of the real evils which afflict society in uncongenial family relations, sapping the very foundations of life with the curse of inherited wrongs, rashly rushed into excessive extremism, and uttered their unconsidered protestations against the ancient *régime* by originating a new and far more dangerous one at Kiantone. A remnant of the broken ranks, which incurred failure in these and many other similar undertakings, seemed determined to make one final rally in the Boston movement now under consideration, but with their purposes marred by fanatical zeal and ill-digested views of reform, they once more failed, or, as they themselves doubtless believed, started their undertaking in advance of their time. The accusations preferred by the hierophants consisted of what they claimed to be "immoral practices, teachings, and tendencies," and proved by citations from communications, sanctioning these courses, alleged to have been received from the spirit-world by certain mediums connected with the order.

The defence set up was that the said mediums represented their own individuality rather than the will or aim of the association, and when their authoritative position therein was urged, a still more exculpatory tone was attempted by the application of the well-worn adage that "to the pure all things are pure."

It were needless to pursue this subject further. The real details are but little known to the world. Had they been so, they would have furnished the press with so many grains of ugly truth that they might have been spared a whole world of invention, and filled their columns with fresh editorials, and interminable variations of the story from that time to the present. The real animus of Spiritualists and Spiritualism, however, may be judged from the fact that though the most repulsive features of the case were only known to themselves, that though they had in reality nothing to fear from the world, and as yet suffered no discredit in their own persons, no sooner was the real character of the "secret society" known than the tree was uprooted by some of the very hands that had been foremost to assist in its planting.

The great body of the Spiritualists did not wait to see good fruit springing forth from a plant which they perceived carried the seeds of corruption in its heart. From the very moment when they deemed the elements of good sense and pure feeling were lacking at the root, they laid the axe to the tree, and it fell ere it had begun to put forth leaves or branches.

The mysterious association affected to drag on an effete existence for some time after the memorable trial above noted, but in reality it virtually ceased to be, from that hour.

But though the life of the order [in this generation at least] terminated, the results which sprang from its fleeting existence were more enduring.

A meeting was convened by several of the prominent Spiritualists of Boston, and a committee appointed to draft a plan for a "declaration of principles," whereby the Spiritualists then and there assembled might be known and understood for what they really were, and their professions of belief no more be confounded with the disorders of "free-loveism," or the vagaries of fanatics, or one-idea reformers, who, speculating on the credulity of their fellow-mortals, planned schemes for elevating thenselves into positions of leadership.

At the next adjourned meeting of the Boston Spiritualists above referred to, the plan of the committee was unanimously accepted, printed, and widely circulated, as the "Declaration of Principles of the Lyceum Church."

With the exigencies of the time, the effects of both poison and antidote have ceased to be publicly felt, though the warning conveyed in the one, and the stern protestations of the other, have doubtless carried their results silently forward into the tides of life in which the characteristics of new generations are formed.

The broken ranks of the "Sacred Order," after having made great pecuniary and personal sacrifices for its advancement, have lived to realize either that the force of public opinion, or the unseen but still more potential forces of spiritual influence were against them; and having endured some self-imposed martyrdoms in behalf of their cause, they have silently returned to the well-beaten paths of ordinary life, in which they have doubtless found both safety and usefulness. And thus, over obstacles far more real and portentous than any which the shadowy realms of falsehood and the petty arm of malice could invent, Spiritualism has marched to its triumphs over the legions of its own slain. Suffering infinitely more at the hands of its professed friends than its avowed enemies, nothing but the inherent strength and potent divinity of this mighty movement, could have made head against the combined forces of persecution from without and corruption from within.

In this, as in other religious movements, persons calling themselves "Spiritualists" seem to have labored to overwhelm their cause with all the folly and selfish purposes of their own natures, as if for the express purpose of shaking down the magnificent temple, even though, Samson-like, they should perish beneath the ruins they create.

True it is that experience proves, and observation shows, that the wrongs, falses, and evils of society have not been originated, only prominently exhibited by Spiritualism; and when Spiritualists remember that the few fanatical episodes our space has allowed us to notice can be matched by twice-told ten thousand far more formidable evils, which the hypocrites of society are ever striving to cover with the white mantle of religion, they may feel encouraged to affirm that folly and corruption are not the peculiar attributes of Spiritualism alone; and if that movement can survive the shocks administered to it by its friends, its vitality is unquenchable enough to overcome all the attacks of its enemies.

CHAPTER XXIV.

SPIRITUALISM AND SPIRITUAL MOUNTEBANKS.

> "Not serve two masters?
> Here's a youth will try it:
> Would fain serve God, yet give the Devil his due;
> Says grace before he does a deed of villainy,
> And utters prayers devoutly when 'tis acted"
> OLD PLAY.

> "To be, or not to be: that is the question."
> SHAKSPEARE.

THE SPIRITUAL MOUNTEBANK SYSTEM — BLY—VON VLECK — PAINE — MR. COLES AT THE NEW YORK CONFERENCE — RANDOLPH AND HIS RECANTATION — THE NEW YORK PATHFINDER AND SWEDENBORG — MISS VINSON — GEORGE WALCUTT AND HIS SPIRITUAL GUARDIANS — PROFESSOR AND MRS. SPENCE, ON NON-IMMORTALITY.

WHEN it is remembered that Spiritualism numbers one-fourth at least of the population of the United States in its ranks, it can be no matter of surprise to find many persons associated with it, whose character and actions are calculated to inflict far more damage on the cause than the most bitter antagonism or sectarian opposition. Amongst those, none have been so active for mischief as "spiritual mountebanks" and dishonest mediums.

They consist for the most part of persons endowed with genuine mediumstic gifts, but who, not possessing sufficient ability to insure financial success, use these gifts as a means of pandering either to the marvel-seeker or the opposition, whichever chances, for the time being, to pay the best.

This class of fungi generally spring up when Spiritualism is at its maximum point of excitement, and after operating on both sides of the question, strike the balance in favor of the most popular, which is of course the most profitable likewise. The dishonest medium is scarcely less unprincipled than the mountebank; for the temptation to imposition only arises from the fact that all mediumship is unreliable, and the desire to procure the reward or credit of devices which cannot be legitimately rendered is the stimulus to imposition. Even the medium who occasionally practices deception, betrays the most holy of causes and the most sacred impulses of the heart, and such acts of cheating are as much the result of avarice or ambition as the acts of the professional trickster. We might be excused from pointing to these blurs on the fair face of our cause, on the ground that such proceedings are *not Spiritualism* and therefore do not belong to our narrative, but as they measurably produced their effect on the progress of Spiritualism, they have their place in this record, and form a necessary feature in a chronicle which bases its claim to acceptance on the immutable principles of truth. The period from 1858 to 1862 was particularly rife with the action of "spiritual mountebanks." Up to that time such persons had been simply "trying their hand" at Spiritualism, and feeling, perhaps, a little uncertain of the power with which they were dealing, feared to tamper with it. No sooner did they begin to understand the really human character of the once-mysterious world of spirits, than with cool assurance they proceeded to deal with it on strictly human principles, and discovering on which side of the movement the financial successes lay, they shaped their action accordingly; and since Spiritualism proper would not pay, they proceeded to make capital out of popular prejudice against it by "recanting their faith," "exposing its fallacies," and proclaiming all mediums cheats and all Spiritualists knaves or fools, because they were willing to brand themselves in the same category. It would be almost impossible to say who led the van in this respectable crusade, as none of the parties have attained sufficient celebrity to distinguish them in their high calling. As they appeared like wasps in the feverish heat of summer, or noxious living things born of the undue excitement which reacts in corruption, it is difficult to select individuals from the generic mass. Amongst the most notorious of the fraternity, however, a few stand out more prominently than the rest, foremost of whom in paramount impudence may be mentioned one *Bly*, who whether mediumistically moved to advertise Spiritualism, or a mere *chevalier d'industriê* laboring in any vocation that he thought would pay, it matters not now to inquire; suffice it to say, that at special points in the progress of the spiritual movement, and just when a certain amount of antagonistic stimulus became necessary, Bly appeared, now acting as a medium-and now going about from place to place recounting his own treachery, demanding credit for his own assertions of being an unmitigated cheat, and acting as a self-appointed detector-general, for "humbugs" of the same class as himself. At first his pretentions were so bold and assuming that some of the Spiritualists actually responded in good faith to his daring tone of challenge, and allowed themselves to appear in public discussious or paper controversies with him. It was soon found, however, that his principal aim was to procure notoriety and full audiences; that his tricks were so shallow, his impudence so unscrupulous, and, even with the opposition, his whole procedure so offensive, that to notice him at all, was to concede his point, and discredit any name or person associated with him. Another of the exposers was one Von Vleck, a little man, whose hardihood was displayed in continual alternations between his assumption of genuine mediumship and his audacious acknowledgment of deception.

Both these worthies assumed the title of "doctor," and one of them actually exhibited his tricks at Barnum's Museum for a "consideration."

After these, appeared a certain "Melville Fay," who, though repeatedly detected and openly exposed by the Spiritualists themselves, insisted upon palming himself off as a medium until he was literally chased out of the field, when he, too, hired public halls to exhibit his own tricks as specimens of all mediumship. The chief injury effected by this member of the mountebank fraternity was the fact of his bearing the name of "Fay," hence causing him to be sometimes mistaken for Mr. William Fay, an excellent medium, who travelled in Europe with the Davenport Brothers and was deservedly celebrated for remarkable phenomenal gifts.

It was about the year 1858 that another "bogus medium" was added to this choice list in the person of a Mr. Paine, of Worcester, Mass. This man had actually succeeded in carrying on a systematic course of deception for some years, by the aid of machinery the nature of which was reported in the *Spiritual Telegraph* by Mr. J. F. Coles, who sums up the mode of detecting the imposture in the following words:

> "Up to Sunday evening, the 4th instant, the *plan* was undiscovered. On that occasion, in a circle of ten persons, there happened to be three Spiritualists who were very sceptical, viz., Mr. Henry Smith, the well-known 'Razor-strop Man;' Mr. C. B. J. Waters, of Worcester; and the writer of this article. At the conclusion of the 'manifestations,' all appeared satisfied save the three *sceptics*, who determined not to leave the house until the carpet was taken up and the floor examined. The result of this sceptical determination was a clear unravelling of the mystery, and there is now one less humbug in the spiritual field. . . . . . .
>
> JOHN F. COLES."

Now, the discovery of machinery in the case of Mr. Paine was not so very astounding after all. Up to the time of the *exposé*, Paine's "manifestations" had never been remarkable for intelligence, and had always been given in his own house, circumstances which did not conform to the genius of the spiritual phenomena, whose chief characteristics were the tests of identity, which proved the presence of individual spirits, and the fact that they could be produced anywhere, that is, in any locality, whether in field or forest, private houses, the dwelling of friends or strangers, as well as in those of the mediums themselves. The imposition practiced by Paine, therefore, was only remarkable for the length of time during which it had remained undiscovered and the extraordinary reasons which he assigned for his conduct.

The Spiritualists in general have held for their motto, "The truth, the whole truth, and nothing but the truth;" hence, with characteristic frankness, they were accustomed to discuss at their conferences any subject that related to their belief, whether of a disparaging nature or otherwise. At the New York Conference this spirit of candor led them to invite strangers to take part in their discussions, and on one occasion, Mr. Paine, the "bogus medium," being present, and requesting permission "to define his position" in reference to the late exposure of his practices, he was permitted to make the following statement, which we copy from the *Spiritual Telegraph:*

> "Mr. Paine said, he felt himself alive to the delicacy of his position; but if the thing were to do over again, he would not vary his programme in the least. He is a Spiritualist. He believes there have been, and may be yet extant, a few honest mediums, and occasionally a veritable spiritual manifestation; but a large proportion of the reputed mediums are cheats and the manifestations shams. He does not ask for the pity of the conference, for he does not feel himself to be the subject of pity.
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> "He stands commended in this matter to his own conscience; he has resorted to deception in order to meet deception and ultimately to expose it. He thinks the end justifies the means, in this case at least, whatever doubt there might be about it as a principle of ethics. [Here Mr. Paine held up a bit of what appeared to be No. 2 wire as the mighty instrument with which he set out to rid the world of humbug.] But he counts this as amongst his treasures in heaven. He has never charged anybody. Somebody gave his wife six chairs, and small presents may have flowed into his earthly coffers from time to time; but it was a labor of love on his part—love of the cause—a self-sacrificing devotion to truth. . . . .
>
> "Having arrived in New York, he commenced operations with the expectation of getting the indorsement of the Spiritualists to his mediumship, and then he intended to visit the benighted cities of Boston and Philadelphia, where it was fondly believed a like success would crown his efforts.

> "From this vantage ground of spiritualistic indorsement, it was fully his intention to rescue the cities aforesaid and the cause generally from the thraldom of cheating mediums, by issuing to each and every one of them a private mandate to vacate the field, or be publicly denounced as cheats. He has no faith in Spiritualism founded upon spiritual manifestations. His aim is to lift the soul from all such grovelling evidences as address themselves to us through the senses. . . . . And it may be permitted the reporter to remark that inasmuch as Mr. Paine has been the first martyr to his own pious fraud, he will retire into private life with a thorough disgust for his machine."

Considering that Mr. Paine had actually been practicing on the public for five years and never attempted to put into action his philanthropic purpose of saving the world from the tricks of mediums, until after his own had been detected, his very candid admissions did not seem to produce much effect upon the conference; but it may not be amiss, in this connection, to quote a few pages illustrative of the opinions of those who listened to him. The following sentences spoken by the Rev. J. S. Loveland, form a pretty fair expression of the general sentiment respecting Mr. Paine:

> "Mr. Loveland said: It might be profitable to consider whether or not Mr. Paine, who has felt himself impressed to cheat his fellow-creatures for God's sake, and Mr. Coles, who has exposed him, are not, themselves, slightly tinctured with fallacy in concluding, as they seem to do, from the deception proved and confessed, that cheating is universal. This is strange logic. It is an imputation at once repelled by every mind that feels itself to be honest. The logical inference arising from the fact that there are perhaps thirty thousand mediums, embracing every variety, as to age, condition, etc., is that honesty is the *rule* and cheating the *exception*.
>
> "Coolly to insinuate, as Messrs. Coles and Paine seem to do, that these are mostly, if not all cheats, is a libel on human nature and common intelligence. The very fact of Paine's silly imitation or counterfeit presupposes an original and genuine. Whence the original? What expert in deception first started the idea that spirits could rap and move ponderable bodies?
>
> "Mr. Coles could not well have originated that idea, for, in common with the whole Christian church, he disbelieves that spirits can communicate at all in any tangible way. It could not have been Mr. Paine, for his stupid hoax proves that he has not sense enough."

For the benefit of those who may not have an opportunity of acquainting themselves with the fact, it may be well to state that after this memorable failure to sweep physical manifestations out of America with a bit of No. 2 wire, Mr. Paine, of Worcester, did retire into private life, from whence, up to the date of going to press, no further tidings of that illustrious individual have reached us.

It was in the year 1858 that a great jubilee was proclaimed in Boston by the societies of Christendom, who make that city their headquarters, on account of the public "recantation" of an individual known as P. B. Randolph, a Spiritualist and a trance speaker. Randolph, it was acknowledged, had not been very well sustained in his career amongst the Spiritualists, and it was suggested that some of their number neither desired to sustain him nor retain his services in connection with the cause; hence, no very great alarm for its future was experienced when he came out in the form of a "recantation," throwing himself at the same time into the arms of a certain sect of Christians in Boston, by whom he was most cordially received, formally baptized, and greatly patronized and prayed over. Even while in the full tide of his popularity amongst his new brethren he was induced, for a "consideration," to appear on the Spiritualists' platform at the Melodeon under the management of Dr. Gardner, for the sake of making his "recantation" more public and proclaiming it in the very heart of the spiritualistic ranks. Many of the sterner believers in the faith highly censured Dr. Gardner for parading this unworthy subject on the spiritual platform, and various motives have been assigned for the doctor's conduct. Some declared that he only desired to fill the hall; others that he was just then destitute of a sensation, and was glad to accept of anything short of negro minstrelsy. Some thought it was an act of bravado intended to show the sectarian who had so eagerly snatched at this precious morsel how utterly unimportant such "recantations" were, and others there were who shrewdly suspected what we believe to be the real truth, namely, that the doctor was desirous of publicly exhibiting the true character of the loss sustained by Spiritualism and the gain of Christianity. In this as in any similar object aimed at, all parties were foiled; for after having made some rambling and utterly inapplicable remarks about Spiritualism, interspersed with evidently sensational attempts to show that he was still "under the influence" and compelled occasionally to break off from his written lecture and return to his old style of improvisation, the whole affair concluded by the said Dr. Randolph's speedy return to the ranks of Spiritualism, in which he has been practicing on and off ever since. And yet this petty attempt on the part of a single individual to drag himself into notoriety, even at the expense of character and reputation, was another of the popular weapons which the press and pulpit eagerly seized upon to wield against Spiritualism.

Amongst the more respectable and intelligent class of the community it becomes difficult to find any one stirred with the special motives which could induce a "recantation" from the scientific facts and reasonable philosophy of Spiritualism; nevertheless, and in order to give every phase of the movement in its most protean shape, and with all available candor, we present the only instance we can find of an intelligent and apparently reasonable mind's revolt from the once accepted faith of Spiritualism. We shall offer the plain facts of the case, without comment, or attempt to extenuate the motives of the party involved, or to explain away whatever of shadow in Spiritualism he affirms he perceived. We refer to the case of Mr. Whitney, the editor of the New York *Pathfinder*, a gentleman, who having, as he himself claimed, "thoroughly investigated Spiritualism," and even become a medium for its influence, finally arrived at the conclusion that spirits are only allowed by the Almighty to come to the earth for the purpose of leading mankind on to ruin and eternal perdition.

Strangely enough, in the same articles which contain his rambling disquisitions on the Swedenborgian theory that spirit communion with mortals is "disorderly and perilous," he gives some of his experiences during the years in which he had deemed himself "blessed and happy" in that intercourse. As Mr. Charles Partridge has condensed Mr. Whitney's experiences, and the deductions he draws from them of *demoniac influences*, from that gentleman's own words, printed in the columns of the *Pathfinder*, we shall republish them in a verbatim extract from the *Spiritual Telegraph.*

PERSONAL EXPERIENCES OF MR. WHITNEY.

(From the Spiritual Telegraph.)

"Having been once or twice to a tipping and writing medium, we were only desirous of proving the identity of a dear departed one, and drew up a series of questions which we intended to propound to the spirit. The questions referred to were written on a letter sheet of paper, and covered the whole four pages in a small and closely-written hand.

"These questions were written by ourself, when entirely alone and locked in our sanctum free from mortal sight. Having finished the document, we placed it in an envelope, sealed it, and then placed it inside of our coat breast-pocket.

"We went directly from our office to the room of the medium, holding no conversation with any individual until the following took place while seated with the medium at his table in company with three other persons, entire strangers to us.

"We had sat probably fifteen minutes at the table, when the medium turned to us and remarked that we could inquire if there were any spirit that desired to communicate with us. The response came immediately — 'Yes.' After putting two or three questions of minor importance, we concluded we would not produce the written questions, but defer it for another time, when the medium's hand was controlled and the following message was written out:

"'My dear, why do you not ask the questions you have prepared?'

"This was signed with the given name of the spirit to whom our written questions were addressed.

"It may well be supposed that it created a surprise in us, that we can little describe, knowing, as we did, that the name of the spirit had not been mentioned, or that any one present knew the spirit we were seeking.

"While under this surprise, a gentleman who sat opposite to us, like us, come to investigate, said, 'Now, before anything is spoken, let us get a test out of this. Will the spirit state whether the gentleman has any questions prepared, and if so, will they indicate it, and write out through the medium's hand the first question written?'

"'Yes,' was the reply, 'he has questions prepared,' and then the medium's hand wrote out a question. We immediately drew out the letter, opened it, and read to those present the first question on our list, which proved to be an exact copy of the one the medium had written.

"The spirit again wrote: 'I will now answer your questions; ask them mentally.' We held the paper in front of us, using care that the medium or any one present should not overlook us.

"We then read, mentally, the questions, and, at the end of each question, the spirits responded, either by tips or through the mediums' hand, correctly and satisfactorily.

"Had the spirit been present in the body, it could not have done it more correctly.

"We left the circle in a state of thought that no one can conceive of who has not passed through a similar scene."

"RELIGIOUS INSTRUCTIONS FROM THE SPIRITS. — It so happened that most of our family became firm believers with us, with the exception of the mother, who looked upon the manifestations as we do now, she being a professor of religion and member of a Presbyterian church; hence she did all she could to persuade us we were under the influence of evil, and predicted that no good would come from it. She begged, entreated, nay, implored her children to denounce and give it up.

"So far were her feelings concerned that she even refused to remain with us in the house, and demanded that the younger part of her family should go with her. Whilst in that state of mind, one of her family present was observed on a certain occasion to be peculiarly affected; a paleness came over his face, and, with tears streaming from his eyes, he called for a pencil and wrote the following sentiment, remarking, after he had finished it, that it was for her — the mother — and was from the spirit of Christ, as nearly as his spirit could approach the earth:

"'Let the voice of truth and reason ever guide you in all your acts. Keep heaven ever in your view, as the great idol of your soul and the pole-star which shall guide you to happiness and a glorious immortality.

"'Let love and unity entwine around your hearts a garland of pure affection, which God in his goodness has decreed to all who shall desire to receive it. Be calm, modest, unassuming, trusting in that blessed promise of Jesus which says, Where I am, there ye shall be also.'

"She immediately rose from her chair and exclaimed, 'I am a believer in Spiritualism; for whilst sitting here, I uttered a fervent prayer to Jesus that if these things were true he would reveal it to me by a communication from himself. I am satisfied that my prayer was heard and this is the answer.' From that hour she became a believer, and has continued so to the present time; and more, she became developed as a medium."

"SAVED HIM FROM THE FLOOD. — Happening to visit a well-known medium one evening, while sitting outside of the circle that was gathered round the table, not seeking or expecting a communication from the spirits, the medium wrote the following: 'My dear Son, on your return home, look well to your house. ABIGAIL.'

"The medium inquired who was present that had a mother in the spirit-world of that name. We said nothing, none responded, and finally the medium asked, 'Is it for this one?' pointing to each one in turn in the room, until it came to us, when the spirit responded 'Yes.'

"We acknowledged that we had a mother deceased by that name, took the communication, and returned home. We naturally took a look about the house, but could not discover anything that required more than usual vigilance, until our attention was directed to a 'scuttle' or trap-door in the roof, which had been blown open by the wind. Having closed this trap-door our attention was called to the flues, which we found in a precarious condition.

"Suffice it to say, that had not our attention been directed in the channel it was by the spirits, we should have had a large part of our household effects destroyed by soot and water, as in the night one of the most violent rain-storms came up that we ever remember.

"Now these are facts, and to our own mind are understood to be communications from disembodied spirits; and the reader will naturally exclaim, 'We see no evil in all that, but simply a desire on the part of the spirits to prove their identity, and promote your worldly comforts and interests.' We grant it, and can only say, in the language of another, that 'Whom the gods would destroy, they first make mad;' and we, from observation of the fruits of modern Spiritualism, are fully satisfied that whom the devil wishes to control, he first makes happy."

Now it may be naturally supposed that having given an experience which must commend itself to every candid mind as presenting naught but good, we should be equally frank in revealing the nature of the shoals and reefs on which Mr. Whitney's faith was ultimately wrecked, and his confidence in Spiritualism destroyed, but we are obliged to confess that on searching the columns of the *Pathfinder*, we are unable to fix upon a single fact detailed, which would warrant any conclusion of a diabolical agency in the spiritual movement, and no other philosophy for such an idea, than the passage above quoted, namely, that "whom the devil would control, he first makes happy," and certain remarks from the writings of Swedenborg, the most apposite of which is quoted by Mr. Whitney, as follows:

"When spirits begin to speak with man, he must beware lest he believe them in anything, for they say almost anything; things are fabricated by them, and they lie; for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with such solemn affirmations, that man would be astonished; wherefore, when spirits were speaking I was not permitted to have any faith in the things which they related. . . . . . .

"On this account, the state of speaking with spirits on this earth is most perilous unless one is in the true faith. They induce so strong a persuasion that it is the Lord himself who speaks and who commands, that man cannot but believe and obey." . . . . . .

And thus, upon the one-sided representations of a philosopher who claimed the Divine privilege of spiritual sight and communion for himself, but denied it to others on the peril of mysterious and wholly incomprehensible possibilities of danger, Mr. Whitney was contented to renounce the intercourse whose truth and blessed ministry his own statements bore witness of, and brand the experiences of millions of his fellow-mortals as disorderly, if not absolutely diabolical.

We shall take but one more glance at the dark features of Spiritualism, which just about the time of which we are writing threatened to overcloud the bright sky whose sunshine had so long gladdened the hearts of the believers, and even involve the whole cause in the night of a terrible and materialistic reaction. The case in question refers once more to the injurious frauds which were just about this period perpetrated in the name of Spiritualism.

The narrative is taken from one of the local Ohio papers, and reads as follows:

"PRETENTIOUS SPIRITUALISM.

"According to a statement in the *Daily City Facts*, printed in Columbus, Ohio, it seems that Dr. Ensign, an elderly man, formerly a Methodist preacher, with a Miss Vinson, both of Cardington, Ohio, advertised to give exhibitions of Spiritualism in Mechanic's Hall. The lady claims to be a medium for some remarkable manifestations by the spirit of one 'King.'

"On Wednesday and Thursday evenings large audiences attended, at an admittance of twenty-five cents each. The entertainment consisted in seeing strung up before the audience, drums, tambourines, and other instruments, and of a brief, illogical, chopped-up speech from the minister, in explanation of the kind of Spiritualism they were about to exhibit. Then the hall was made perfectly dark, and a person whom they had engaged commenced playing lively tunes on the violin, and it was said that the spirit 'King' and his associates accompanied the music by playing the drums and tambourines. During the exhibition on the third evening, two persons in different parts of the hall suddenly and simultaneously opened on them the glare from dark-lanterns which disclosed the fact that the players on the drums and tambourines were none other than the Methodist preacher and the young girl.

"The meeting of course broke up in confusion."

There are two facts connected with this case which did not come under the notice of the Columbus journalist. The first is, that one of the parties who sprang a light on the impostors was a well-known Spiritualist of the city, confirming by practical proof our assertion that the Spiritualists have nothing to fear for the real facts of their belief, and never seek to build them up with the corrupt material of fraud or error. The second incident is of a more private nature and involves a curious evidence of the guardianship and ministry of spirits.

At an exibition of Miss Vinson's pretended power as a medium, and previous to the *exposé*, Mr. George Walcutt, of Columbus, was present, and became strongly impressed with the deceptive character of what he witnessed. At the following *séance*, which he also attended, he resolved, for the sake of the sublime truths which he acknowledged in Spiritualism, that he would test the reality of his impressions, and if there was falsehood in the matter, expose it.

Mr. Walcutt, it may be remembered, was one of the far-famed artists through whose wonderful mediumship hundreds of portraits of deceased persons have been painted with marvellous fidelity, although executed only from spirit originals, under spirit influence, and often in the dark, or blindfolded. Besides his remarkable gifts in this direction, Mr. Walcutt was a fine clairvoyant and clairaudient. By aid of his spiritual sight, he distinctly, in the dark, perceived Miss Vinson—who was supposed to be quietly seated in her chair—arise up just after the light had been extinguished, and commence manipulating the instruments which were assumed to be in the hands of the spirits. Indignant at such a fraud, Mr. Walcutt—himself one of the most truthful of men—resolved that he would detect and expose the imposture; for this purpose he was determined to rise noiselessly from his seat, and grasp the arm of the operator as she was swinging the instruments about in the darkness. His further course he had not resolved on, but to seize her in the very act of trickery was his fixed purpose. Just as he was about to rise, he felt the grasp of a strong spirit hand on his shoulder, and a voice, which he recognized as a beloved guardian's, whispered in his ear, "Sit still for your life." For a few moments Mr. Walcutt obeyed the injunction, paralyzed beneath the grasp of the spirit hand, but just as it relaxed its hold, a light was sprung from two distant parts of the hall at once, discovering the "medium" and her associate on the floor and in the very act of manipulating the instruments.

The audience was large and highly incensed at the discovery. Miss Vinson was permitted to make her escape quietly enough, but her male companion was subjected to some very rough usage, and nothing but the vigorous interference of the police saved him from the retributive hands of "Judge Lynch."

Mr. Walcutt, as a well-known spirit medium, was particularly obnoxious to some of the "roughs" of the city, consequently he was aware that had he carried out his intention of stepping forward to seize the arm of Miss Vinson, at the moment when the lights were struck, he would have been revealed by her side, and apparently in the act of aiding her deception.

No explanation of his motives or appearance in such a situation would have availed in that excited assembly, and hence Mr. Walcutt truly and gratefully inferred that the interference of his kind and judicious guardian spirit saved him from a most equivocal and dangerous situation, and perhaps was the means of preserving his life.

The most severe blows that Spiritualism has sustained have been those aimed by unprincipled and avaricious mediums, who, when the manifestations failed to come as freely as the circumstances required, practiced imposition to supply the deficiency. The detection of this lamentable species of fraud gave occasion for the opposition to charge an universal system of trickery upon the spiritual ranks, while not a few of the most staunch believers themselves alleged that nearly all the mediums might be taxed with similarly dishonest practices.

In respect to these statements it must be recollected that the mediums in America count by thousands, whilst those engaged before the public alone number several hundreds.

The gifts of mediumship fall upon all ranks of society, and all grades of moral and intellectual development alike. The most careful observation of this power and its exercise, at present, only reveals the fact that it is a physical peculiarity of certain organizations, but that it is by no means dependent on moral or intellectual endowments. Hence the idea that the gift of mediumship implies or creates a tendency to deception is wholly unphilosophical, and without foundation. Some of the most estimable and some of the most unscrupulous natures have become the subjects of this remarkable power.

Highly refined and tenderly conscientious minds are to be found in the mediumstic ranks, whilst persons of unmistakably vicious proclivities are equally susceptable of the spiritual afflatus. We can but record the fact, without at present attempting to theorize upon its character. The whole difficulty which it presents to the mind of the observer ceases, however, when we banish our preconceived and utterly erroneous opinions of what a medium between the two worlds ought to be, and simply acknowledge that which seems patent to the communion, namely, that it depends upon some electrical properties evolved from the physical organizations of favorably-endowed individuals. We must all admit that special temptations to practice deception, at times, overshadow the position of a medium. The scornful incredulity which defies them to produce phenomena; the intense and sometimes painfully *exigéant* desire of others to witness it. Their own professional pride or the necessity which urges them to render the service promised; all these, together with other sources of influence peculiar to the position of a medium, are amply sufficient to account for fraud, without resorting to the far-fetched and wholly undemonstrated theory that "tricky spirits" prompt the imposition. We believe that no one well-proven case of this kind has ever occurred, whilst it is proper to add that, from a wide and carefully-trodden field of observation, the author is justified in the assertion that cases of deception, on the part of genuine mediums, are very few, although their industrious circulation by the interested world gives them vast notoriety, and multiplies their number *ad infinitum.*

It was from this cause that an opinion unfavorable to the genuine character of all the manifestations at one time gained ground amongst the high minded portion of the Spiritualists, producing a most painful revulsion in their feelings, and giving fair occasion for the jubilant cry of the opposition, "Whom the gods would destroy, they first make mad."

In the New York Conference, the tone in which the various exposures and "recantations" were discussed grew serious, especially when Mr. John F. Coles, above alluded to, a gentleman who had enjoyed a wide experience in Spiritualism, and been himself the subject of certain mediumistic influences, declared in unmeasured terms, his belief, that all mediums were either deluded or deluders, and that the whole movement was little better than a wide-spread humbug, or gigantic hallucination.

To the candid and unprejudiced reader, satisfactory reasons enough could be assigned, why mediums should be fallible, yet spirit communion true; why counterfeits should abound, yet real coin exist. In looking down calmly from the hill-tops of time, we may marvel that a faith founded upon well-tried and constantly-recurring facts, should be disturbed by the discovery that a few mediums, out of many thousands, should be found subject to the ordinary failings of humanity.

Still the faint-hearted consoled themselves by saying, that even if the phenomena were unreliable, the philosophy was all-sufficient; appealing, as it did, to their sense of right, reason and justice, and carrying with it internal evidence of its sublime realities. But even here, as if the "enemy" had had license to sift the revelating angel like wheat, and bright, beautiful, much-loved Spiritualism was destined to undergo every ordeal that human perversity could put upon it, a fresh blow was levelled from the very centre of its own ranks, which threatened to destroy even its foundation and corner-stone, the cherished philosophy on which its religious superstructure was based.

This *coup a'etat* originated with a Professor and Mrs. Spence, both distinguished members of the spiritual ranks, and persons whose influence was marked and diffusive. Mrs. Spence, as Mrs. Britt, of St. Louis, had greatly contributed to the success of the cause in its early stages, by her trance lectures. After her union with Prof. Spence, a gentleman of marked ability as a physician, this lady became a highly popular and influential travelling lecturer.

About the time when "zeal waxed cold," and the "faith of many was shaken" from the causes above detailed, Mrs. Spence and her talented husband promulgated the strange theory that a large proportion of the human race did not attain to the glory of immortality, and that only certain souls, under conditions which seemed terribly vague and unsatisfactory, survived the shock of death as individualized entities; their spiritual essence being either absorbed in the great ocean of being, or reincarnated in some subsequent state of higher development, etc. It is needless in this place to consider the theories on which Mr. and Mrs. Spence based their opinions of non-immortality for a large portion of the human family: it is enough to state that, in view of the influence they exerted, their doctrines were received with profound dismay, and in some instances with agonizing despair; in fact, the promulgation of this most repulsive theory from a moderately authoritative source, would have excited much painful discussion at any time, but coming as it did, just when the cherished facts on which the whole spiritual superstructure was founded had to undergo the severe ordeal which a tide of recantations and exposures necessarily put upon it, it seemed to fill the cup of feverish doubt and incertitude to the very brim, and it might with truth be asserted that in those days Spiritualism was "weighed in the balance;" but whether, like Belshazzar of old, it "was found wanting" or not, let the next chapter decide.

CHAPTER XXV.

SPIRITUALISM ON TRIAL.

"Those tones, that halting sound, to you,
Are not the tones I hear,
But voices of the loved and lost,
That meet my longing ear.
I hear my mother's angel voice,—
Those were the notes she sung;
I hear my brother's well-known tones,
As once on earth they rung."
Mrs. H. B. Stowe.

Counterfeit and Genuine Coin — "Emma Hardinge's Confession" — Unsolved Problems for Scientists — Mr. Albro on "the Recanters" — Living Spirits — Immortality *vs.* Annihilation.

It is now our part to consider the effect which the various "revelations," "exposures," new versions of Spiritualism, etc., etc., produced upon the community at large, and the progress of the spiritualistic cause. We have noted the fact that jubilant voices were heard from the ranks of the opposition proclaiming the inevitable death of "the great heresy" at the hands of its partisans; also, that feelings of deep despondency and lack of confidence prevailed in the ranks of Spiritualism. When we remember that the cardinal points on which Spiritualism is founded are its facts, and that its whole aim has been the discovery and application of demonstrable truths, it seems strange to find one class of persons rejoicing and another lamenting over the threatened destruction of propositions, which, if true, could not be shaken, and if simply theoretical, were not worth maintaining.

This was the ground which the author took some eight years ago, when, in answer to an immense flood of correspondence which was poured in upon her, soliciting, as a public teacher, her opinion concerning the genuine character of the movement, she responded simply by a reference to that class of facts which are beyond the reach of humanity to produce or tamper with.

Having in the lapse of time, since then, seen no occasion to change her views concerning the superior value of this kind of testimony over all others, and by way of illustrating the tone of the discussions which arose at this juncture, we shall republish some communications, addressed by the author to her numerous correspondents through the pages of the spiritual journals. The first of these relates to Mr. Coles's sweeping assertion, made at the New York Conference, to the effect that "all spirit mediums were either deluded or deluders." In imitation of the popular tone of the times, the letter is styled

"EMMA HARDINGE'S CONFESSION."

It is addressed to the editor of the *Spiritual Age*, and is as follows:

"Dear Sir, — Since confessions are the fashion of the day, and a confiding public has been voted into the office of Father Confessor, I solicit the medium of your columns to tender my 'confession,' in addition to the general sum of spiritual light, which conscience, or a panic in the market of anti-spiritual jugglery, is diffusing over the world.

"I have no very startling disclosures to make; but, as I understand that modern Spiritualism is summoned to the bar of justice, to be tried for life and death, so I, as one of the accessories to the fact of its wilful murder upon the body of infidelity, beg to yield myself up as 'State's evidence' for cross-examination.

"Our friend, the *Banner of Light*, has recently undertaken to enlighten the world upon some of my antecedents, and as that sketch was as ample as the occasion demanded, I need not inflict further personal details upon your readers.* Suffice it to say that my career in America has been mainly enacted in some public capacity. In one way or the other, the whole of my time has been passed in a crowd; and with so many eager witch-finders on all hands, and so many qualified witnesses to my good or bad behavior, the world need have no fear but that I shall soon be detected if, in this, my 'confession,' I am caught fibbing.

"The first point upon which I desire to be heard, and in turn demand that the pastors of the nineteenth century will enlighten my darkened understanding, is the dealing which I had in the very outset of my career with that form of the 'imposture,' called 'physical-force mediumship.' To show you, Judge World, that I had all the pious proclivities that were necessary to defend me from infidelic tendencies, I may state that when I first visited a test medium in New York, I refused to sit at his table because I heard a sentence spelled out which I fancied was somehow not in exact conformity with the Bible.

"For many weeks after this, I heard of the 'spirit rappings' with a horror so pious that nothing but the hope that my excessive shrewdness would enable me to find out what was a mystery to thousands of my better-informed fellow-mortals, would have induced me to inquire further. 'For the sake of the cause of truth,' and with a fixed determination to 'expose this infidelic fraud,' I accompanied Mr. Augustus Fenno, the well-known comedian, to the house of Mrs. Coan, the 'rapping medium.'

"The first act of the farce I there witnessed consisted of loud rappings, a phenomenon which, being performed on the table, I concluded could not have been produced by Mrs. Coan's ankle-joints, which were quietly reposing beneath it.

"My part in the drama was to turn the table suddenly over, examine its under side for springs, which failing to detect, I impertinently transferred my scrutiny to Mrs. Coan's hands, during which vain process the raps began vibrating beneath my own feet. Whilst engaged in a rigid search for the 'springs' concealed in the carpet, the pertinacious raps knocked the idea of floor machinery out of my mind by drumming on the wall quite six feet from any of our party.

"We were but three of us; and fairly aghast at the evident absence of human agency in the production of these locomotive sounds, I sank into a chair, from which I was instantly aroused by vigorous poundings on the back rail, close against my very shoulders. All this while, Mrs. Coan and Mr. Fenno, instead of being covertly engaged in working hidden machinery, were coolly talking to each other without evidencing the least interest in my unquiet investigations. Being informed that the raps would obey my mental request and sound anywhere I wished, I silently desired that they might be produced in a distant corner of the room. An instant compliance with this unspoken thought dissipated all my preconceived theories of 'ankle-joints,' 'carpet-machinery,' or 'table-springs.' Besides, there was intelligence here — intelligence that could read and answer my mind.

"That mind could not, of course, begin to aspire to the sublime heights attained by a Faraday or Agassiz, but having just wit enough to put two and two together, it at once perceived that these great men's theories did not quite fit the case at issue. The next act of the rapping humbug was to hold intelligible conversation through a sort of telegraphy, by which, as it seemed, my friend Mr. Fenno was informed that I was a 'fine medium' — an announcement I received with the most intense disgust. Hereupon Mrs. Coan handed me an alphabet, and having shown me how to point to the various letters, whilst the knocks would indicate the special one required, I found spelled out, to my astonishment, not the names of any of the near and dear relatives of whom in such a scene I was most naturally thinking, but the Christian and surname of an acquaintance who had not even entered my head.

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* Emma Hardinge's Biography, by Dr. A. B. Child. —*Banner of Light.*

"Whose mind was read in this instance I am unable to say, save and except that it was not mine, whilst neither of my companions had ever heard of such a person before. In the absence of any visible agent for this intelligence, I was fain to conclude that the atmosphere was the delinquent, and it is in the earnest hope that some of the learned professors who *know* 'Spiritualism is all humbug,' and the recanters and exposers who say ditto, will enlighten me, that I have ventured to detail what would appear far too peurile to notice did it not so happen that neither 'ankle joints,' 'machinery,' nor 'mind reading,' will cover this very trivial case. Where is the theory that will? Echo answers, 'Where?'

"I could detail thousands of more remarkable manifestations, and thousands of investigators could exceed me in marvellous relations, but I purposely confine myself to facts, no matter how simple they may be, for which, as yet, no explanation has been offered, and which no theory, as yet promulgated, can cover. And yet I have a soul to be saved. Will no divine professor of logic, or doctor of humbug, show me how to account for exactly such a case as this? No side isuses will do. I can prove the truth of what I narrate, and the explanation must cover the truth or it wont suffice.

"I pass over many months of similar experiences closely followed up, and beg to select, out of hundreds of far more startling occurrences, a transaction with Dr. Redman, equally out of the pale of popular explanations.

"At a circle with sixteen persons, all living, producible, and reliable witnesses, all entire strangers to myself and Dr. Redman, himself a stranger to me, I, with others, wrote names of spirit friends on some dozen slips of paper, and then rolled them up into pellets so tightly that if my life had depended on it I could not have told one from the other. When all the party had made similar pellets, we threw them, by the direction of Dr. Redman, into a large confused heap, together, on the table. The number of pellets thus indiscriminately piled up must have amounted to over a hundred. These Dr. Redman gathered up into his hand, and then rolled them upon my hand, rolling away one after another until there only remained between our two hands one pellet; this, he informed me, was mine, and in proof thereof he desired me to put it aside. I did so, when the raps spelled out by the alphabet a name which I recognized as one I had written. On opening my pellet in presence of the whole company, there was my own handwriting, and the name just spelled out by the rapping imposture aforesaid.

"This is another case for which my waiting soul demands an exact explanation, especially as it is one which fits the case of thousands of other deluded ones besides myself. Passing over manifold similarly unexplained problems occurring in my daily experience of Spiritualism, I proceed to notice some of the 'tricks' practiced upon me by Mrs. Brown, of the Fox family. I shall only notice the least of this lady's performances, hoping that a clue once afforded to the 'small impositions,' the large ones, like the large impostors of the day, will collapse, of their own accord, of spontaneous combustion.

"For many Sunday evenings I was in the habit of forming one of a friendly circle at Mrs. Brown's house. We had tea; tea-table raps, and nothing to pay; and as the ordinary motive to imposition in the world's eyes, namely, gain, was out of the question — nay, as pastime, rather than any kind of business was the order of the day, I must presume that Mrs. Brown's 'trickery' on such occasions, being entirely gratuitous, proceeded from an irresistible and chronic tendency in her to trick. On one of these same 'evenings at home,' we all sat after tea singing, whilst the 'imposture' rapped, sometimes in one place, sometimes in another, sometimes five or six 'ankle joints' all going at once, in tones, too, so various, that Mrs. Brown's ankles must have been a perfect orchestra in themselves.

"At last the signal was given for the alphabet, when a single knocker, in tones as loud as those produced by a carpenter's hammer, spelled out the request that we should darken the room: we obeyed by extinguishing the gas, but still the fire gave sufficient light to reveal every form in the room and disclose the whole party with all their hands joined and spread out before them on the table; and then it was that I felt a large and heavy hand on my shoulder, evidently placed there from some one behind me. The room was small, the door fast; Mrs. Brown's hands held by myself and another person, and my other neighbor's hand in mine and his neighbor's. The space behind me was empty; but in order to try if there was intelligence directing that invisible grasp, I mentally requested that the hand should stroke my head, when instantly a warm, soft, though large hand gently patted my forehead and stroked each side of my face. Gideon-like, requiring a still further test, I again mentally requested that the hand should touch my mother, who was sitting at the further end of our long table. 'Good heavens! there is a hand laid upon my head,' uttered by mamma the very moment after framing this unspoken wish, convinced me that if ankle joints were the originators of the Rochester knockings, their action in the persons of the Fox family were, of all the world's phenonmena, the most marvellous, omnipresent, locomotive, independent, and intelligent. I am not going to weary your readers, Mr. Editor, by recounting details with which every visitor to Mrs. Leah Brown must be familiar. I have simply noticed one of the as yet undetected and unaccounted-for 'tricks,' which are so frequently enacted in her presence, and hereby give notice that there are a very large number of still more cunning 'Fox tricks' to be accounted for, before I, for one, am prepared to sign a full recantation of my spiritualistic faith in that family.

"With a long hiatus in my experience filled up with tremendous hard nuts for science to crack, I beg to suggest another subject for the philanthropic labors of the exposing mediums of the day, and one which has also remained untouched save by the rather illogical argument of senseless abuse. I speak of Mr. J. V. Mansfield's faculty of answering sealed letters. True it is, that I have been told upon the highly creditable authority of Professor Felton, of Harvard College, that he knows—without the least proof of the fact, great savan as he is!—that Mr. Mansfield first 'opens all the letters he answers, and then cunningly seals them up again;' whilst others, who have seen the spirit postmaster answer letters correctly which have never even passed out of the investigator's hands, know upon authority equally good as Professor Felton's that the said postmaster answers the said letters all by aid of clairvoyance; 'first clairvoyantly reading them and then answering them out of his own mind.' Without stopping to consider whether clairvoyance is not as wonderful a phenomenon as any fact claimed in Spiritualism, I must inquire of the last set of sages, how it happened that Mr. Mansfield made so egregious a blunder in my case as to answer a letter, which I addressed to my father in the spirit-world, in the name of a sister whom I had not asked for or even mentioned in the letter? As the said letter never passed out of my hands, and Mr. Mansfield answered it whilst I held it, Professor Felton's theory fails; whilst the fact of my being an entire stranger to Mr. Mansfield, and above all, my sister's name neither being mentioned in the letter or at the time in my mind, militates rather awkwardly against the clairvoyant theory; besides, this wonderful 'clairvoyant' has been known to mention scores of names that have never been asked for in sealed letters; to write moreover in German, Spanish, Italian, Arabic, Greek, Hebrew, and even Chinese, and that without, as his most intimate friends can testify, the slightest knowledge of any other language than his own. Come, noble army of recanters! bring up your rear guard of tricks, to account for these ugly facts! . . . As my inquiry from the beginning to the end of my career has been for 'the truth, the whole truth, and nothing but the truth,' I have spelt out my lesson with almost every medium of the day, and could enumerate a thousand problems which the poor short-sighted exposers have never even touched, did time and space permit; but as these are limited, I must confine myself to the consideration of one more case, which common justice requires should receive its share of illumination with the rest, and that, Mr. Editor, is my unworthy self.

"Mr. Coles is represented in the *Spiritual Telegraph* as having said at the New York Conference that every trance medium is an impostor, and every other kind of medium something of the same order. Mr. Coles is a gentleman with whom I enjoy a very agreeable acquaintance; but if he means to say that all persons who communicate an intelligence beyond their own knowledge are 'impostors,' then I, as one of that class, affirm that Mr. Coles tells an untruth.

"At the very earliest stage of my investigations, I found I was, and always had been a 'spirit medium;' that is, that I could communicate, by various methods, intelligence I had not learned, and give tests of the presence of spirits [unknown to me] to strangers.

"My spirit friends, or the imposture that calls itself spirits, affectionately charged upon me their wish, that I should sit for the public, and give tests freely to all who sought me; yet [for reasons which were satisfactory to my judgment, the chief of which was that I had other means of living besides my mediumship] that I should never receive fee or reward for my services in this direction. They wished me to make a profession of my lectures, but considered that my mediumship in other respects was uncertain, and only necessary to prepare me for becoming a lecturer. With this understanding I set to work, and that so successfully, that with no other contrivance of my own than mere passivity, and waiting for some unknown and invisible 'impostor' to dictate what I should say, see, or write, I managed to convince hundreds of strangers, who flocked to my circle room at 553 Broadway, of the presence and identity of their spirit friends. The evidences of this nature, as they were given by writing, seeing, and pantomimic action, are all out of the reach of 'ankle-joints' or 'machinery' theories, but although I am unwilling to enter into personal details, I give notice that there are hundreds of living and producible witnesses to my asseverations, and that sooner than consent to be unjustly branded as an 'impostor,' I shall compel a retraction of such an assertion at the risk of being deemed egotistical, by taking advantage of the many grateful offers that pour in upon me, to bear testimony to the genuine character of my mediumship. Amongst an immense variety of tests given, as I have stated, to hundreds of producible witnesses, I shall cite but one in illustration of the spontaneity of spiritual influence, and the impossibility of sneering away its facts on the baseless charge of universal deception. During my last visit to Boston, my friends observing my passionate love for flowers, kindly adorned my platform with sweet floral offerings, which I as regularly transferred to the dear friend I was visiting, in order that she might carry them to the grave of a sweet little girl who had passed away in the spring, and after whose earthly form the poor mother's eyes still yearned. One night I returned from my lecture at the Melodeon with a lovely wreath and a large bouquet. The arrangement of the flowers was somewhat injured in the carriage, and I gave them, as usual, to my dear hostess, to carry to the cemetery. The next day, when the mother was about to depart with her prize, she sent her maid into the garden to gather two large dahlias which she placed in the wreath, and a very small one with which she renovated the bouquet. I had never visited the grave myself, and had no idea how the flowers were to be placed. The next evening I was dressing to lecture at the Music Hall, when, just as I was about to quit my room, the bright spirit of the child stood in my path and besought me in her sweet, winning way to give a message to her mother.

"I have seen spirits from my earliest childhood, had often before seen this fair little apparition, and did not question but that her mother would place perfect reliance on my report; but as the message contained no particular test, and it has always been my custom to require tests both for myself and others I said, 'You must tell me something, Nannie, that will convince your mother you have really appeared to me.' 'You shall have such a sweet nosegay to-night at your lecture, Emma,' said the fair spirit, 'and that shall be a test.' 'Not enough Nannie,' I replied; 'I often have bouquets; that will be no test.'

"'Tell mother,' answered the bright spirit, 'I saw the angel she put on my grave, whose wings fan away evil spirits; also tell her, the two large flowers she put into the wreath yesterday from her garden are gone, but the small one is still there, in the bouquet — now remember.'

"I hastened to my lecture, on to the rostrum, and there lay test the first, a 'sweet nosegay.' The reporter of the Boston *Courier*, in a critique on my lecture more honorable to his gallantry as a gentleman than philosophical as a scientist, remarked, with some humorous attempts to account for my 'inspiration,' that I 'looked lovingly at the splendid bouquet.' Well I might! Ah, Monsieur Boston *Courier!* could you have known the happy thoughts that those flowers called forth, you would not have wondered at my loving look. I thought of the poor mother, whose faith that her darling was not sleeping in the cold ground might be strengthened through the intelligence connected with those flowers. I thought too of the rest of that mysterious little communication, but as I thought and wondered if it would prove true, no effort upon my part could shut out from my mind a memory of my old calling, the stage, and the oft-quoted phrase of the Danish Hamlet, 'My life upon the ghost!' The next day, when the bouquet which I had presented to my friend was about to be transferred by her once more to the cemetery, I rather hesitatingly told her I thought she might possibly find some disturbance amongst the flowers. Being urgently pressed for an explanation, I recounted to her the vision above narrated, when my friend responded, 'On my way to the cemetery yesterday, I bought and placed on the grave a little china image of an angel, with wings extended, which seemed to be hovering, to my morbid fancy, over the hallowed dust of my child. As to the flowers, I know all about the disturbance; for when arranging them on the grave I thought the large, flaunting dahlias looked out of place, so I took them out of the wreath myself. The smaller one, being less intrusive in the bouquet, I suffered to remain. It is all true; and, Emma, I now know my child must have seen me, for not another living creature could be aware of either circumstance.'

"And now, if I may seem very puerile in making the casual arrangement of a bouquet, and the appearance of a little paltry china image, evidences for the immortality of a precious human soul, why then I am willing to plead guilty to the charge; but as I know china images cannot come to describe themselves to me, and bouquets do not arrange themselves or come and tell me when they are disarranged, I conclude I am no wiser nor yet much more foolish than Isaac Newton was, when he made an insignificant apple the corner-stone of the world's grandest philosophy. . . . .

"One word more, and with it my final apologies for this long detail. I have never avowed myself a trance speaker, because I am not entirely unconscious; and yet, when questioned what definition I should give to my ability to speak upon any subject committees may choose for me, without a moment's premeditation, I should be absolutely dishonest if I did not acknowledge that the whole of my lectures are obviously, to myself, uttered without thought or volition of my own, and clearly prompted by some attendant intelligences, who, also, to myself as well as to the eyes of many of the most reliable seers, present the unmistakable characteristics of a risen, spiritual, and glorified humanity.

"Besides this, I have seen, conversed with, and described hundreds of spirits whose identity and continued existence was thus clearly proved to their mourning relatives.

"There is, moreover, a voice ever present with me, cheering me in sorrow, prescribing for me in sickness, encouraging me on long, weary journeys, advising me in all my engagements, revealing hidden characters, and counselling me in nearly all and every emergency of life.

"This voice has warned me in danger, brought me news of absent friends, and rebuked me when I deserved it, not the least frequent manifestation, by the by, of my 'demon's' presence. To one of the most popular of the New York ministers, who informed me that Spiritualism was 'a most dangerous delusion,' I stated my case, and earnestly implored him to point out the nature of the danger; but though the reverend divine was a minister to the people, and I reminded him that I was one of the people, and one too that was leading away many souls to my way of thinking, he left me with the cold assurance that it was not in his way to deal with 'the thing,' and that it was none of his business—he only warned me, etc., Just so with my friends, the 'recanters.' The divine exposed his own unchristian neglect of duty, but convicted me of—nothing.

"The 'recanters' prove themselves to be rogues and cheats, but touch nobody else's case; whilst for my own part, I can truly say I have tested this matter in every form and shape; and, let it come from whence it may, I own, with grateful thanks to God for its manifestations, that it has made me a better and a happier woman than I have ever been before.

"If money or public applause were my object, I have two professions,—the stage and music,—in either of which I am a proficient, and could treble my present earnings, besides exchanging celebrity for notoriety, ease for fatigue, and adulation for ribaldry, scorn and persecution; but as all the world's gifts would fail to replace, to my mind, the full cup of joy and compensation which I have tasted in Spiritualism, I must await personal conviction, derived from facts as stubborn as those upon which my faith is founded, before I am prepared to admit as error that which personal experience has assured me to be invincible TRUTH.

"I am, dear Mr. Editor, yours very truly,

"A soul waiting to be saved,

"EMMA HARDINGE."

Amongst the numerous letters, essays, and other forms of affirmative philosophy which the "recantation movement" called forth in vast abundance from the noblest minds in the spiritual ranks, we select the only additional one which our space will allow us to print, from the pen of Stephen Albro, Esq., the highly-respected editor of the Buffalo *Age of Progress.*

Mr. Albro's letter is addressed to a gentleman whose faith had been rudely shaken, it would seem, by the discovery of a great deception in the cause so near to his heart — Spiritualism. In the doubt and incertitude of mind thus awakened, he wisely came to the conclusion to take advantage of the long experience and highly philosophical opinions of Mr. Albro, than whom no more truthful, candid, or enlightened adviser could be found in any emergency, especially in the one under consideration, as the reader will be able to determine from a perusal of the following extracts of Mr. Albro's correspondence, as published in the *Age of Progress:*

"*To Mr. Simmons, of New York:*

"ESTEEMED FRIEND AND BROTHER, — I am both pained and gratified by that portion of your letter which refers to an unfortunate class of professing Spiritualists.

"It pains me to hear that the eternal truths of the spiritual Gospel that the angels have brought us are not sufficiently established in your mind to prevent its being swayed to and fro by the fitful puffs of inharmony which issue from the lungs of unsuccessful traffickers in the spiritual philosophy. . . . .

"Before proceeding any further, I will give you a direct answer as to the effect upon my mind which has been produced by the 'exposures' you refer to.

"They have admonished me that Spiritualism has more to fear from unsound advocates than from the most rabid of its opponents; and even from these there is nothing to apprehend as regards the final sweep of the spiritual philosophy throughout the world, only they are stumbling-blocks in the way of honest but timid investigation, and tend somewhat to retard the spread of celestial truth in the realm of terrestrial intelligence.

"Your mind has been disturbed by the croaking voices who attribute the loss of their faith to frauds committed by pedlers of pretended spiritual manifestations. You have heard of 'exposures' and 'recantations' from those who publish their own shame by showing how they themselves practiced the frauds which they are exposing, and you are at a loss to decide for yourself whether they were greater rogues and liars when they committed the frauds or when they confessed them. The safe position in such a case is to give them credit for what they really and continually report themselves to have been on the occasions alluded to in their confessions.

"I shall not pretend to deny, nay, I know, that there are many itinerant mountebanks who perambulate the country under the pretence of being spiritual media, for the purpose of defrauding the unwary of their dimes. And what does this fact amount to? Nothing but the evidence that every genuine and valuable product of nature, art, or science, is counteracted for the purpose of administering to the insatiable spirit of avarice.

"Those physical manifestations which our spirit friends have found it expedient to practice, for the purpose of startling scepticism and awakening conviction of their presence, have become so interesting and attractive that they have naturally suggested to the unprincipled the practicability of making capital out of their imitation. Hence the many performances of mock manifestations by which the country is infested, and hence the evidences adduced by 'recanters' to prove that there are no genuine manifestations. . . . .

"There is one phase of spiritual phenomena which is peculiarly favorable to the success of mountebank imitations; these are the physical operations by spirits which cannot be performed in lighted rooms because the light is an absorbent or disturber of those electrical forces which are essential for the production of the manifestations in question. . . . It has been observed that when heavy bodies have been suspended in the air, or moved about with immense force in the dark, the introduction of light instantly stops the operation, often causing the floating mass to fall to the floor in a second. . . . . And these circumstances, as above hinted, have opened up a wide field for the operations of those unprincipled tricksters who feed upon the unwary and those who are too ingenuous themselves to suspect treachery in others. And in many instances adventurers in this ignoble field of enterprise have associated with them genuine mediums as unscrupulous and immoral as themselves; knaves, who are ready, for hire, to enter into a league with knaves and prostitute God's noblest gift to man for the sake of unhallowed gain.

"And besides these there are not a few veritable mediums who might render invaluable service to the cause of truth and demonstrate by their high gifts the glorious fact of immortality, yet who, being themselves destitute of all conscientious scruples, when conditions will not allow spirits to manifest through them — as must often be the case with all mediums — do not hesitate to carry out the advertised or expected programme by fraudulent devices of their own, held by them in reserve for such occasions, and performed with such art as to render detection difficult. . . . . And the most despicable of all apologies by which such impious tricksters attempt to excuse their guilt is the disavowal, when detected, of any fraudulent design on their own part, and the crimination of a spirit; stoutly and persistently averring that the deception was practiced under spirit influence and control.* . . . . Every 'exposer' of whom I have had personal knowledge, has been for years past a professed propagandist of the spiritual philosophy, and a practical speculator in the phenomena. Think you these recanters would have become such at this day if their labors in the service of ministering angels had met the pecuniary returns which prompted that service!

"I tell you nay; for the whole genus 'speculator,' by common instinct, will think well of and endeavor by every means to protect that traffic by which the greater amount of gain can be made. And thus it happens that most of the present exposers of the 'spiritual humbug' are persons who have failed to make its advocacy a paying vocation, and are now endeavoring to mend their fortunes by exhibiting to the scoffers at Spiritualism the manner in which they formerly practiced and imposed upon the public with 'bogus' manifestations.

"Marryat, in one of his novels, tells of a gin-drinking mother who took fire and was reduced to cinders by inhaling the flame of a candle; and he also tells of the son of that mother, who gathered together her charred remains, and exhibited them to the public for a penny a sight, recounting at each exhibition the cause and manner of his mother's decease. Which is the most respectable, think you, Marryat's hero, or the charlatan who peddles counterfeit imitations of communion with the spirits of the dead, and then exposes his own villany for a dime? If you find the question difficult to decide, I confess my inability to help you. . . . . . My course of investigation has resulted in the following conclusions. As respects mediums in general, and spiritual communications in their present status, I confess there is much to complain of, regret, and wonder at; but still more to stimulate us to further inquiry, rejoice over, and thank God for. . . . . . But those who look more deeply into the philosophy of Spiritualism are not surprised at this. They see at once that the mundane and supra-mundane spirits are congenial in their natures, and equal in development.

The undeveloped mortal attracts to himself associates from the spirit-world of a like nature, and these are as capable of mastering the science of the communion as those of superior mental and moral characteristics. But even in the darkest features of this case there is light, and some good resulting even from the communications of false and untruthful spirits. No one will deny that a man is a man because he tells a falsehood, neither can he deny that a spirit is such because he wilfully or ignorantly perverts the truth. And again; the falsehood of the communicating spirits proves the great philosophical truth that death makes little or no change in the soul, and that the spirit, whether of the false or true, was and is *the real man.*

"That there are many mediums of most estimable character, and manifestations in abundance which can be relied on, all industrious investigators will affirm; but whether all communications are equally true or not is another question, and one which only long experience and careful observation can decide. . . . . Good and truthful spirits often disagree, and contradict each other in their opinions, just as surely as do spirits still incarnate in mortality; and for this disagreement in spirit communications, the true remedy is the exercise of human reason and the sovereignty of individual judgments."

After pursuing the above line of argument at great length, and illustrating his affirmations by the recital of numerous excellent tests of spirit identity,

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* The author apologizes for some liberties used in shearing superfluous phrases from the talented editor's original letter, for the sake of brevity.

Mr. Albro sums up with several highly interesting narratives of interviews with spirits. Our limits will only permit us to cite one of these, which occurred through the mediumship of Dr. Redman, and is related by Mr. Albro, as follows:

> "A gentleman who resides in this city [Buffalo], but who has not authorized me to give his name, called at Mr. Redman's room last Sunday for the purpose of introducing a friend who was visiting him. Besides this friend, a brother of the gentleman first named was present.
>
> "This brother was an inveterate sceptic, and decidedly opposed to Spiritualism. He called with the others for curiosity, but refused to sit at the table for investigation.
>
> "The spirits, however, requested 'all present' to be seated at the table. The sceptic at length complied, when the spirit of a deceased brother who had departed this life in England at the age of seventeen years, addressed him, writing through the hand of the medium backwards, giving many proofs of his identity and signing his name in full.
>
> "The sceptical gentleman then asked the spirit if he could tell the manner of his death, to which the spirit answered by affirmative raps, when the hand of the medium was immediately used to make numerical characters, as follows:
>
> "9 23 1 19 19 13 15 20 8 5 18 5 4 9 14 20 8 5 5 1 18 20 8 4 5 1 18 2 18 15 20 8 5 18.
>
> "What the meaning of these figures could be no one present could divine, till direction was given by the spirit through the raps to place numericals over the letters of the alphabet thus: $\overset{1}{\text{A.}}$ $\overset{2}{\text{B,}}$ $\overset{3}{\text{C,}}$ and so on, up to $\overset{26}{\text{Z}}$ when the figures read: 'I was smothered in the earth, dear brother.'
>
> "The fact thus uniquely represented was strictly true, the two brothers stating that he, the spirit, and another lad were at play in a sand-hole, the projecting bank of which caved in and suffocated him before he could be extricated.
>
> "This test proved too strong for the sceptic, whose tears bore witness to the strength of his conviction.
>
> "Truly and fraternally yours, S. ALBRO."

It will be remembered that we mentioned the promulgation, by Prof. and Mrs. Spence, of the non-immortality theory for a large proportion of the race. During the numerous discussions which ensued upon the enunciation of this very startling doctrine, some of its opponents pressed strenuously for a definition of such conditions as the promulgators assumed to be necessary for continued existence, when, being driven to some extremity, and compelled to make their propositions as clear as the dark features of the belief would permit, they suggested an opinion that few, if any, souls maintained their individuality after death, unless they lived out their rudimental existence in the earth-form, for at least seventy years.

Considering that the average rate of all human life upon this globe is estimated by the most accomplished philosophers to range at about forty years, the prospect of a very abundant crop of souls in the spirit spheres became, under this hypothesis, remarkably slender, and as this theory cut at the very root of the tree of hope for bereaved parents, nine-tenths of whom the same general calculations assume must see their brightest blossoms untimely nipped in the bud, the promulgation of such a doctrine became, in the spiritual ranks, tantamount to the dissemination of the principles advocated by the French encyclopedists of 1793.

The most remarkable feature of the discussions evoked by this kind of teaching was the universal resort to the old-fashioned method of proving religious problems: namely, by theoretical philosophy.

In such a warfare then, as in all former times, nothing was proved, and everything became assertion merely, or opinions utterly valueless, because based upon theories undemonstrated by the facts which form the very cornerstone of the truly spiritual philosophy. Weary alike of the hair-splitting verbiage, which crowded the spiritual journals, and the pathetic appeals which poured in upon the mediums from bereaved parents, whose newly-born hopes of eternal life and unbroken progress, this remorseless theory crushed into annihiliation, the author brought all the influence she possessed amongst her spiritual friends, to bear upon her own customary method of "proving all things" before holding fast aught that could be called "good." To do this, she reminded her friends that Spiritualism afforded a field of operative facts, occupying three millions of square miles, and involving the experiences of from five to seven millions of persons; and as such methods of dealing with the hitherto shadowy propositions of religious belief must eventually supersede all others, it may not be amiss to reprint one of the communications in advocacy of this course, addressed by the author to the *Banner of Light* towards the conclusion of the "non-immortality" discussion. It was styled:

"EMMA HARDINGE ON LIVING SPIRITS AND DYING SPIRITUALISM.

"MESSRS. EDITORS, — Observing a general feeling of antipathy towards the repulsive subject of non-immortality, as recently discussed in your paper, I should not intrude any further remarks upon your readers concerning a theme so unacceptable, had I not noticed the singular absence of that peculiar kind of testimony which is more calculated to rebut groundless theories than all that reason and logic can adduce, namely, *facts*. When it is remembered that in this nineteenth century, thousands of the noblest minds of the age were professed materialists, and that within ten years a few stubborn facts alone have brought to them a conviction of the soul's immortality, which not all the theoretical teachings of religion could produce, it seems somewhat remarkable that your numerous correspondents should waste their time, and your readers' patience over columns of theory, which one single well-attested fact would confirm or disprove *in toto*.

"Did we desire to learn aught concerning the Arctic or Antarctic regions, the centre of Africa, or the Steppes of Siberia, from whom would your correspondent expect to obtain the most reliable information — the fire-side philosophers who sit at home, and do all their geography, geology, and natural history on paper, covered with theories of what they deem those unknown realms ought to be, or the bold adventurers who have penetrated into the heart of the mystery, and taken living cognizance of the scenes they describe?

"And why do we not apply these self-evident propositions to the dwellers in the spirit country, and the theorists who pretend to determine the nature of that *terra incognita* out of their own imaginings. . . . . . . With such evidences of total failure in merely theoretical beliefs as the present day affords us, it seems to me astonishing that the simply theoretical principles of this hideous 'non-immortality' doctrine should engage the attention of Spiritualists to the total exclusion of those facts upon the strength of which they have become Spiritualists at all. If I can put faith in any of my senses, they assure me as conclusively of the truth of spirit communion as of the existence of any ordinary objects of sense; and if I believe in one class of facts ranging under the general appellation of spirit communion, how am I to separate them from another class, equally rife with proof and demonstration of the existence of all, instead of a part of the race? For example, if I have the conclusive evidence that I am communing, now with my grandsire of eighty years, and now with my child of eight, upon what hypothesis am I to believe that the grandfather lives and the child is a myth, or that the one communication is true and the other — conditions being exactly similar — is false?

"By way of illustration, I shall select a few cases, which are about as well attested as any that the spiritualistic movement can offer:

"In Greensboro', Henry County, Indiana, lives a noble and venerable gentleman, well known throughout the country as Mr. Seth Hinshaw. In his house are a large collection of portraits of deceased persons drawn by Mr. George Walcutt, a spirit artist of Columbus, Ohio, who, himself an entire stranger to my respected friend Mr. Hinshaw, executed them with a fidelity so marvellous, that they are recognized by the whole family and every neighbor who chanced to be acquainted with the originals. Most of these pictures were drawn blindfolded; some of them before Mr. Hinshaw sent to request them, and all contain special tokens of personal identity which cannot be mistaken.

"A very interesting account of these portraits—nineteen in number—is to be found in a recent issue of the *Spiritual Telegraph*, written from Mr. Hinshaw's residence by Mr. Giles Stebbins. Now, amongst the pictures are not only a wife, young daughter, sons, and other household jewels, whose beloved and well-remembered features are inimitably preserved, but there are also a pair of twins represented in the pride of youthful adolescence, but who never showed signs of life, and in giving birth to whom the mother died. If the mother's semblance is so perfect, and the stranger artist could give the test evidence of the birth at all of those twins, where is the proof that their representation as living immortal dwellers in the spheres is a falsehood or mistake *

"Those who deny the existence of these children, their appearance to a total stranger. for sittings, their correspondence — as growing girls — in age to what they might have been had they lived on earth, must also invalidate the manifestation of the spirit mother herself, who appeared to the same artist with them, and whose portrait, then and there executed, is pronounced to be a 'most faithful likeness' by all who knew her.

"Mr. Stebbins's record goes on to say:

"Also three sons of present wife, Abigail Hinshaw, one still-born, etc.

"And these are no mere phantoms, or dead, 'imperfect' infants, good people, who are so anxious to snuff out other people's children — your own, of course, being in the full glory of immortality — but real, living, growing boys and girls of different ages, all and each being just at the stage of maturity which might be expected from them.

"Besides these, there is a goodly array of sweet young grandchildren, removed at different periods of extreme youth, but obstinately persisting in living, although not seventy years of age, and retaining a family likeness to their parents and to each other, and proving that, though by virtue of the said 'non-immortality' theory, they ought by this time to be little puffs of hydrogen or nitrogen gas, or used up perhaps, according to the French reincarnation theory, in the material of somebody else's 'progressed' baby — yet in God's good providence, that they are still themselves, and that the glorious function of individualized being, however rudimental, having been once achieved, retrogression is impossible, and the germ soul ultimates its Creator's highest design here or hereafter, but never mars or breaks the plan by that loss of individuality which implies annihilation.

"One of my earliest experiences as a test medium in New York was to present to a lady who called upon me, a perfect sceptic, descriptions and tests of the identity of two deceased relatives, in such striking and vivid characters that conviction became irresistible.

"Just as the lady was taking leave of me in considerable agitation of mind, I became impelled to write her a communication purporting to come from a daughter, who, unlike the other spirits, gave no name.

"Mrs. B. replied, there must be some mistake, as she had never had a daughter. Still the spirit insisted, and finally reminded the mother of the birth of a still-born female child, with whom she identified herself by stating accurately, dates and certain remarkable circumstances, which proved to the lady even more astonishing tests than any which had preceded them.

"On another occasion a spirit, appearing as a girl of about eighteen, and beautiful as a seraph, manifested her presence and claimed to be the daughter of a lady for whom I was then sitting, but who denied having had any such child until the fair spirit reminded her that she had only lived on earth a few hours, and in the little box in which the poor remains had been put away, was a certain piece of delicate muslin wrapped around the form, which the spirit described most graphically. This manifestation is strongly imprinted on my mind; first, from the beauty of the fair apparition, and next from the regret she expressed that the cold mother felt no interest in a child whose birth she acknowledged, but whom, as she said, she 'had never known, and therefore could not possibly feel any love for.' . . . .

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* The author has herself inspected these portraits; heard their history from the lips of the venerable Seth Hinshaw, now a dweller in the bright homes of immortality, and received from his amiable daughter two of the pencil sketches, namely, Hannah, first wife of Seth Hinshaw, and one of the above-named daughters.

"I could go on enumerating scores of instances in which young infants, and sometimes even embryotic births, were declared by spirits manifesting, under the strongest test conditions, to be the germ of their own individualized and unquenchable immortality. Enough for me to add that quite two-thirds of my experiences as a test medium included communications from spirits who had left the form under twenty years of age; in fact, in our present imperfect understanding of the laws of health, it is evident that the chief of the soul freight that crosses the 'beautiful river,' are the youngest and fairest of earth's blossoms, and if these are changed, even to annihilation, then is creation a failure and spirit-land a desert to which the blooming, child-peopled villages of earth are, in comparison, Edens of love and beauty. A shrewd Yankee, commenting on the 'non-immortality' theory to me lately, observed 'that if it were true, the Lord was a poor trader, and would never grow rich in souls, so long as he created such an awful waste of raw material.' . . . . .

"I shall close these few fragmentary illustrations from a page which I am sure any of our reliable test mediums might swell into a volume, by narrating a case which has very recently come under my observation, and which is well known to most of the mediums who visit Rhode Island.

"Being the guest of a most estimable Quaker lady of unimpeachable character and veracity, my hostess said to me one day, 'How can I help being a Spiritualist when I remember the facts of my conversion?'

"I cannot continue to quote my friend's words, but the sum of her narrative is as follows:

"Mrs. C. had at one time in her service, a girl who proved to be a fine rapping and physical force medium. Her mistress and friends held frequent sittings with her, thus obtaining numerous communications from dear departed ones.

"On one occasion the spirit of a young man reported himself, claiming to be the lady's son. 'She had no son in the spirit-world,' she said; 'there must be some mistake.' But the spirit persisted, and, to deepen the mystery, spoke of a beautiful sister he had with him, whose existence was equally unknown to Mrs. C. until he reminded her that some twenty years previous, she had given birth to a pair of twins, in whom not even a sign of life was manifest. The occasion was brought vividly to her mind by the recital of many attendant circumstances, of which spirit guardians, it seems, always instruct the spirits of embryotic births, for the purpose of identification.

"And so the communication went on to say that the young spirits, carefully matured, unfolded, and fully ripened, in the more perfect spheres of spiritual existence, were now brought to the parents' home to establish the natural relationship which eternally subsists between the root and branches of humanity. The delighted mother's conviction, strengthened by the numerous tests which the spirit gave her concerning family details, only stumbled at the fact that she had not even given a name to these unknown offspring, not deeming at the time of their birth that they possessed any spiritual individuality. To this the spirits rapped out: 'That is true, mother; thee gave us no names, so the angels call me Love and my sister Beauty. Wilt thou name us now, mother?' Mrs. C. replied that she would endeavor to think of appropriate names for them against the next meeting, which was appointed at a circle for the following evening. During the ensuing night, the mother pondered long on the interview with her 'angel-born,' and mentally decided on the names she would call them, though she carefully kept this decision to herself. The next day, whilst pursuing her household avocations in company with her maid, loud raps arrested their attention. It was some hours before the appointed circle was to take place, hence the expected interview with her spirit children was not in Mrs. C.'s mind. Calling the alphabet, however, the young spirit son rapped out: 'Mother we like the names thou hast thought of very much.' Knowing that these names had never crossed her lips, and that they could not even be dreamed of by her totally uneducated medium, Mrs. C. requested the spirit to give them through the raps, which immediately responded by spelling correctly the mother's anticipated names of 'Angela' and 'Angelo.' . . . . .

"My venerable friend Seth Hinshaw, and my respected hostess, to whom the above little narrative relates, your eyes will undoubtedly meet these lines, and if they should grow very wide with astonishment at the liberty I have taken with these portions of your family history, forgive me for the sake of the happiness which your highly respected testimony may bring to the heart of some bereaved mother whose wounds have been torn open afresh by the horrid and groundless theory that blank annihilation can ever be the doom of the divine spark that is enshrined even in the most imperfect human organism, and marks itself in characters as immortal as the Designer from whence it came, on the unfinished but not wasted framework meant to enclose life, when in the fulness of time in this sphere, or some other equally rudimentary, the design should be perfected to that point of consciousness which is in itself immortality. . . . . .

"EMMA HARDINGE.

"OSWEGO, N. Y., *July* 10, 1860."

Of the final result of the teachings communicated by Prof. and Mrs. Spence, we are unable to give any definite account; their progress and growth — if they effected any — having been lost sight of in the stupendous successes achieved by the proven facts of Spiritualism.

If however, "faith be the substance of things unseen," and the "non-immortality" theorists have a sufficient supply of that quality, they may possibly have a large influence in directions unknown to, as well as unseen by, the rest of mankind.

CHAPTER XXVI.

SPIRITUALISM IN NEW ENGLAND (CONCLUDED).

"So let it be, in God's own might
We gird us for the coming fight,
And strong in him whose cause is ours,
In conflict with unholy powers
We grasp the weapons he has given,
The light, and truth, and love of Heaven."
J. G. WHITTIER.

EFFECTS OF THE RECANTATION MOVEMENT—REV. THOS. HIGGINSON'S CHALLENGE — THE TEN THOUSAND DOLLAR CHALLENGE — LETTERS FROM TALLMADGE, DANSKIN, CHASE, AND OTHERS— MORE TESTIMONY FOR IMMORTALITY— THE BOSTON POST ON PHYSICAL MEDIUMSHIP—THE BOSTON SPIRIT-ROOM — SINGULAR CASE OF HEALING — CORRESPONDENCE — CIRCLES — EXORCISM —WARREN CHASE ON WORK AND WAGES— STATISTICS OF SPIRITUALISM IN 1860.

IT would be almost impossible to give an idea of the mass of evidence in favor of genuine Spiritualism and reliable mediumship which the "recantation movement" called forth. True Spiritualists, instead of lamenting over the defalcations of the worthless, were compelled to acknowledge their indebtedness to them for undertaking that sifting process in their own behalf, which the rapid spread of the cause and the heterogeneous character of its believers so imperatively required.

In describing the various phases of deception, trickery, and fanaticism, which from time to time have deformed the movement, we have wandered far from the actual limits of the New England States, whose Spiritualism it was the business of the last few chapters to describe; but the wide-spread influence exerted by the manifestations, renders it almost impossible to narrow down our observations to any particular section of country.

The influence of Messrs Harris and Scott, for instance, though originating in New York and Virginia, spread over the whole country in its effects, and the same may be said of the Spear movements, although they first started in Boston and Kiantone. To draw up the status of the spiritualistic cause east of the Alleghanies up to 1860, we must traverse a much wider space than that occupied by the New England States alone. Commencing with these again, however, we find that the communications called forth by the sifting process described in the preceding chapters, exerted a marked and healthful influence on the dissemination of the highest and purest form of Spiritualism. Amongst other distinguished speakers, Reverends John Pierpont, Thomas W. Higginson, and Adin Ballou preached on the late exposures in terms of high congratulation, and felicitated their hearers on the healthful action which such a course must inevitably produce.

The Worcester *Spy*, a paper generally sufficiently violent in its declamations against Spiritualism, gives the following synopsis of a discourse given by the Rev. T. W. Higginson, appropriate to the occasion of the late exposures:

> "Rev. Thomas W. Higginson lectured at Dodworth's Academy, New York, last Sunday.
>
> "The following is a brief sketch of his discourse. Mr. Higginson said that he could imagine no general class or modes of spiritual intercourse, which was not represented in Spiritualism. He rejoiced that it had been scrutinized by so many hard-headed and sceptical scientific men. After hundreds of thousands of facts, extending over eight years, during which time three out of every four who had investigated it had become converts, he had the right to claim that the burden of proof rested on the other side.
>
> "During this time at least twenty thousand mediums have been continually tested by sceptics.
>
> "It was easy for them to be deceived in some things; natural to expect that some deception, voluntary and involuntary, must exist in such vast operations. But if the whole thing was deception, then there were twenty thousand persons in the country who were guilty of the blackest species of fraud. And who were these deceivers? Our brothers, sisters, mothers, fathers, children, and most intimate friends and kindred! What could be the purpose of such a wide-spread deception?
>
> "Of the many thousands of mediums in the country, how many had made money by it?
>
> "For every one that had, he could venture to say there were at least ten who had lost money, reputation, friends, and worldly advantage of all kinds—setting aside the possibility of gain. Then, was vice so intrinsically attractive that human beings would wilfully sacrifice their honor and fortune for the sole purpose of establishing an unpopular falsehood? . . . . He would give his hundred dollars to any one who would sustain fifteen minutes' conversation by trick or machinery in precisely the same manner as that practiced by the mediums. . . . . . It was, he knew, of little use to detail facts; we should all see for ourselves: still, what could the exposers make of such facts as these?
>
> "He had seen a guitar play in broad daylight, without any human hands upon it or any human being within three feet of it. The widow of 'honest John Davis,' late Governor of Massachusetts [herself the sister of America's most eminent historian], had told him, that while sitting in her own parlor, with two other ladies and a medium, she and they saw a pencil rise up on a centre-table in the room of itself, and while no human being was within several feet of it, write an intelligent communication addressed to herself. And yet, this is but one of thousands and thousands of facts, some greater and some less, which are daily transpiring in the world, and which have only been hailed by the jeers and sneers of academies and lyceums. . . . . .
>
> "Mr. Higginson closed a long and earnest address with prayer.

The brief synopsis above quoted was particularly noted in the secular papers for the offer of "one hundred dollars" to any trickster who could simulate precisely the practices of genuine mediumship. This offer appeared to excite the peculiar merriment of the press, as if the thing could only by possibility mean one of the fictions in which clerical gentlemen sometimes indulge. Presuming that the railing world had already forgotten the numerous challenges of a similar kind issued by Messrs. Partridge and Britain, the author added to Mr. Higginson's offer five hundred dollars to any trickster who could, by machinery or trick, give such test facts of intelligence as were daily revealed through certain specified mediums; such tests to be given under precisely similar conditions to those employed by the mediums. This offer was immediately doubled by Mr. Miltenberger, of St. Louis, and added to by similar offers all over the States, until it amounted to the sum of ten thousand dollars. But as no competitor for this prize has ever yet appeared, it is presumed that the "tricksters" did not happen to see the various papers in which the offers were advertised, or that, like Mr. Paine, of Worcester, "they never performed for money." Out of the floods of testimony that soon began to pour in from all quarters concerning the rapid advance of the cause, we shall select a few items from well-known and reliable correspondents. The first whom we shall cite is Governor Tallmadge, who, in describing an incident connected with the decease of an old friend and near neighbor of his family's, writes to the *Spiritual Telegraph* as follows:

"HON. J. B. MACY LOST FROM THE NIAGARA.

"FOND DU LAC, WISCONSIN.

"*Messrs. Partridge and Britain:*

"You have, no doubt, seen in the public papers the melancholy fate of our friend Hon. John B. Macy, by the burning of the steamer 'Niagara' near Port Washington, on Lake Michigan. He, with several others, was precipitated from the small boat into the water, whilst it was being let down at the stern of the steamer. . . . . . . He was unsurpassed in his energy, enterprise, and public spirit, and was withal a devoted Spiritualist. . . . . His noble widow entertains the same belief, and the greatest consolation she has in this sudden bereavement is the assurance that her husband, as a blessed ministering spirit, can still communicate with her. . . . . . .

"Mr. Macy was drowned on the 24th instant, about four o'clock, P.M. On the morning of the next day, and before any rumor of his fate could possibly have reached us, my daughter saw shadows flitting across her room, which she mentioned to the family as a presage of bad news. Mr. Macy, who had been our near neighbor, had started for Lake Superior, and was not expected home for several days.

"In the night, after the family had retired to rest, my daughter discovered a bright light in the sitting-room opening into hers, and the same shadow, which she had indistinctly noticed in the morning, now appeared in the shape and exact semblance of Mr. Macy. She informed her mother of the apparition, immediately adding, under impression, 'Mr. Macy is drowned.' Another daughter, who is also a medium, sleeping in a different part of the house, saw the same light and the shadowy form of Mr. Macy as he appeared to her sister, upon which she was influenced to write 'Niagara — drowned by the upsetting of the small-boat.' The next day, and for the first time, the news of the catastrophe, and the manner of Mr. Macy's death, reached our village.

"Incidents small as these being of such frequent occurrence amongst us, do more in their totality to convince the community that spirits live, and do communicate with earth, than all the action of cheats and vagabonds can avail to shake that belief. Still I believe even these poor tools are doing a good work for the cause of truth, for they stimulate inquiry, and serve as a check to that excessive credulity which necessarily results from such an abundance of phenomena.

. . . . "Circles are numerous here, investigations keen, and the phenomena more striking and abundant than ever.

"Yours, very truly,

"N. P. TALLMADGE."

Colonel Danskin, of Baltimore, wrote to the same effect in the succeeding paragraphs, copied from the *Banner of Light* of 1860:

"We hear no more now of the insanity of the Spiritualists. The cry of 'humbug' is dying out, and the denunciations of the pulpit in this section of country are waxing feeble. Even the sneers of the secular press are subsiding, and the pity which some good people have expressed for the 'deluded Spiritualists,' has been transmuted into admiration for the wonderfully intellectual power displayed upon our rostrum. . . . . . .

"Some ten years ago, when my attention was first drawn to the subject, that wonderful medium, the poetic Harris, was advertised to lecture in Carroll Hall. I thought it worth an hour's attention to learn what could be said upon so strange a subject. The hall was crowded by a throng of curiosity-hunters, some of whom had come to sneer, and a few to learn whether there was really a communion between the two worlds. I listened with wonder and delight. The very thoughts which had been flitting through my brain for years were here embodied in compact and logical propositions.

"The absolute necessity of the intercommunion of men and angels was clearly proven. The facts upon which the claims of that communion were based were distinctly stated, and the philosophy deducible from those facts was so eloquently presented that I saw a new world unfolding before me that my soul had long yearned to behold, but for which theology had forbidden me to search.

"Since that time many spiritual speakers have visited our city,—the inspired Ambler, the modest, yet earnest, Achsah Sprague. Here Cora Hatch was for months made the mouthpiece of the angels, who poured through her finely organized brain the melodies of the higher spheres. Then came the logical and eloquent Thomas Gales Forster, sowing the seeds of truth, which have since germinated and brought forth such good fruit; Emma Hardinge, the dashing, brilliant, and forcible Emma, who took her hearers by storm, and won the applause even of those who were not morally strong enough to cast aside entirely the creeds in which their infant minds had been swaddled; Lizzie Doten spoke a short season for us, and it was during this brief visit that exquisite poem, 'The Streets of Baltimore,' was given by the spirit of Edgar Poe, who has often used her mediumship for the outpouring of his rhythmical sermons. Since October last, Mrs. Hyzer has been our principal speaker, and delighted audiences have continued to fill our hall, listening to the sublime utterances which fall in living light from her lips. . . . . . .

"WASHINGTON A. DANSKIN."

Deeming that the likenesses of deceased persons, given under marvellous test conditions by Messrs. Rogers, Walcutt, Anderson, and others, would furnish undeniable proofs of spirit intercourse, many anxious inquirers, whose faith had been shaken by recent occurrences, appealed to these mediums for the proofs they sought. The services of the spirit artists were in unusual demand at that period, therefore, and the success of their mediumistic efforts became almost fabulous.

From an immense mass of testimony incidental to the time, our limits will only permit us to select one case, which we insert because it gives the experience of a well-known citizen of Newburyport, and is communicated and vouched for by one of the most prominent and reliable of the advocates of Spiritualism, namely, Hon. Warren Chase.

"QUERY—BANNER OF LIGHT.—1860.

"Would the hole in the carpet, wire in the floor and table of Mrs. Paine, account for the following? or, is this one of the tougher kind of manifestations that requires the devil theory of Beecher and Co.? Mr. R. Sherman, overseer in one of the factories of Newburyport, has a wife who has been many years an inhabitant of the spirit-world. His second and present wife is a medium, through whom the other often communicates with him, mostly in writing. Some months ago, Mr. Sherman requested his spirit companion to try and get for him her likeness, and soon after she informed him that she would try to do so; promising to visit the room of Mr. Walcutt, spirit artist, of Columbus, Ohio, naming a day and hour for that purpose, and requesting him to inform Mr. W. of the appointment.

"That there should be as perfect a test given as possible, Mr. Sherman got a friend who had no interest in the matter to write for him to Mr. Walcutt, as follows:

"'DEAR SIR,—I have made arrangenents with a spirit to visit your room at —— [naming day and hour]. Please forward the result by mail.' etc.

"Mr. Walcutt was sick in bed at the receipt of this letter, but, bolstered up, he drew the likeness of a spirit who appeared at the time appointed, and sent it to Newburyport. On being examined, it was instantly recognized to be Mr. Sherman's first wife as she appeared in her last days, with her hair cut short as it was only a few days before her death, and a peculiar curl on one side, just as she wore it. The hand was placed at the side of her face, which was a constant habit with her, and the whole picture contained unmistakable proofs of her identity. Mr. Sherman even was surprised to see her hair cut short, but the spirit said she was so represented, to make the test more complete.

"This is only one of many similar and equally good tests that daily come under my observation, and which may help to furnish our enemies with fresh subjects to account for.

"I am sure there is no science in old Harvard that explains this one fact alone, away, but those who have a devil to charge such occurrences to, have the start of me, and are ahead of my time.

"WARREN CHASE."

The following extracts are from an essay on immortality published in the *Sunbeam*, New York, by Professor Whipple, a gentleman of unimpeachable veracity, and scientific attainments, who had resigned the chances of worldly distinction to which his education and position entitled him, for the sake of becoming an itinerant in the cause of Spiritualism. Mr. Whipple's cases, although not very remarkable either for originality or marvel, were highly applicable to the time, and are illustrative of a subject which will ever continue to interest mankind, namely, whether the apparitions of deceased persons are produced by unknown forces in the atmosphere, mental images, or the actual living spirits of the departed. In the settlement of such questions the proofs of intelligence as well as identity communicated by Mr. Whipple, are exceedingly valuable, and being recited moreover with extreme directness and simplicity, they commend themselves to the attention of every reader.

"PROFESSOR WHIPPLE TO THE BANNER OF LIGHT.

. . . . . . "Eight years ago I was travelling in Medina County, in this State.

"I put up over Sunday with a family in the town of Brunswick. In the family were two rapping mediums. They and myself held a circle during the day, when we were seated round a large dining table. I propounded many questions to my deceased relatives, all of which were correctly answered through the raps.

"After I had concluded questioning, the mediums rose and took a position by the window six or eight feet from the table, which, whilst they sang a hymn, kept time by raising itself directly from the floor, without the slightest physical contact, or the approach of a human being within six feet of it. I introduce this fact to call attention to the intelligent agency manifested independent of the medium.

"Last spring I attended a circle at the residence of Mr. Tuttle, father of Hudson Tuttle. It was the first time I had ever been at their house. Mr. Tuttle became clairvoyant, and corectly described the spirits of my mother, two sisters, and a twin brother. She was entranced and spoke to me of events only known to my spirit mother and myself.

"Whilst lecturing in Morrow County this last winter, I attended a circle one evening composed of about twenty persons, and there, for the first time, met a young man, a medium, who had no acquaintance with me and knew nothing of my history. He was controlled to give tests to different individuals.

"At length he turned his attention to me; said he saw a young man, a spirit, by my side, whom he described very particularly.

"The description answered exactly to my brother. He compared his features with mine; said we greatly resembled each other, and that he appeared to bear the relation of brother to me. 'Now,' said he, I will see if I can tell how old he is.' He paused a moment and then exclaimed, 'Why, he says he is neither older nor younger than you.' 'Very true,' I answered, 'for he is my twin brother.' . . . . . .

"A short time before my brother departed this life, while he lay sick in Minnesota, I went to Mr. Durkee, a spirit physician residing in Middlefield, Ohio, who, I understood, could examine diseases at a distance, without being informed of the symptoms of the patient. He examined my brother correctly, described his symptoms and their complication, and said he was incurable. He told the medicines he had taken, the effect produced by them, and a marked change then occurring in his symptoms. All this I noted down, and found to be correct on my arrival in Minnesota.

"My brother lived but a few days after my return. Last September, at the Spiritualists' convention, in Ashtabula County, Ohio, whilst on the speaker's stand in the public hall, a Mrs. Shaw, a trance medium, described to me my twin brother, correctly delineating his appearance and character in every respect ; yet she never saw him in the earth form, or had the slightest idea that I had a brother. I might relate numerous instances of the same kind, did space permit. . . . . . Rogers, while on earth, painted hundreds of portraits of individuals he never saw. He would sometimes have a portrait finished for months before it was recognized and claimed by its appropriate owner.

"Rogers was a tailor by trade, with only an ordinary education, and mediocre talent, without the least knowledge of the art. Eschew his own explanation of the production of his pictures, namely, that one spirit appeared to him, and another entranced and used his organism to paint the likeness of the apparition, and what account could be given of his otherwise miraculous gift?

"At the early age of sixteen, Hudson Tuttle, a farmer's boy, with a very common school education, commenced under spirit influence to paint a geological panorama.* He painted correctly the different geological systems, and characteristic fossils, occupying eight hundred feet of canvas.

"At that time, he had no practical knowledge of geology ; yet many eminent professors have pronounced the painting scientifically correct, and a remarkable exhibition of skill. . . . . . And thus, I might go on *ad infinitum*, introducing facts, some of which absolutely demonstrate that the soul lives beyond the tomb, and others bearing equally conclusive evidence of the influence which the immortal world, exercises over the mortal."

The New York Conference, at which so much publicity had been given to the doings of the "tricksters," of course became the scene of many earnest expressions of counter opinions. The following is a specimen of the tone the discussions assumed, subsequent to the exposures. The report dates a few weeks later than the Paine confession :

"At the conference of last week, the question under discussion was whether all so-called spiritual communications cannot be accounted for by the theory of clairvoyance. Dr. Gray was of the opinion that clairvoyance covered the whole ground, but as a salvo, made clairvoyance a spiritual state, into which none could enter without first coming into rapport with a spirit. . . . . . . The session of the conference to which I allude was rich in facts. Mr. Conklin related the following :

"Last week two Baptist clergymen from Brooklyn, called on him, the one being a Spiritualist, the other openly acknowledging his frank belief that the whole thing was 'a humbug. Mr. Conklin, without the least feeling of annoyance at such an introduction to the *séance*, directed the sceptic to write names and questions away from the table ; and when he was quite sure that he, Mr. C., could not have seen them, the names, together with most appropriate answers, were written out by his hand. The sceptic was astonished ; and, after spending an hour in asking questions and receiving the most satisfactory tests in answer, he avowed his belief that he must have been conversing with the world of spirits, since the knowledge communicated could have come from no other source.

"The other reverend gentleman stated that on a certain occasion, when it had been previously announced to him, through Mr. Conklin, that George Fox, the celebrated Quaker founder, would preach through him a sermon on immortality, he found himself unable to follow his notes : his congregation seemed to fade from his sight, and whilst but partially conscious of his surroundings, he found himself most pleasingly impelled to pronounce a discourse, which his congregation subsequently declared to have been 'the grandest sermon he had ever preached.' He added that, at midnight on a recent occasion, the fear of burglars became so powerfully impressed upon his mind that he could neither sleep nor lie still. At length he was compelled to rise and search the house, when, on entering his dining-room he found the stove red hot, and a horse of clothes, which had been left standing around it, upset by some means upon the stove. Just as he entered, the clothes had ignited ; a moment later, and they would have been in a blaze : the result must have been destruction if not of the lives, at least of the property of the family, had not this timely impression sent him there in season to extinguish the flames. Shortly after, the spirit sister of this gentleman informed him at a circle that she was the controlling power on this occasion. She perceived the danger, and finding it impossible to impress him with the true nature of the case, succeeded in exciting his mind to the fear of robbers. Mr. Conklin also related a well known instance of spirit telegraphy, which was the more interesting as all the parties concerned in it were present to verify his statement.

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* Hudson Tuttle has also given, under the same control, two of the finest works on the "Arcana of Nature," which the literature of the present day supplies.

"Mr. Conklin was at Washington. One of his children was taken ill, and attended by Dr. Gray, who considered the case so critical, that he advised the family to telegraph for Mr. Conklin. The party charged with this mission, on his way to the magnetic telegraph office, stepped instead, into the office of the *Christian Spiritualist*, at 553 Broadway, where a public circle was then in session. Mr. John F. Coles was one of the persons present, and hearing the report of the messenger, asked if there was any spirit then present who would take the message in advance of the telegraph. 'Black Hawk,' the Indian chief announced himself, and volunteered to do so. The message was given and the spirit purported to depart on his errand.

"Meanwhile, Mr. Conklin was in his room at Washington, and being fatigued with the labors of the forenoon, was reposing upon a sofa, when he felt suddenly impelled to get up and go to his table. There the influence came upon him, and immediately wrote through his hand: 'Go right home—your little boy Sammy, is very sick. Black Hawk.' Mr. Conklin at once telegraphed home, and after receiving a confirmation of his message, followed himself in person.

"N. B.—Mr. Coles, who was concerned in the delivery of this spirit telegraph, and present when Mr. Conklin repeated the narrative, was quite willing to except this case from the list of impositions. No general rule without an exception, then, it seems. [*Reporter.*]"

The following narrative was furnished by a correspondent of the Boston *Post*, from whose volumes it is now reprinted. It was published about the time when the majority of the secular papers were writing voluminous obituaries on Spiritualism, slain, as they alleged, at the hands of the camp-followers who ever hang on the rear of the armies of progression. Besides the interest derived from the narrative itself, its record by one of the most respectable journals in New England, the editor of whom vouches for its authenticity, renders its testimony peculiarly valuable. It is only necessary to add that the *séance* took place in the house of one of the most distinguished merchants of Boston, and that the medium, Mr. Rollin Squire, was a gentleman whose standing and position rendered all idea of interested motive or deception impossible. On this head, moreover, the nature of the occurrences will be ample witness of their supra-mundane origin.

"*To the Editor of the Boston Post:*

"It was about ten minutes past seven, on Friday evening, December 7, 1855, that a party of ten were admitted into the house of Mr. ——, the much respected merchant, of Boston, for the purpose of witnessing the strange phenomena alleged to occur there. The medium in this case was a young gentleman under twenty years of age.

"In the chamber to which we were shown were chairs, a sofa, bed, wardrobe, looking-glasses, etc., etc. The room was about ten feet high. In the centre was a round table weighing ahout fifty pounds. Around this we became seated. The medium took a gold watch, suspended it by the chain from his his right hand, closely enveloped that hand in a handkerchief to prevent the play of a single joint, and requested the spirits to open the watch, remove the cap, shut it again, and notify by raps when it was completed. All this was done. Also, the cap was taken in a similar way from a silver watch of one of the party, and could not be found, until it dropped on the table, at our request. The watches were passed from hand to hand under the table many times.

"The room was now darkened, when the following phenomena occurred: The table was forcibly drawn up to the ceiling, leaving the dents of its legs on the ceiling; it then came down, having adhered to the ceiling with such force as to drag down the plaster-dust with it. It was raised some twelve or fourteen inches from the floor whilst the whole party had their hands on its upper surface. Whilst six of our party strove to hold it by main force, it was wrenched from our grasp and thrown some six or eight feet upon the bed. The medium was lifted bodily from the floor at various distances, whilst we held him by either hand.

He was lifted from the floor and placed, standing, on the centre of the table, and again stretched upon his back thereon. Being seated in his chair, himself, chair and all, was elevated several inches, and hopped about the room like a frog. Suddenly it was lifted, medium and all, into the centre of the table. Again it was drawn up so high that the medium's head knocked against the ceiling; and finally the medium was thrown out of it upon the bed, whilst the chair was hurled upon the floor. A leg of the table, being slightly loose, was wrenched off, and a still heavier table — one weighing ninety pounds — was substituted. This table was gently raised, turned in the air topsy-turvy, and then lightly laid, legs upwards, on our heads, resting there as lightly as a feather pillow.

"This table was also tossed about, pitched over, and floated hither and thither with the same ease, apparently, as the lighter one.

"Pillows were thrown, and every one of us was touched and pinched, whilst we all joined hands. We were fanned as by a cool current of air, and something like a heavy arm or leg floated by us, brushing our hair aside.

"One of the party received a smart slap on the forehead, with what felt to be a human hand — the tips of the fingers slanting downward, as if from some one above us. Others also were slapped and touched by a small delicate hand, but coming from the same direction. . . . . . . About ten o'clock we broke up our sitting; but ere we departed, we were invited into the parlor, when the medium, standing on the floor, played several tunes on the piano — a very heavy one — which rose and fell in excellent time to the music. The æolian pedal, too, was pressed down by an invisible performer, whilst the medium's two feet were resting as he stood, on the ground, at full arm's length from the piano. Then, whilst he pressed the keys as before, the instrument became mute, and whilst he still played the sound was resumed. Finally, each party was bid "good-night," his name being rapped out on the piano case, and we left the house at a quarter past ten.

"All this was done promptly, and to the entire satisfaction of all present. Not a single request was refused. No hesitancy was evinced; not an error was committed.

"It was a private residence; no fee of admittance, and of the ten persons present, besides the medium and the gentleman of the house, eight were sceptical when they entered. They left the mansion fully convinced. The whole of these marvels were executed within three hours. We leave comments to the reader. We state sober facts. W."

In Boston, a spirit room similar to the one established by Jonathan Koons, in Ohio, was fitted up by a gentleman by the name of Barnard, who opened it free to the public. The arrangements consisted only of an ordinary table, chairs, and a platform on which the instruments were placed.

Everything in the room, including even its floorings and walls were repeatedly searched, to detect imposture, if any had been possible.

The first circles held in the Boston spirit room are described by Mr. Barnard in the following communication to the *Spiritual Telegraph:*

"MR. EDITOR, — I have recently instituted a 'spirit room,' with apparatus similar in some respects to that of Mr. Koons in Ohio, and which, like his, is free to the public. We have had but three sittings as yet, and last night the spirits called through a writing medium for a vial of pure water. This was procured for them from the office of Dr. Pinkerton, our neighbor. They then requested the room to be darkened a while; and after it was, at their request, lit up again, we found the vial contained pure sweet wine, of a dark red color.

"They also played upon the instruments, drums, tambourine, and bells, most powerfully; produced many spirit lights, and gave general satisfaction to the whole company, twenty-eight in number. Amongst others who were present and will certify to the above, were Rev. Allen Putnam, of Roxbury; Rufus Elmer and wife, of Springfield; John Orvis, of Boston; Luther Parks, of Boston; and Jonathan Buffum, of Lynn.

"Yours for the cause of truth,

"GEORGE L. BARNARD.

"13 AUBURN COURT, BOSTON."

Far more wonderful phenomena than are here described soon ensued in the "spirit room" in Boston, besides which many other circles of equal interest were held in the city in every rank of life and phase of spiritual power.

About this time — from 1855 to 1866 — physical manifestations of the most astounding character, were given at Providence, Rhode Island, through the mediumship of Mrs. Wilbur, an invalid lady, who was chiefly confined to her bed; also in Portland, Maine, through a little girl, the daughter of a distinguished lawyer of the city. Writings produced by the spirits with their own hands, under the most stringent test conditions, were given through these mediums, and contained exact fac-similes of the handwriting of numerous deceased persons, descriptions of the spheres, and philosophical essays. Other non-professional mediums, variously endowed, were reported from different parts of the New England States, furnishing an incontrovertible mass of testimony in favor of genuine mediumship, and the total absence of any possible motive for deception or fraud. Amongst the innumerable cases of healing which were daily flooding the spiritual journals from all sections of the country, we select — as the only one which our space will here permit us to insert — a singularly curious and interesting instance of spirit beneficence, vouched for upon the authority of unimpeachable witnesses, and furnished by Mr. Charles Partridge, who was personally acquainted with all the parties. Mr. Partridge reports the circumstances in the *Spiritual Telegraph*, in the following terms:

"SINGULAR SPIRITUAL VISITATION AND EXTRAORDINAY CURE OF CONSUMPTION.

"While the writer was on a visit to Brunswick, Maine, a few days since, the interesting facts recorded in this connection were communicated to him by the lady and her friends, for whom the spirits exercised their extraordinary powers.

Mrs. D. P. Newman, of Brunswick, belongs to a family in which consumption is a congenital disease, one sister and eight members of her father's family having been removed from earth by this insidious destroyer. The health of Mrs. N. had been failing for some years, owing to her consumptive tendencies, when a sudden cold had the effect to prostrate her system and reduce her to the condition of incurable suffering. Confined to her bed, she continued to fail rapidly. Her cough was incessant and every fresh paroxysm of pain was succeeded by increasing and hopeless debility. One day, when Mrs. Newman had been confined to her couch of pain for five weeks, a singular circumstance occurred in Vassalboro, which is some forty miles from Brunswick, the residence of the patient. Mrs. Norcross, widely known in the eastern portion of New England as an excellent clairvoyant and healing medium, was seated alone in her apartment.

The time was early evening, and nothing occurred to disturb the silence of the room until the door suddenly opened, and Mrs. Norcross beheld entering what appeared to be a human figure concealed by loose drapery. Presuming it to be a boy belonging to the family who had assumed this disguise for the childish purpose of affrighting her, Mrs. Norcross spoke, addressing the boy by name.

"Thereupon the covering seemed to fall from one side of the figure, disclosing, to her great surprise, a beautiful female form, with a face glowing with earnest purpose and remarkable tenderness of feeling. This lovely apparition Mrs. Norcross did not recognize as any one she had ever seen before. After a moment's pause the mysterious visitant said: 'My name is Jordan, and I have brought my dear sister to have you heal her by the power which you possess.' As she spoke the covering fell from the other side, disclosing a pale invalid, who reclined upon the arm of the radiant stranger. Mrs. Norcross at once recognized in the invalid the shadowy appearance of Mrs. Newman, of Brunswick, and it subsequently appeared that the fair unknown was a sister of the name of Jordan, who had long been an inhabitant of the spirit-world.

"Before the figures vanished Mrs. Norcross had a distinct perception of the patient's dangerous condition in all its details; but with it she also received a prescription, which, by direction, she immediately forwarded to Mrs. Newman. Four days later the seeress visited Brunswick, learned that Mrs. Newman had followed her prescription, and already a marked and beneficial change had succeeded. Other prescriptions, given under spirit influence, followed, and the patient, whose case had seemed utterly hopeless, began gradually to recover, until, at the expiration of eight weeks, every distressing symptom had disappeared, the consumptive resumed all her domestic duties, and is now freed from the debility and suffering that has afflicted her for ten years, and in the enjoyment of perfect health. The writer has given this narrative substantially as he received it from Mrs. Newman and her friends a few days since. Mrs. Newman cannot now refer to the subject of her mysterious treatment and providential recovery without intense emotion, and whilst making this record was compelled to leave the room to regain her self-possession.

"When she returned she gratefully acknowledged that she had become a medium, and was often entranced by the beautiful spirit sister, whose angelic ministrations had restored her to life and earthly usefulness."

A fair specimen of the methods which may be successfully adopted to cultivate spiritual communion, as well as an evidence of the spontaneity of the influence, wherever conditions are favorable, will be found in the following simple sketch, recently communicated to the *Banner of Light* by a highly-respected and prominent citizen of Greenfield, Massachusetts:

"*Editors of the Banner of Light:*

"Within a few months, from various circumstances, an interest in the subject of Spiritualism has sprung up in the minds of a few of the citizens of this place — Greenfield, Massachusetts.

"Some persons, each of whom have enjoyed good educational advantages, mutually agreed to meet together regularly, for the purpose of critically examining the curious phenomena which each had either witnessed or heard of from sources calculated to arrest their attention. These persons were all acquainted with each other, were of irreproachable standing in society, and were all satisfied of the entire integrity of each others' intentions. In forming this circle they mutually agreed to lay aside all preconceived prejudices, and selfish purposes; in short, to investigate patiently, and simply with the honest purpose of discovering if any new and valuable truth could be brought to light.

"During the first few sittings, the phenomena of table-tipping and movements occurred. By these, questions were asked and answered correctly, through the alphabet and the movements of the table at the right letters, in the usual manner. After a while this form of manifestation discontinued, and was succeeded by the following: One of the circle was influenced to give long-continued, steady and forcible blows of the hand upon the table; blows which must ordinarily have caused severe pain and swelling, but though sometimes prolonged for hours, caused no inconvenience, unless violently restrained.

"After this, the hand was moved as if in the act of writing. At first the words were illegible, but after a time became distinct, and frequently wrote out, 'Have patience.' The writing was purely automatic, and seemed to be facilitated by the accompaniment of music, which was called for by pantomime. . . . .

"Shortly after the writing became legible, entrancement supervened, and while in this state a complete transformation seemed to come over the appearance of the medium. The predominant expression was that of drollery, and hearty merriment. By signs, music was called for, and accompanied, on the part of the medium, by dancing, sometimes deft and graceful, at others very energetic. Occasionally striking personations of deceased persons were given and recognized. The information communicated by writing, was to the effect that a circle of spirits were earnestly engaged in the development of our medium.

"We were reminded in our impatience that there were laws and conditions in spirit-life as stringent as those on earth; that these were imperative, and often hindered their coming to us as we expected or desired, and that, moreover, we frequently marred their attempts by our ignorantly breaking the conditions of their manifestation.

"After a time the development of our medium became characterized by the regular appearance of three successive influences, each of which is marked and distinct from the other. First appears the merry influence already described, who dances and talks gaily. The second is grave, earnest, and instructive, delivering a well-arranged discourse, and inviting us to discussion. . . . The third influence is that of an Indian, of apparently majestic mien, and highly characteristic manner and language. . . . .

"Music is demanded by signs, and sometimes an Indian song or dance is performed. . . . . Under this influence the medium returns to his normal state. It is a fact worthy of notice that the medium's health has materially improved since the commencement of these sittings. . . . . The first, or merry spirit, it is claimed, professes to come for the purpose of preparing for the second, who is our teacher and guide, instructing us in wise philosophy and pure religious feeling. The third, or Indian influence, professes to come for the purpose of restoring our medium to his normal condition. By the second, or superior intelligence, we are assured that all which is now mysterious to us in this matter shall be ultimately explained and made clear to all mankind. . . . . This article is written at the request of our spirit-teacher, who desired thereby to offer an inducement to other thoughtful and earnest souls, who might be encouraged to organize circles amongst themselves, and thus open the door for spirit visitants who were everywhere waiting for such opportunities to bring the truths of spirit communion to their friends on earth.

"ONE OF THE CIRCLE."

A correspondent of the *Spiritual Telegraph* writes from Lawrence, Massachusetts, concerning the origin and progress of the cause in that place. He says:

"The first public manifestations occurred about 1857. Those, and subsequent ones, provoked much investigation, and honest inquirers 'have not failed to receive their portion of ridicule.'

"Nevertheless, the truth continues to spread, and the friends there have secured a hall, and hold two meetings every Sabbath, besides many circles during the week. At a convention held there during the last winter, a certain sceptic, attending with the full purpose of converting all the infidel Spiritualists from 'the evil of their ways,' became suddenly entranced by the spirits, compelled to deliver an admirable address in favor of the cause, and since then has become, under the same influence, one of its most efficient advocates."

The following letter refers to a new, though, as it will be perceived, ineffective method of attempting to stay the "spiritualistic delusion.' It is one of many recorded similar efforts, and is given as a specimen of all the results hitherto achieved in such directions:

"EXORCISM BY HOLY WATER A FAILURE.

"NEW YORK, *September* 18, 1859.

"*Editors of the Spiritual Telegraph:*

"In your paper of the 7th inst. I notice that you intimate that the Right Rev. Bishop of Albany purposes to 'exorcise spirits,' or, in other words, 'to cast out devils.' It may be of interest to the reverend gentleman, and the balance of the Catholic clergy, to know that the thing has been tried and proved a failure. The case which proves this is as follows:

"Four silly, badly-educated girls, of ages ranging from fifteen to twenty, having gathered together at a friend's house to 'have a time with the spirits,' or, in other words, to trifle with spiritual manifestations, seated themselves around a table, and after asking all manner of foolish questions, requested the spirits to take hold of them.

"The spirits at once complied; seized them, treated them in the roughest manner, and shaking them, caused them to use the most violent actions and outrageous language, etc. In this strait one of the dignitaries of the mother church was sent for in haste, to 'expel the obsessing demons.' After the priest had arrived at the scene of disorder, he put on his robes, got ready the holy water, and approached the possessed girls in the due formulæ proper to such occasions. After many sallies with the holy fluid, and a vast number of incantations, none of which produced the slightest effect, the mediums at length charged upon him with such irresistible power, and such capacity of finger-nails, that the worthy *padre* fled precipitately, leaving the field in possession of the 'demons' and the spectators, who had gathered together to witness the 'exorcism.' The girls still continued to be used roughly by the discordant spirits they had invoked, until the arrival of some of their spiritualistic friends, by whose judicious passes and gentle remonstrances with the spirits they were instantly relieved. This is not the only case where 'holy water' and holy incantations have failed in cases of obsession, and, did time and space permit, I could cite many other instances to prove it. The Boston *Pilot* said some time ago, 'that a few hearty prayers and a plentiful supply of holy water would soon put down the humbug.'

"Now I will agree to produce a hundred mediums, whose manifestations the whole Catholic Church cannot affect. I know of one upon whom they may commence experimenting immediately, and though they may collect oceans of holy water, and perform their most imposing orgies, if they can stop the manifestations through that medium I will agree to raise money enough to build, at least, one small-sized church.

"Yours, etc., SPIRITUS."

The writer's name and address were furnished to the editor in full verification of the genuine character of his offer; but, as yet, the "small-sized church" has not been demanded.

An old and highly-respected correspondent of the *Spiritual Telegraph* furnishes the following illustration of the fallacy of attempting to explain the spiritual manifestations upon the principes of animal magnetism.

"A BIOLOGIST DEPRIVED OF HIS POWER.—TELEGRAPH PAPERS.

"MORETOWN, VERMONT, *January* 20, 1854.

"MESSRS. EDITORS, — The cause of Spiritualism is making rapid progress in this vicinity.

"We have healing, writing, speaking, and physical mediums, yet not enough of either to satisfy the demands of inquirers.

"There was a curious case of spiritual prophecy last fall at Montpelier, in which a great biologist by the name of Stone was told that all his power was given him from God to prepare the way for spiritual manifestations, and that he would soon have his power taken from him if he continued to use it against Spiritualism. Whilst he was lecturing at Montpelier, he called on two mediums in that place, and declaring that all the marvels reported of them could be explained by animal magnetism, requested the privilege of magnetizing them, having previously promised his friends that he would 'show them up.' The permission to try his power was readily granted, and as long a time as he pleased allowed for the experiment, which, however, utterly failed.

"He could do nothing with them, but after the trial the spirits influenced them and again warned him that he would have his power taken from him, unless he determined to use it for Spiritualism.

"Disregarding the prediction, he continued his former course; but at his next lecture his usual experiments over *his own subjects* utterly failed. He at once proceeded to Northcote, and a similar failure there ensued; and we learn that after experimenting with other subjects, and in other places, his power seems to be utterly gone, and latterly we have ceased to hear of Stone, 'the great biologist.'

"Here is an important fact illustrated; namely, that whilst the influence which controls the spirit medium and biological subject is the same, yet the former, coming from a higher and purer source, is so much the stronger that between the two it establishes a difference great enough to make the spirit the controlling power over the biologist.

"ROSWELL CHILD."

To attempt following further the progress of Spiritualism in New England would be simply to enumerate its cities, towns, and villages, and to say that one or all of the representative facts we have named is as rife in one district as another; or to number up at least one-third of its principal citizens, and affirm that they were either openly or covertly known to be Spiritualists.

Amongst our notices of mediums, journals, spiritual literature, associative movements, etc., New England will still be found to occupy a prominent place. To these special records we must refer our readers for further information, and conclude our notice of Spiritualism in the East up to 1860 by presenting two pieces of statistical matter, both of which deserve to be perused with attention. The first is a summary of the receipts which a first-class lecturer obtains through his itinerating system of spiritual propaganda, to which several hundreds of persons are devoted, many of whom are endowed with talents which would procure for them a field of honorable and remunerative labor in various other directions. As Hon. Warren Chase, whose report we quote, is one of the oldest and amongst the most popular of the spiritual speakers, his case forms a fair illustration of the average receipts of most of his co-workers, and a very sufficient answer, moreover, to the allegations of those who, knowing nothing of the genius of Spiritualism or Spiritualists, determine that the immense number of the latter must, judged by their own standard, enter upon their missions for the purpose of gain.

The following paragraph will, we think, furnish its own comments on such a belief or assertion. Mr. Chase's statement is prefaced by the succeeding remarks from the editor of the *Banner of Light*.

"WARREN CHASE—WORK AND WAGES.

"The cry is often raised, 'Lecturers are getting rich.' . . . Warren Chase has made his yearly report and there seems from it little danger of his retiring to live on the interest of his lecturing fund. Here is his report: 'During the year I have lectured one hundred and twenty-one times, as follows: Five lectures in Washington for $50, $10 each; thirty-seven in New York, $121, about $5.50 each; thirty-five in Vermont, $78, about $2 each, twenty four in New Jersey, $91, about $4 each; thirteen in Pennsylvania, $52, $4 each; four in Deleware, $20, $5 each; and three in Connecticut, $13, about $4.50 each; total, $425, or less than $3.50 each. It has cost a good share of this to pay my travelling and other expenses. . . . . My income tax never troubles me, and probably none of our speakers are much more troubled on that score than myself."

Comment on this statement is unnecessary, save to express a hope that the following piece of statistical information will prove of a more acceptable character.

At a convention held at Baltimore by the Catholics of the United States, some of their most prominent dignitaries stated, upon "accurate and reliable bases of information," that the believers in Spiritualism on the American Continent had reached the almost incredible number of *eleven millions, or one-third of the population of the United States!*

If such are the beginnings of this giant movement, where, what, and when will be the end? If the pious pulpit and sanguine press, who are perpetually reporting the death and burial of Spiritualism, cannot answer us, perhaps the Harvard professors, followers of Brewster and Faraday, or the fine gentlemen of the "Dundreary" class, who represent such a large proportion of the fashionable brains of England, can supply us with the information.

CHAPTER XXVII.

SPIRITUALISM IN PENNSYLVANIA.

"The mightiest souls of all time hover o'er us,
Who labored like gods amongst men and are gone;
Like great bursts of sun on the dark way before us,
They're with us, still with us; our battles fight on."
GERALD MASSEY.

SPIRITUALISM IN PHILADELPHIA—DR. H. T. CHILD'S REPORT—FLOATING IN THE AIR AT A PUBLIC MEETING—MR. M. B. DYOTT AND THE CHILDREN'S LYCEUM—SPIRITUALISTS' FUNERALS—SPIRITUALISM IN CORRY, TITUSVILLE AND MEADVILLE—MCFADDEN, THE HEALING MEDIUM—DR. JOHN NEWCOMER—NORRISTOWN—PENTECOSTAL SCENES IN ROULETTE—BALTIMORE AND WASHINGTON—MRS. DANSKIN'S CIRCLES.

WE must now present a brief sketch of the rise and progress of Spiritualism in Philadelphia; and though our space will only admit of a slight glance at its external movement, we shall be able to offer a faithful picture of its origin and present status, by referring to a compendius notice which appeared in the columns of the *Religio-Philosophical Journal* of 1866, drawn up by a gentleman equally celebrated as a noble spiritualist, aud as one of the most talented and inspired writers of spiritualistic literature, namely, Dr. H. T. Child, of Philadelphia. The report in question is as follows:

"A BRIEF HISTORY OF MODERN SPIRITUALISM IN PHILADELPHIA.

"The undersigned were appointed by the 'First Society of Spiritualists,' in Philadelphia, to prepare a history of modern Spiritualism in this city: Henry T. Child, M. D.; Isaac Rhen, Peter Osborn, Dr. J. L. Pierce, and George D. Henck. The following report was read on Sunday, September 3, 1866, by the chairman, and directed to be published in the *Banner of Light*, and *Religio-Philosophical Journal*.

"'There is probably no better illustration of one of the prominent teachings of modern Spiritualism than that which is given in the history of the movement in different localities. And yet, we believe it is well to record its history while it is fresh in our memories. . . . . . . In our times, the free thought of the age, born of our noble institutions, was lifting mankind into higher conditions, when Andrew Jackson Davis gave to the world his 'Nature's Divine Revelations,' a volume which, though it contains much that is speculative and uncertain in our present state of unfoldment, was evidently the most suggestive work, not only of its inspired and faithful author, but of the age itself.

"'We believe that but few of us have realized the value of this book, marking as it did an era in human history, and especially in the history of our cause in this city. Soon after its appearance, the Psychological Society of this city, most of whose members have since been identified with our cause, believed it to be right to bring this book prominently before the public, while at the same time they desired to study it critically; hence they rented a hall on Fourth street, known as Keim's Hall, and during the winter and spring of 1848 and 1849, three evenings in the week were devoted to reading this book. The plan adopted — which we think might be pursued with profit with other profound works — was to read one hour and devote the remainder of the evening to criticisms by the audience of the portions read. These meetings were eagerly attended, and we have no doubt were productive of much good. The spirit of inquiry which had been awakened was spreading with rapidity; a new era was dawning; one which had been predicted by Mr. Davis in the book above alluded to, in which intelligent communications were brought to this world from the dwellers of the inner life.

"'The manifestations at Hydesville, New York, known as the Rochester knockings, which had commenced in 1848, although not new, were connected with the most important event of the century, namely, the discovery of an intelligence behind these, which not only attempted to explain their cause, but gave evidence of the identity of individual spirits who had passed from this sphere. On the 9th of October, 1850, the first circle was formed in this city, and for four months numerous meetings were held, without eliciting a single response.

"'On the evening of February 10, 1851, the sounds were heard, and the manifestations which have since become so common over the entire civilized world, were introduced.

"'About the 15th of February, 1851, the writer,* who, as a physician, was attending Mary Ann Wiggins, a young lady, who was a very sensitive clairvoyant and magnetic subject, was informed that for some time past the family had heard the sounds around her bed. On this day, he was told that a brother in spirit-life had promised the medium that he would rap. Having waited for some time in vain, he was about to leave the room when three loud raps were heard upon the wall, at some distance from the bed of the patient. In a few days, these manifestations occurred readily and many persons were enabled to witness them.

"'The circle above alluded to, and others which were subsequently formed, met during the summer of 1851 and the following winter. There were also some lectures given before the Psychological Society at Keim's Hall. In the April of 1862, some of the friends met, and in accordance with the directions given by the spirits at one of the circles, the 'Harmonial Benevolent Society' was formed. The society held meetings every week, and on the 5th of May, 1852, appointed a committee, consisting of one member from each of six different circles, to draft a plan of organization. On the 2d of June, the committee reported a short constitution, which was adopted, and twenty members joined the society, the object of which was of a benevolent character, and for the holding of spiritual meetings. Lectures were delivered by the members, and communications received of the circles were occasionally read. On the 9th of June, 1852, the committee decided to rent Franklin Hall, Sixth street, for lectures on Sundays, for six months, from the first of July.

* Dr. H. T. Child.

During this time conferences were held, and at almost every meeting new members were added. . . . . . .

"'At a meeting held on the 6th of March, 1853, it was moved that the board be instructed to procure Concert Hall for Sunday meetings for six months, if practicable. . . . . The arrangements were subsequently made for one year, and an agreement entered into to pay one thousand dollars for the year; but when the friends assembled on the Sunday morning, they found it closed against them. Preferring to yield peaceably rather than maintain their rights by a legal controversy, they concluded to return to Franklin Hall. . . . . . .

"'On the 23d of September, 1854, Aaron Comfort reported a proposition to hire Sansom Street Hall at a rent of five hundred dollars a year; and in September, 1855, the rent of Sansom Street Hall — which was occupied by the association for regular Sunday meetings — was reduced to four hundred dollars per annum.

"'Numerous changes occurred in the committee by death, removal, or resignation, and new members were added. The board continued to arrange for lectures, conferences, etc., depending upon subscriptions, and a fee of five cents at the door, until the 2d of August, 1864, when a report was made by them to a new organization, offering to disband the association, if they would assume the engagements, accept the debt, take the hall, etc.; which being acceded to, the board adjourned *sine die.* Before noticing the action of 'the new organization, namely, the 'First Spiritualist Association,' which succeeded the board that for nine years arranged and carried out, very successfully, courses of lectures in Sansom Street Hall, it may be interesting to record the names of the various lecturers who occupied their rostrum. They were, Dr. Hallock, L. Judd Pardee, Dr. Robert Hare, Rev. T. L. Harris, Judge Edmonds, Rufus Elmer, J. H. Toohey, Charles Partridge, Rev. S. B. Britain, Joel Tiffany, Rev. Adin Ballou, Rev. R. P. Ambler, Mr. G. Stewart, A. J. Davis, Emerson Bennett, Mary F. Davis, Miss Emma Jay, Dr. J. B. Dodds, Professor Mapes, Miss Sprague, Rev. William Fishbough, T. F. Coles, William D. Wharton, Miss Beebe, Dr. T. Orton, Isaac Rhen, Mr. Huntley, Mrs. Tuttle, S. J. Finney, W. S. Courtney, Peter Osborn, A. B. Whiting, Mrs. Emma Hardinge, Mrs. E. J. French, Mrs. Henderson, Mrs. Hyzer, Mrs. Hatch, R. P. Wilson, Dr. J. L. Pierce, Rev. John Pierpont, Thomas Gales Forster, Mrs. M. S. Townsend, Miss Lizzie Doten, Dr. H. T. Child.

Besides the lectures, conferences were held during the summer months, in which various subjects were discussed, from time to time, by members of the society and others. Of the value of the lectures, embracing, as they have, a vast range of thought, often clothed in the most eloquent and impressive language, we need say nothing; the continued and increasing interest in the meetings is evidence that they have been appreciated; and those who have attended them regularly have noticed that each year we have many new faces in our audiences; so that while only hundreds can attend our meetings, thousands have received some portions of the truth sown by the various laborers. . . . . . .

"'The history of Spiritualism in this city will not be completed without a reference to other meetings. We have alluded to the six circles, of which the first society was formed. Many others, both public and private, have existed since. Of the latter, we may not speak, except to say that their influence has been eminently calculated to benefit those who are seeking for a knowledge of the relations which subsist between the spirit-world and our own. The public circles, by furnishing tests and other means of developing media, have been very useful; several of these have been continued and well attended for years.

"'We shall conclude this brief sketch by a reference to the present organization, under whose auspices the meetings are held, entitled 'The First Association of Spiritualists.' This society was formed by the adoption of a constitution on the 24th of July, 1864. It numbers several hundred members and contributors. Its officers are: Dr. J. L. Pierce, President; M. B. Dyott and Louis Belrose, Vice-Presidents; James Trueman, Secretary; Henry T. Child, M. D., Treasurer; and the following Board of Directors: Mrs. M. B. Dyott, Isaac Rhen, Mrs. Belrose, Mrs. M. A. Stretch, Mr. and Mrs. Ballenger, Mr. and Mrs. Shumway, Mrs. A. B. Wilson, Mrs. H. C. Chase.

"'One of the first acts of this association was to abandon the fee of five cents at the door and depend upon voluntary subscriptions and donations to meet the expenses of the lectures. . . . . . .

"'Having received notice that Sansom Street Hall was to be used for other purposes, the committee were obliged to seek another place of meeting. After considerable inquiry, we have concluded to rent Washington Hall for the present; though we are fully aware it will not accommodate all who wish to attend the lectures this winter; yet it was the most desirable hall that could be obtained. We hope that the historian of next year will be be able to record the fact that the Spiritualists of Philadelphia, who now number several thousands, will possess a hall of their own capable of accommodating all who may desire to hear their lectures.

"'Among the most practical features of the spiritual movement, the children's progressive lyceum must rank foremost.* The success of these institutions in our city has been highly gratifying to all the friends of human progress who have witnessed these operations. The lyceum number one, under the conductorship of Mr. M. B. Dyott, with an able corps of leaders, and nearly two hundred children in the groups, has a reputation second to none in our country: it will be continued in this hall, and we hope with increasing success.

"'Another institution which owes its origin and success to our philosophy is the 'Penetralium,' a society which was organized in October, 1864, for the purpose of extending the investigation of scientific subjects into the realm of the spiritual.

This society has held regular weekly meetings. The plan pursued is to have a short lecture, and then allow ten minutes to each speaker to present their views upon the subject under consideration. Of the utility of such a course there can be no doubt, and the success thus far has been very apparent. The audiences have been large and the range of subjects quite extensive. Amongst the lectures arranged for the coming winter are: one by Dr. Pancoast, on the 'structure, development, and functions of the nervous system;' one by Isaac Rhen, 'on the forces of nature,' to be illustrated by extensive experiments; and one by Dr. Child, 'on life—its origin and objects.'

"'A prominent feature of the spiritual movement, which we must briefly notice, is the admission of woman to an equal position on the rostrum and in the executive with man; an experiment which is no longer doubtful. Some of our best lecturers are to be found amongst those whom the Apostle Paul denied the right to speak in church, and whom the church has almost universally excluded.

"'In thus tracing the history of about eighteen years of our cause, one prominent fact is apparent: whereas, at the beginning of that period there were no Spiritualists, liberal and progressive minds were still looking and praying for the coming of a new era, to-day hundreds of thousands, it is said millions, are enrolled under our banner and within the ranks of Spiritualism. To say we believe such are happier and better for this knowledge is but to express the almost universal feeling of this very large class, who, having been introduced into a practical knowledge of the near relation and communion between the two worlds, the physical and the spiritual, feel that they have been blessed indeed, and that life has become a more important reality by a knowledge of its intimate connection with the life hereafter, which is still more real.'"

Let it not be supposed that this sketch—which we have necessarily abridged from the original in some statistical details—comprehends all of the history of Spiritualism in Philadelphia, or indeed any other portion of it than the mere external features of its progress.

The movement in that city has been pre-eminently distinguished for its stability, utility, and influence. All the best spirit mediums and speakers in America have visited Philadelphia, and ever found in the houses of its warm-hearted citizens, the most hospitable, generous and practically Christian treatment.

To go to Philadelphia to give lectures or manifestations of spirit power, required *a priori*, in the mediums, a good capital of spiritualistic endowments. Nothing less would be, or ever has been, tolerated amongst this refined and educated community; but once satisfied of the value and genuine character of the phenomena displayed, no people have extended to the unresting feet of the wanderer, a nobler or more refreshing welcome, nor has any community done more to sustain the hands of the laborers, whether in mortal or spirit life, than the faithful Philadelphians.

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* A full account of the rise and progress of the admirable movement known as the Children's Progressive Lyceum will be given in our second volume.

Our limits have compelled us to omit many of the lecturers' names who have graced the Philadelphia rostrum since the formation of the last society on record, but we should fail to do justice to the genius of the movement, did we pass over that of one of the most constant and highly appreciated of the speakers who have occupied the desk of late years, namely, Mrs. Augusta Currier. This lady, without possessing any of the natural or acquired advantages that arise from wealth and educational preparation, may be regarded as one of those phenomenal children of the spiritual movement, who form in themselves a complete evidence of supra-mundane power and guidance. Youth, a pleasing external appearance, and naturally graceful bearing, were the little lady's only claims to public attention; yet, springing from a position of humble respectability only, she made her way through all the various stages of strong physical test mediumship, clairvoyance, and other remarkable spiritual gifts, until, without human aid, instruction or patronage, she gravitated to her legitimate place, as one of the most brilliant, eloquent, and attractive speakers of the day. Those who prepared her for, and placed her in this exalted position, where wholly unseen in this world, unknown to men, and in fact not "of the earth, earthy;" yet the most profound logicians, renowned scientists, and accomplished orators, have paled before this once-obscure young woman, and looked with marvel and fruitless curiosity for the source of her unearthly power. Never have the promises of the prophets and apostles been more wonderfully fulfilled than in this gifted medium, who has truly testified, that "the weak things of earth should confound the wise," and "the ignorance of the foolish put to shame the understanding of the prudent."

As Mrs. Currier's various gifts have been gradually unfolded, her experience has proved a remarkable exception to the general rule, that "one endowment supersedes another;" her "gift of tongues" has been superadded to that of her physical mediumship, but the latter has not failed in consequence, and it has been one of the attendant charms of her eloquent addresses, that the mystic raps sound through them, in frequent and emphatic chorus to her sentences. As a more extended notice of this interesting medium will be found hereafter in our book of biographical sketches, we need only further add that her frequent ministrations on the Philadelphia rostrum have been as acceptable as beneficial to the cause in that city.

Another of the fair missionaries who helped to dispense the bread of spiritual life, though unnamed in the preceding quotations, was Miss Mattie C. Beckwith, a highly-esteemed favorite of the refined Philadelphians; also, Mrs. Middlebrook, late Mrs. Henderson, of whose noble services in the cause of Spiritualism we shall hereafter make further mention.

As the original favorites of the rostrum were gradually removed, by calls to the higher life or changes in their own earthly arrangements, the promise of old, that "the very stones would cry out" in testimony for the truth, seemed to be realized, for fresh inspirations continued to pour from the mouths of "babes and sucklings" or animate the most unlooked-for instruments to arise and dispense the bread of life to hungering souls.

Philadelphia has herself been rich in internal missionary labor. Besides that giant of the movement, Dr. Robert Hare, Dr. H. T. Child, Mr. Iasac Rhen, Mr. M. B. Dyott, Dr. Pancoast, and several other gentlemen of learning and intellectual endowments, have filled the spiritual rostrum with quite as much acceptance as the lecturers from abroad. Thus, the movement has never slumbered in that city, or lacked the oil by which the lamps of immortality could be kept brightly burning. In no part of the States has the celebrated movement entitled the "Children's Progressive Lyceum" taken so deep a hold on the people, or performed so great a missionary work, as in Philadelphia. Without desiring to appear partial in selecting individuals for notice, where all have labored so long and faithfully, it is but justice to own that this pre-eminence is due to the indefatigable labors of Mr. and Mrs. M. B. Dyott, whose lives for several years past seem to have been mainly devoted, with a self-sacrifice, disinterestedness, and endurance, beyond all worldly praise or appreciation, to the success of this deeply, important undertaking. When it is remembered that in these "lyceums" are laid the very corner-stone, and foundations upon which the faith of future generations is to be built; that in their early training, and habitudes of spiritual thought, is to be found the corrective for the bigotry, superstition, and ignorance of the past, and the bitter persecutions through which the present generation have had to struggle,—the vast and momentous influence of this movement may be prophetically felt, and something of the stupendous debt which posterity will owe to its founder, A. J. Davis, and such workers as Mr. and Mrs. Dyott, be conceived of. Amidst much of worldly ingratitude, misconception, and ancient bigotry, lingering even amidst the spiritual ranks, it is gratifying to be able to record, that the lucid intellects of the young generation, springing up around us, brightened into quick perception by the day-beams of Spiritualism, have in part realized the value of these unselfish labors: witness a handsome service of plate, which quite recently was presented, in the form of a genuine surprise party, to Mr. and Mrs. Dyott, by the grateful teachers and members of the Philadelphia Progressive Lyceum.

Highly interesting features of the movement, connecting the "Progressive Lyceum" with the most sacred interests of Spiritualism, have been the interments — funerals we cannot call them — which have consigned the mortal remains of those broken caskets, from which the bright spirits have escaped, to the dust from which they were temporarily gathered up, as moulds for the formation of immortal blossoms. At these ceremonies, all the sweetest, holiest, and withal the most consolatory exercises of the Progressive Lyceums have been introduced; groups of fair young children, whose blossoming beauty was in itself a prophecy of life immortal; processions of mature people, chiefly arrayed in, or adorned with pure white and floral emblems, typical of the love and truth, life, light, and beauty of the spirit country; into which the freed soul had been born, — all these spoke not of gloom, sorrow, or impenetrable mystery; no more of death, bereavement, and agonizing grief, made hideous by the awful panoply of external signs, but of deep sympathy with the bright, holy, and happy change, by which some beloved one had been made glorified, and which consigned the worn-out garments of mortality back to its kindred earth.

No over-strained or unnatural tokens of rejoicing have been manifested at these "spiritual birthdays." The decorum of the processions, the solemn order of the ceremonial, the pathetic, yet elevating songs and recitations, of the children, the highly exalted tone in which the orators pronounced the valedictory to the departing soul, all displayed the tenderest sympathy for the great heart-wrench involved in such a change, and a glorious assurance of continued life and a bright progressive future for the enfranchised soul.

Besides many mediums of the highest intellectual character, Philadelphia has been visited by all the best travelling physical mediums, some of whom have been occasional residents there. Amongst these was the celebrated Henry Gordon, of whom Dr. Hallock related, at the New York Conference, the following striking evidence of phenomenal power, exhibited during one of his (the Doctor's) Sunday discourses in that city:

> "Dr. Hallock stated that on the previous Sunday afternoon, at the commencement of a lecture he was delivering before the Spiritualists of Philadelphia, there was a great deal of spirit manifestation in the form of rappings, etc., which attracted much notice, and created such a disturbance in the minds of the audience, that at one time he was a little annoyed lest due attention should not be paid to what he was saying, and his effort would be lost if that state of things continued. But he soon forgot his concern, and went on with his remarks, and succeeded in entirely fastening the attention of the congregation upon the subject he was presenting; and while, as he believed, every eye and all thoughts were directed towards him, Mr. Henry Gordon the well-known physical medium, who then sat at some distance from, but in front of him, in the perfectly well-lighted room, rose in the air without any human aid, till the speaker beheld him floating so high that his feet just grazed the top of the seat, above which he hung in the air, where he swayed about from side to side and turned partly around. By this time the attention of the entire congregation was rivetted on him, when he sank to the ground. The manifestation was imperfect on the part of the power that lifted him up, because it was afterwards declared by the spirits that they intended to have carried him over the heads of the entire congregation, and landed him on the rostrum, had the conditions permitted, but it seemed that the intense astonishment and agitation of the audience had broken the conditions of passivity necessary for the fulfilment of their design, and so he sank suddenly to the ground. Still there remained the phenomenon of his having been lifted up and suspended in the air without mortal aid, in fact, in a manner which no mortal could have achieved. . . . . . . The effect of this marvellous operation of spirits in a crowded assembly and the full light of day, instead of attracting the attention of the audience from the address, intensified it to the utmost degree. 'I think I may say,' added Dr. Hallock, 'that I never was in an assembly where so much serene joy and spiritual exaltation was manifested. Each one felt that it was good to be there. I cannot describe that Pentecostal scene in words."

Our limits compel us here to close our notice of Spiritualism in Philadelphia. We need scarcely say, the half has not been told; neither do these brief sketches define the extent of the movement throughout the vast area of the State of Pennsylvania, where numbers of places we cannot pause to notice cherish the faith with strong and zealous affection. In Corry, a small but flourishing town in the oil regions, spiritual meetings are regularly held each Sabbath. Some very excellent mediums are to be found there, and an abundance of phenomena is exhibited.

Titusville, a neighboring town, is also a stronghold of the belief. A curious evidence of healing power was exhibited in this place, and one which served greatly to popularize the cause of Spiritualism. The wife of Mr. B., a gentleman of large means and influence, residing in Titusville, had become, through a painful complication of internal ailments, a confirmed invalid; in fact, though quite a young woman, Mrs. B. had been confined to her bed for a period of over three years. Enduring the most intense suffering, and her case baffling all the skill of such medical aid as that wild district could supply, the unhappy lady cherished but one wish in her forlorn and hopeless condition, and that was, that death would speedily terminate her mournful existence, and relieve her friends and family from what she could not but feel was a heavy burden upon them. Her tender and devoted companion, having become interested in Spiritualism, joyfully hailed the approach of all who professed that faith, in the hope that some amongst them, spiritually guided, might bring relief to his long-suffering partner, but months, and at length years, glided by without any realization of their vain hopes, which finally gave way to resignation on the part of the husband, and despair on that of the wife. One day a singular couple of itinerants, husband and wife, presented themselves at the residence of Mr. B., claiming, rather than requesting, hospitality, on the ground that the male traveller was a healing medium, and had been sent there by the spirits "to effect some great cure."

The man, whose name was "McFadden," did not seem even to know the sex or quality of the patient he was to operate upon, yet he insisted that he had "a work to do there," and as his mild and gentle wife seconded his affirmation, Mr. B., though without any very strong prepossession in their favor, consented to receive them for a while into his house. For the best interests of truth, it is well that the whole circumstances of this strange case should be fully understood.

McFadden was represented to the author, not only by the parties most nearly concerned in this narrative, namely, Mr. and Mrs. B. themselves, but also by others well acquainted with him, as a man of repulsive manners and appearance, and one, moreover, so addicted to the use of profane language that he seemed scarcely able to speak without expressions painful to the sensitive ear to listen to. His wife was mild, unassuming, and benevolent, and except for her association with her strange companion, would, doubtless, have proved a welcome visitor anywhere. When first introduced to the bedside of Mrs. B., a highly refined and sensitive person, the medium was literally thrown back from her couch, as if with an electric shock, by the force of repulsion which the lady at once conceived for the strange operator. His wife, who stood by at the time, besought Mrs. B. to make an effort to overcome this intense disgust, frequently declaring that "they had been sent to cure her and must do their work, although her repulsive feeling would for a time inevitably hinder them." In vain the lady strove to accept of this kindly assurance, and conquer her aversion to the rude operator. No sooner would he approach her than he fell back with the same singular magnetic force as before; and the two poles of a battery, scientifically arranged to exhibit the nature of repulsion, could not have operated with more marvellous power than the patient and her would-be healer. And still he persisted in his attempt, swearing, even with oaths, that he must and would effect a cure; that for such a purpose he had been sent, and without its accomplishment he might not depart on his way.

On a certain occasion, after a long and hitherto ineffectual trial, the rough doctor, aided by his gentle companion, succeeded in producing, by distant manipulations over the couch of Mrs. B., the the charmed magnetic sleep. Awaking from this delightful somnolence, refreshed and invigorated, Mrs. B. remarked that she had not been so free from pain for three years, and that at length she was convinced the true physician to her malady had arrived. From this time the spell was broken. The intense magnetic repulsion being overcome, kindlier and more receptive influences supervened. The strange healer performed his work with grateful appreciation on the part of the lady, and rugged determination on his own, and within six weeks the bed-ridden invalid was once more in the midst of her family, performing, in perfect health and renewed strength, her household duties, with as much ease and capacity as if they had never been interrupted by her long and perilous years of suffering. Her cure was effected solely by the laying on of those hands from which a few weeks before she had shrunk with such loathing, but which she now humbly and gratefully acknowledged had come to her freighted with the inestimable boon of life and health. Mr. and Mrs. B. related this circumstance at a Pentecostal gathering, which had assembled to meet the author when lecturing for a few days at Corry, *en route* for the fai West. The snow was two foot deep on the ground and still falling fast. The roads were almost impassable, yet the once bedridden lady had travelled in that inclement season above fifty miles to attend the author's lectures, and bear her grateful testimony to the beneficent character of Spiritualism and its missionaries.

The conversation had turned on the prevalence of "spiritual mountebanks" and itinerant vagabonds, who, scouring the country in every direction, used the talismanic word "Spiritualism" as their *open sesame* to the hospitalities of the credulous. It was these remarks that called forth the history above detailed, which, being related by Mr. and Mrs. B. with tears of deep emotion, and verified by several of their acquaintances present, who were personally cognizant of the facts, was summed up by the husband in the assurance that though he believed there were many impostors ranging the country and attempting to deceive people out of a maintenance by false professions, yet for the sake of the one divinely guided missionary who had brought in his hand the life of his best beloved, *all* had since been welcome who had crossed their threshold in the sacred name of "the spirits." "I can never again close those doors against the wanderer," he added, "which have been opened to 'entertain an angel unawares.'"

In Meadville, Pennsylvaina, a numerous body of Spiritualists may be found, who, although laboring under many disabilities peculiar to the advent of a new and unpopular movement, have struggled on bravely, and given a tone to the belief of these wild and remote districts where the name of Spiritualism is no longer regarded as a bugbear, but rather as a warranty for strange and beneficent powers, whose possession invests their owner with gifts which are deemed worthy of investigation and respect.

In Meadville resides Dr. John Newcomer, a gentleman who unites in his own person the many gifts of inventor, mechanic, herbalist, doctor, healing medium, lecturer writer, astronomer, designer of certain remarkably ingenious astronomical instruments, and originator of a most singular prophetic scheme of the earth's destiny. Besides these varied accomplishments, Dr. John Newcomer plays on two or three musical instruments, one of which, of a lute fashion, originated in his own fertile genius and mechanical skill. In an office open for the sale of various healing compounds, all originated by himself, the visitor would find it difficult to think of any articles of domestic use, herbs, minerals, drugs or machines, even models of the earth, orreries and musical instruments, which are not to be here found, on "improved principles;" in fact this wonderful sanctum is the *omnium gatherum* of a very comprehensive mind, which represents itself and the universe in equally microcosmic characters. As Dr. Newcomer is a very uncompromising Spiritualist, the other world and its interests come in for an equal share of illustrative talent, the full scope of which appears in a hall which Dr. Newcomer has fitted up, and hires at his own expense, for the purpose of devoting freely to the service of Spiritualism.

This building will accommodate about two hundred persons; is neatly furnished with a small platform and seats, whilst the walls are adorned with a large collection of oil-paintings executed by the versatile proprietor of the hall, highly colored and elaborately finished. They form, altogether, a serial and pictorial commentary on the biblical account of creation, together with the artist's own views of the hereafter, as derived from the popular teachings of

Spiritualism. Although Dr. Newcomer's pictures and the opinions they illustrate, like every other production of his remarkable genius, are strictly original, and form no direct affinity with any other person's acts or works or words, that the most cosmopolitan visitor could ever have encountered, the theological views they suggest cannot fail to remind the beholder more immediately of Tom Paine, Volney, and the English Robert Taylor, than of the Patriarch Abraham and the Apostle Paul; nevertheless, these and other "sacred" personages are freely represented on Dr. Newcomer's glowing canvas; but as they generally figure in the same scene where certain Divine personages are represented as pronging souls out of heaven with celestial thunderbolts, whilst other diabolical personages stir them up in burning broth with brimstone pitchforks, and the "everlasting Yankee" is introduced with the hook and line of combined benevolence and ingenuity, fishing them up and restoring them to earth, it may be supposed that these biblical illustrations are not designed on the most approved theological pattern. They are very numerous, however, and highly suggestive.

The ludicious and the horrible are represented in terribly faithful proximity; and a more graphic commentary on the heavens, hells, saints, sinners, angels, and demons, brimstone and blue fire, in which ancient orthodoxy delighted to revel, from the gloomy Calvin to the stern Emmons, and which modern orthodoxy has not altogether quenched in the tides of modern progress, has never surely found a more fearless or imaginative illustrator than this same singular Pennsylvania artist. It need scarcely be hinted that Dr. John Newcomer is not popular with the church-going community of his district, and as his very direct and peculiar methods of propagating his opinions have obtained for him a wide-spread notoriety and most obnoxious reputation, they have served to isolate him even from many worldly persons who sympathize in part, though not entirely with his extreme views.

In the author's visit to Meadville for the purpose of delivering two lectures in that collegiate town, she realized most painfully the lines of demarcation which strongly marked idiosyncracies draw between their professors and mankind in general. The progressive spirit which already animated at least one half of the young students and professors of a fine Unitarian college at Meadville, induced their attendance at the lectures, and manifested itself in a noble complimentary testimonial which a few high-minded and talented young men presented to her in grateful acknowledgment of her definition of "the beautiful faith and philosophy of Spiritualism;" and yet these brave and aspiring young spirits were driven off with repelling force from the strange old philosopher, who could have suggested, aye, and taught them so much that their eager souls were hungering for, had not himself and his methods of presenting the truth been so eminently distasteful to their sense of propriety and refinement. Dr. John Newcomer was also an excellent healing medium. His strong hands, freighted with health, and his kind heart would gladly have spread abroad this blessing to all around him. The indescribably odd old man might be seen any day with basket on arm, gathering up medicinal herbs and plants of healing virtue, which would have been cheerfully drawn forth from the shelves of his wonderful little museum for the free use of the afflicted, were there not a ban on the place, and a breath of evil signing the dark stairway which led to it, with an invisible yet potent circle, into which it was deemed ill for the foot of good repute to enter.

Strange isolation of a kind heart, ready hand, and highly endowed brain! Strange and cross-grained woof of human destiny which has converted an instrument of blessing into a tool of offence! Dr. John Newcomer and the world, require the bright transfiguration of the land of light, truth, and charity, to understand, mutually forgive, and mutually appreciate each other.

Our limits will only permit us to notice two more points of interest in Pennsylvania, although the whole State abounds with such, in the history of Spiritualism ; the first of these is Morristown, near Philadelphia, less remarkable however, for its little faithful band of Spiritualists than as having been the residence of one of the most talented advocates of the cause, Miss Belle Bush, the charming poetess and writer, whose gems of thought have contributed so largely to the reputation of spiritual literature. The second and last noteworthy point which we can notice in this noble State, is Brookfield, famous as the scene of a great spiritual outporing, which occurred quite early in the modern movement under the following circumstances.

Amongst the Methodists, Shakers, and other fervid sects of religionists, marked and preternatural tokens of a spiritual afflatus had been frequent ever since the famous revival which preceded the Rochester knockings by some ten years. Certain sections of country, called "the burnt districts" from having been swept by the action of the Pentecostal fires, still preserved the evidences of the mighty visitation in the strange and apparently fanatical associations which sprang up amongst them. Spiritual philosophers attributed many of the eccentricities both of the revival and spiritual movements to the effect of magnetism, stimulated into violent and irresistible action by the contagion of the times. Unphilosophical religionists called them the work of the "Holy Ghost" or the "Evil One," according as their sectarian prejudices inclined. The following narrative, reprinted in part from the *Spiritual Telegraph*, is a well-anthenticated account of one of these singular revival fevers, the details of which seem to be so closely allied to Spiritualism, that it claims its legitimate place in our notice of that movement in Pennsylvania. Mr. Partridge, in his editorial account of what follows, states that the Rev. John Crapsey was a minister of the high ecclesiatical school at Brookfield, Tioga County, Pennsylvania, and that, at a meeting which he was holding in Roulette, Potter County, Pennsylvania, just as he was quoting the words of Jesus on the cross, "*Eli, Eli, lama Sabachthani.*"

> "A mighty invisible power seemed suddenly to possess him, and a luminous appearance scintillated upon and around his hand, shining with brilliant effulgence in the eyes of all beholders. 'Under an impulse which I could not resist, I sprang,' says Mr. Crapsey, 'from the desk out upon the middle of the floor into the midst of the congregation ; great signs and wonders then ensued and were witnessed by all.
>
> "'Fire, and pillars of smoke and luminous light rose up bodily in our midst ; men, women, and even stammering children were seized, speaking with new tongues, and uttering prophecies. Prayers and exhortations were poured forth in abundance, and many of the congregation broke out into the most marvellous and heavenly singing.'"

But the demonstrations of this Pentecostal hour did not terminate with the close of that meeting. They came together again and again, meeting sometimes each day and occasionally in the night, when similar manifestations accompanied their gatherings, and continued up to the date of the *Telegraph's* report, about June, 1855. Mr. Crapsey goes on to say that at times, certain of the persons affected, who were chiefly young people from ten to thirty years of age, would come to him, and enact in pantomime a spiritual or prophetic drama, showing that he would be subject to much persecution. Sometimes also the house where they were assembled would shake, and "even rock about as if in a gale of wind, although the air without was as still as death." They usually held their meetings in a building, the lower portion of which was used as a school, and the shaking of the house became so violent that the teachers were compelled to dismiss the scholars, as "they could not write and feared to remain upon the premises."

After this excitement had continued until the whole neighborhood became stirred by it, a public meeting was held in the place, and a committee appointed to wait on Mr. Crapsey and request him to quit the neighborhood. This he refused to do, when the prophetic warnings of the spiritual drama were realized by Mr. Crapsey's arrest on a false charge of his having assaulted some members of his congregation. A trial ensued, but as nothing reprehensible could be proved against the minister, and not a witness could be found who did not take part with him in this strange excitement, he was ultimately discharged ; but as the disturbances continued with greater force than ever, a fresh committee waited on him, with the offer of a sum of money, conditional upon his instant departure, an offer which he promptly and indignantly rejected. Finding their efforts to drive him out or quench the obnoxious manifestations in vain, Mr. Crapsey's opponents now began to resort to open violence and a continued series of persecutions. Himself and his congregation were denied entrance to any building in the neighborhood, and when they sought shelter in woods, groves, or forests, they were set upon, the woods fired, and themselves stormed and hooted at.

And yet it often happened that the bands of disturbers who set upon these gatherings were so struck with the flashing of the preternatural lights, the rocking of the trees, trembling earth, and the pathetic appeals of the entranced speakers, that their acts of violence were changed into tones of prayer, and they joined the revivalists in their celebrations, leaping, singing, shuddering, and praying, under the same inevitable afflatus as themselves.

Mr. Pendleton, a gentleman who was at that time a resident of Brookfield, and an eye witness and participator in their Pentecostal meetings, affirmed that himself and many others saw angelic beings moving about in their midst, and that often "the spirits of dead persons" were seen and described with such accuracy that their friends and relations could not doubt but that "truly their loved and lost ones were arisen from the grave, and come back in life amongst them." The phenomena of mediumship which would account for the preternatural lights and movements around them, no less than the open vision which recognized the forms of the beloved departed, had not yet become sufficiently well known and understood in those remote sections of country to resolve themselves into a part of an orderly and universal movement, hence for a long time their manifestation, as above narrated, was regarded as a special Pentecostal outpouring, which predicated the speedy approach of the long expected "millennium."

As the report of kindred phenomena, occurring in other parts of the State, reached the "possessed district," its preternatural characteristics disappeared, the excitement subsided, and the orderly development of medium powers in and amongst Mr. Crapsey's congregation changed the fever into the normal and healthy tone of Spiritualism.

Our space will not allow us to pause longer on the progress of the spiritual movement in Pennsylvania, or to notice, except *en passant*, its many remarkable developments in Washington and Baltimore. Frequent allusions to the extraordinary mediumistic gifts displayed in both cities will be found scattered through these pages, and a brief notice of the highly-gifted Laurie family in Washington, and Colonel Danskin and his amiable lady in Baltimore, will be given in our biographical sketches.

For the present we can only pause to remark that amongst the many excellent mediums in Baltimore, the most distinguished for her professional services was a Mrs. Morrel, a superior rapping, writing, physical, and test medium. Amongst other singular phases of intercourse between the two worlds, a very striking one was exhibited in Baltimore also, through the mediumship of Mrs. Danskin, a lady moving in the first circles of the city, but who, in her fidelity to the cause of Spiritualism, nobly ignored the scoffs and sneers of her associates, and devoted her remarkable powers as a trance medium to the service of those who could not be satisfied to investigate through a professional source. Besides gifts of clairvoyance, psychometry, and healing, Mrs. Danskin was peculiarly distinguished as a medium through whom "dark" or "undeveloped" spirits could return and manifest to earth the deplorable shipwrecks which crime and ignorance had made of their souls. The interviews with these suffering, earth-bound beings were often thrilling and full of warning and instruction.

These circles, as well as others of a similar kind held in various parts of the country, made a profound impression on the community, and induced many persons, from motives of curiosity no less than interest, to inquire more closely into the relations sustained between the inhabitants of earth, and the dwellers of the spirit country. The vague notions so loosely inculcated by theology on the conditions of compensation and retribution in the hereafter, were entirely put to flight by the revelations of these circles. The idea that earthly criminals could continue such as spirits, and receive the same benefit from human counsel as they could have done had they remained in the form, was a doctrine so entirely subversive of all preconceived opinions on such subjects, that their promulgation was met with the most profound scepticism, and sometimes even by indignant denial. It was only, then, by the persistent efforts of such respected missionaries as Mrs. Danskin, and other ladies who held circles for the progression of "undeveloped spirits," that this singular phase of the communion between the two worlds began to be understood, and the possibility that we are "all ministering spirits," slowly to dawn upon the minds of earth's inhabitants, not as a mere biblical phrase, but as a solemn and divine mission which we should endeavor to put into practical reality for the benefit no less of spirits in the form than for the sake of those whom the disabilities of false systems have sent from earth still in conditions of ignorance and crime.

As this portion of the spiritual philosophy must be reserved for a more full and special notice, we shall now pass on to consider, in detail, the Spiritualism of those vast sections of country so graphically entitled "the mighty West."

CHAPTER XXVIII.

SPIRITUALISM IN THE WEST—BUFFALO.

"Strange glory gleams through life's wild rents:
And through the open door of death,
We see the heaven that beckoneth
To the beloved ones going hence."
GERALD MASSEY.

Character of Western Spiritualism—Manifestations of Messrs. Sangster and Reed in Buffalo—Mrs. Swain—Still Further West—Columbus, Ohio—The "Crowing" Medium—"Elemental Spirits"—"The Devil" at Armory Hall.

The course of our history now carries us into those more remote districts which lie west of the scenes we have hitherto been describing, and which are generally called by the title of "the West."

Our subject in this connection becomes, like the immense geographical area it includes, almost beyond the pen of the historian to describe.

The utmost we can hope to achieve is a brief notice of such sections of country as have been distingnished by the presence of remarkable personages, or the abundance of supra-mundane phenomena.

In both these respects, Buffalo, which forms the extreme western point of New York State, has undoubtedly a claim to take a prominent rank in the history of Spiritualism.

As the city where the Davenport Brothers, Cora Scott, Miss Brooks, and other distinguished media resided and first manifested their marvellous power, Buffalo became quite early celebrated in the spiritual movement; nor was its fame less widely spread from the fact that it was the scene of the farce enacted by the notorious "Buffalo Doctors," in connection with the visit of the Misses Fox, as detailed in a preceding chapter.

Reserving notices of its principal mediatorial personages for future biographical sketches, we shall simply pause to record some of the phenomenal circles held there by persons less generally known in the history of the remarkable movement.

The medium in the cases cited as follows, was a young gentleman [not professional] whose position in society placed him above the reach of suspicion on the ground of interested motives, and whose character was remarkable for veracity and simple directness of purpose.

We shall quote Mr. Albro's version of the narrative as it appeared in the *Age of Progress* of January 3, 1857.

"MANIFESTATION EXTRAORDINARY.

"On Saturday evening last, at our weekly developing circle, we had a manifestation, the like of which we have never witnessed except at Davenport's. A young gentleman of the name of Sangster, of this city, was in attendance, who is a medium of extraordinary character for physical manifestations. Our principal speaking medium being absent, it was proposed to have a dark circle and see what we could get through Mr. Sangster's mediumship.

"The proposition was met with general approbation, and the necessary preparations were made.

"As soon as the light was removed, rapping was heard, the alphabet was called, and it was spelled out: 'Let Mr. Albro tie the medium's hands.' We did so, using a silk handkerchief, which we twisted into a hard rope. With this we tied one hand, making a hard square knot over the wrist, drawing it as tight as the medium could bear it without stopping the circulation of the blood. We then put his hands behind him and tied the other hand equally tight using up the whole of the handkerchief in similar hard knots. In this position it was impossible for him, with all his physical powers, to free himself. This done the light was again removed, and the medium left alone in one corner of the room, whilst the circle all sat with their hands joined. Directly the spirit rapped and called for the light. It was brought in, when the medium was found exactly as we had left him, minus his coat, which had been taken off by the spirits, even while his hands were tied as we have described. After tying him, we had called upon all the members of the circle to examine and test the knots, and all did the same again, bearing unanimous testimony to the fact that the knots were exactly as we had tied them, not a single fastening showing the appearance of having been touched.

"The tying of the medium occupied several minutes; the removal of the coat must have occurred in a few seconds only. Again the light was removed, the circle joined hands as before, and again before we had been well seated, the raps signalled for the light, which being produced, we found the medium with his coat on, the knots still remaining intact, and the hands bound behind him as before. Leaving the medium then securely tied, the piano was turned with its face to the wall. The medium sat by it, all joined hands, and the light was removed. Singing was called for, when an accompaniment was played on the piano, it being, as above stated, face to the wall in such a position that no human being could have touched it. We then asked the spirits if the medium's hands should be untied, and received an answer in the affirmative. We asked if the spirit would untie him, which was also promised, and in a minute after the handkerchief was thrown upon our own head. The light was brought; the medium was found at liberty. On again removing the light, the raps signalled us to place the handkerchief on the piano; this done, and the light again brought in a minute or two after, we found the medium tied with his hands, much as we had secured him, only with more complicated and even firmer knots. This closed the marvellous performance.

"These circumstances are attested by all who examined the knots, and every person present is willing, if required, to make oath to the truth of the statement; also, that they were at no time within reach of the medium during the removal and return of the coat, and never for one moment disjoined hands in the circle, except when required to produce the light. The medium is a young man of high respectability, and of modest, unassuming deportment, nor was there one present against whose veracity a word could be hazarded. We should like to know how gentlemen of the Mahan school can account for these phemomena. Did odyle do it all? We are aware of the explanation that will be offered by the clergy, who are at last compelled to admit that these things are done. They will of course decide at once upon the agency of his satanic majesty. But if it were indeed the original devil of orthodoxy, we should suppose his fingers would burn a fabric so easily ignitable as a silk handkerchief."

N. B. — Mr. Albro forgot the new school of fiends introduced by the Rev. Charles Beecher.

As these are such experts at ropes, etc., may they not be equally non-combustible in handling silk handkerchiefs?

The next account which occurs of Mr. Sangster's mediumship, is furnished by Mr. Giles Husted, an old and highly respected citizen of Buffalo, whom Mr. Albro very properly cites in publishing his report, "as an authority of unimpeachable worth." Mr. Husted writes to the *Age of Progress* as follows:

"BUFFALO, *March* 17, 1857.

"FRIEND ALBRO, — I send you a statement of some singular manifestations, which I term 'spiritual,' that have recently occurred at my house.

"By appointment some friends met at my house on an occasion when the spirits had promised, if possible, to give us some extraordinary manifestations. They ordered us to tie the medium, Mr. Sangster, most securely, and then, locking him in a thoroughly searched and fastened room, form a circle in the room adjoining. After each person was well satisfied that the medium was as securely confined as ropes, knots, locks, and bolts, could make him, we formed a circle in an adjoining room, which was well lighted. After sitting some twenty minutes, during which time we could hear loud noises in the room with the medium, such as the shifting of furniture, the knocking of heavy bodies against the ceiling, and heavy poundings, etc.; loud and successive raps gave the signal for the alphabet which spelled out in our room: 'Look for the coat.'

"We did so with some surprise, commencing our search in our own room, where we immediately found it [the coat] folded up under a chair about the centre of the room. Our whole party can testify on oath that the door had never been opened since we entered the room; the lights were burning brightly the whole time, and not a movement had been made amongst us; in fact, confederacy, had the character of any one present admitted of such an hypothesis, was simply impossible, or too absurd to be thought of.

"On entering the circle room we found it locked and bolted, with every rope, knot, and fastening exactly as we had left them, and the medium sitting bound hand and foot, without his coat, which we had possession of.

"In a circle held the 3d of March, we were directed by the spirits to lock the piano forte, and seal the key-hole with wax, and in that condition the spirits played on both strings and keys.

"Will some of the wise ones of this age explain these manifestations on any other hypothesis than the spiritual one?

"Respectfully yours,

"GILES HUSTED."

Mr. Albro writes of a second circle still more interesting than the first, as follows:

AGE OF PROGRESS.

"BUFFALO, *March* 20, 1857.

"On the evening of the 17th inst., after Mr. Husted had sent me the above communication, I called at his house to get an explanation of some statements in his letter. Mr. James Sangster, the medium, and another young gentleman, besides a young lady, not a member of the family, were there, intending to hold a circle. Mr. Husted and the medium pressed me to stay, and I not very reluctantly consented to do so. After some conversation, a spirit wrote, through the medium's hand, directions to have a dark circle. We were required to lock the outer doors of two rooms, leaving only the folding doors which connected them unlocked. After all was made secure, we shut the folding doors and placed a chair against them, which I was requested to occupy so as to make sure that no one could enter the room from that point. I locked all the other doors myself, as well as the piano, and retained the keys in my own possession. This done, by request I also tied the medium so securely that I can vouch for it he could never have moved or released himself by any earthly means.

"A stand with paper and pencil was placed near the medium's chair, which, together with the piano and writing materials, were at one end of the parlor, whilst the rest of the party sat with joined hands around myself at the other end, I having taken my seat against the folding doors. By raps we were requested to sing, which being complied with by two of the party, the piano accompanied them from within the closely-locked case, continuing, in good time and tune, to play until the song ended. After this, light was called for and the medium closely examined, but he was found tied as fast, and the knots as perfect as I had left them. Again the light was extinguished, singing called for, and this time it was only accompanied by a scratching on the paper.

"The raps soon called for the light, when a note was found, addressed to the young lady of our party above mentioned, written and signed by what purported to be the spirit of her mother.

"This operation was repeated several times, and on each occasion, when the light was produced, I carefully examined the medium, found all the fastenings intact and wholly undisturbed, and a letter addressed to each member of the company, signed by spirit friends, and containing appropriate messages. To my letter was appended the name of my much-respected old friend, Stephen Dudley. The writing ran as follows:

"'FRIEND ALBRO, — Truth often blooms unseen in your world, and as often receives the scoffs and sneers of ungenerous hearts. Go on; for beyond earth's turmoil is a brighter world, where labor for truth never goes unrewarded.'

"I may add that the style and writing were so characteristic of my old friend that I could have recognized it without his well-known signature.

"Before the last writing was done, a small snare drum, tambourine, and bells, which had been ordered by the spirits to be brought in, were carried about the room and played in time to the singing. Sometimes the room seemed to be lit up with a soft twilight, although there was no artificial light in the room, nor any means of entrance for it from without.

"Now, what can the kneeologians and toe-snapping mountebanks, who make philosophy blush with the grossness of their folly, do with facts like these? Nothing — but to tell their admirers that the five persons who witnessed this phenomena, and who will pledge their most sacred honors or any other required form of attestation that every word we have written is true to the letter, are liars and perjured knaves. This is all they could do; for such is the nature of the phenomena that there is no other alternative than to admit the spiritual hypothesis, or to impugn the credibility of the witnesses. And this no one of the five fears in any community where they are known."

Wonderful manifestations of a similar kind to Mr. Sangster's and the Davenports' were also made through the mediumship of Mrs. Swain, of Toronto, Canada, who, about the time we write of, was a resident in Buffalo.

The specialty in the case of this medium was, that the phenomena were produced in well-lighted rooms. Amongst other strange performances, the spirits succeeded in executing drawings with their own hands, on paper previously marked and placed beneath the table, whilst the medium sat with her hands reposing on its surface, in the well-lighted apartment. The drawings produced through Mrs. Swain's mediumship were made in an incredibly short space of time, and though rough and inartistic, were generally significant of some spiritual idea, or especially interesting to certain persons present, who often received excellent tests through this means. One of these drawings was submitted to the author for inspection.

It was boldly and not inartistically designed, and represented a death-bed scene, where a corpse surrounded by weeping friends lay extended, whilst above the bed was a vivid representation of the departed spirit, rising from the head of the lifeless body and received in the arms of a group of attendant guardian angels.

The following incidents would only receive a place in these pages on the most thorough conviction of their entire anthenticity, and the unimpeachable character of the witnesses who figured in the remarkable scenes detailed. When we state that the narratives were furnished by the late Mr. A. E. Maynard, of Buffalo; that they occurred at his own residence, and in the presence of his respected widow, family, and immediate circle of friends, there is not a Spiritualist in the country who would not readily pledge their honor for the veracity of the statements, and admit that they were made by one of the noblest and most highly respected friends the cause of Spiritualism has ever known or Spiritualists have loved and lamented.

Mr. Maynard's name would indorse any statement outside, as well as within the ranks of Spiritualism in Buffalo.

As a gentleman, his veracity was held unquestioned; whilst as a public officer, his character had for long years stood as a voucher for good faith, and fine business capacity. We have received other acconnts of those *seances* of a far more wonderful character; but as our space is limited, we shall confine ourselves to narrating only such facts as are vouched for over the signature of one who may truly be called one of the noblest works of God — an honest man.

"*December*, 1863.

"*Banner of Light:*

"MESSRS. EDITORS,—Permit me to furnish your readers with a brief account of the developments of spirit phenomena, at a circle held at my house, on the evening of December 31, 1863. The medium present was Mr. Charles Reed, a person of humble pretensions, and whose mediumistic powers have only recently been brought to the attention of our citizens. He answers sealed letters, however securely fastened, under such stringent test conditions as render it impossible that there should be any deception.

"Some ten or twelve sittings have been held at my house within the last six weeks, the details of which are of so extraordinary a nature that I could scarcely dare to draw upon the credulity of your readers by relating them in full; I shall therefore limit myself to a sketch of one or two of the least wonderful of these sittings.

"One of the circles was composed of seven males and four females, inclusive of members of my own family. Seated around the table in the order directed by the spirits, we all joined hands, and the light was extinguished. Our medium's hands being held like the rest, it was impossible that any one in the room could move without instant detection. The moment the light was extinguished, heavy poundings on the table commenced, and the guitar, bells, triangle, etc., that we had placed there, were played separately and together.

"The tin horn which we had provided at the request of the spirits, was snatched up, and voices came through it in quick succession. All sorts of articles were picked up, and placed upon the table; as, first, a chair, then an ottoman placed in it, etc. The doors were locked, our hands never for one instant disjoined; yet when the light was called for and procured, we found those things on the table as described. Darkness being again demanded, the spirits addressed us through the horn, calling us each by name, conversing with us familiarly on points of special interest, and speaking of many friends utterly unknown to the medium, who had left the form and desired now to be announced. The spirit pronounced the names of three persons known only to our family, related many of their peculiarities, and personated their voices and manners to the life, alluding to scenes and personal specialties which could not be mistaken. An hour was spent in conversation in this way, during which time the spirit home was described as a most beautiful place, from which none ever again desired to return to this earth life. . . . . . .

"The spirits took a vase filled with wax flowers, a cup and saucer, relics of seventy-five years old, and two large china vases, from the high mantel shelf, and placed them on the table without noise or disturbance. They also brought many articles from an adjoining room, and threw them into the laps of their respective owners. They played on the piano when closed, raised the heavy table from the floor with all our hands on its top; patted our faces, pulled our beards and hair, and laid their hands heavily on our heads and shoulders. The horn was carried to the ceiling, and all parts of the room, the spirit voices singing and speaking to us from every direction. The guitar also was played in various parts of the apartment, whilst all our hands were tightly clasped in each other's. Spirit hands were shown to us through the darkness, and felt by us in various ways. After midnight, a spirit voice distinctly bid us 'A Happy New Year.'

"During the sitting a spirit suddenly blew a shrill blast on what seemed to be a drover's whistle. Knowing we had no such instrument in the house, we expressed surprise at the sound, when the spirit declared that he had taken it from the pocket of a drover in Joslyn's house — a drover's tavern three miles from here. By request, the spirit presented the whistle to Miss M.'s lips, who blew upon it two shrill tones in verification of its being a genuine instrument. The spirit then said, 'I am now going to return it to the drover's pocket,' hear it now'—shaking it, so that we could distinctly hear the rattle of the chain attached to it. 'Now it is gone;' then a moment afterwards, 'It is in his pocket again.' After this a violent and numerous clapping of hands was made all over the room, with a force and noise that I could scarcely imagine any human hands could produce.

"At a subsequent sitting in the same place, the medium was taken up bodily, and whilst the hands of both his neighbors still held on to him, he was lifted up as high as their extended arms — when dragged up from their seats, and standing — could reach.

"He was then suddenly dropped down, yet as if lifted rather than dropped, for his fall produced neither harm or concussion, though a fall from such a height must have broken his bones. Again he was taken up several times, audibly striking his head against the ceiling, causing him to exclaim in some fear of being hurt, 'Oh, don't!' On one occasion he was held against the ceiling for nearly a minute and a half, and then, as if to show the nature and care of the power that handled him, he was laid lengthwise on the top of the piano, whilst the music rack was still standing up, wholly undisturbed.

"At this circle, besides the frequent touches of powerful solid hands, the spirits walked heavily about the room, and several of them danced with a sound and concussion like strong men, with thick boots on."

The last *seance* of this nature that we can quote, is recorded by Mr. Maynard, and is as follows:

"HERALD OF PROGRESS—BUFFALO, JANUARY 25, 1864.

"FRIEND DAVIS,—The most extraordinary manifestations of spirit-power of the present age took place at some recent sittings of the 'Buffalo Excelsior Circle,' — so named by our spirit friends,— held at my residence, one of which occurring on Wednesday, January 13, I will herewith transcribe an accurate account of, as it took place in the presence of a dozen of our most respected and reliable citizens.

"The circle was in order at seven o'clock, each one obeying the rule laid down by the spirits, namely, to hold each other by the hand, and not let go without direction.

"The gas-light was turned down, and the spirits bid us welcome in an audible voice, and then played on the piano which was placed close up against and facing the wall, accompanied by several small instruments. The controlling spirit — who calls himself Samson — addressed the chairman, who, as is usual, introduced to him all who had not met with us before. Samson repeated after him the name of each, saying cordially some words of welcome and greeting.

"The chairman reminded Samson of his promise to strike the Park bell in front of the Sherman House in Chicago last evening, Tuesday, January 12, at eleven o'clock. To this Samson replied, 'Yes, sir, I struck it at the very minute I said I would.' This has been verified by letters received from several persons of respectability, who heard it, and who are willing to bear testimony that they did so.

"The chairman then reminded him that he [Samson] had promised to strike the bell of the Washington Baptist Church in this city, on that evening at half-past nine o'clock. To this reminder Samson also assented, and declared that he would do it; also, that he would then keep his engagement to change water into wine, and 'would do it now.' The gas being re-lighted, a tumbler of clear, pure water was drawn from the filter, placed on the table, the light turned down, and all hands instantly joined. In less than two minutes the spirit said, 'Give your light.' The light being procured, the tumbler on the table was standing exactly in the same place, but instead of the water, it contained, we found, a red liquid resembling in taste Malaga, or the wines generally used in the sacrament. The wine is preserved, and open to the inspection of the curious. Many very powerful manifestations were given and interesting conversations held on the conditions of spirit life." [As these do not vary from the general representations made by spirits concerning their life in the spheres, we omit them. — AUTHOR.]

"The hour for sounding the bell having arrived, Samson manifested considerable impatience at the delay of the worthy sexton of the church, who had promised to join the circle. He declared he must have him there for the sake of his peculiar influence, and in answer to a query whether he could not hasten his coming, said he could, and was even then willing him on his way. He desired us to keep quiet, and presently said, 'He has come,' when instantly the door-bell rang, and the sexton was admitted to the circle.

"He said he had carefully shut up the church, and brought the keys with him, so that it was impossible that any one could have access in any way to the church, much less to the bells, and yet in less than three minutes after his arrival, we all distinctly heard, in that close room, over five hundred yards from the church, a loud, clear peal on the bells. Several persons in the streets heard the peal likewise, and the subject has excited much comment and curious inquiry. The sexton expresses his willingness to testify to the fact, and show how impossible it was for any human being to have access to the belfry whilst it was carefully locked and he sat with the keys of that and the church in our circle-room.

"At a later sitting, several sceptical gentlemen were present, one of whom Samson recognized, giving him several very satisfactory tests; amongst the number, he reminded him that he — Mr. S., a lawyer — tried a suit for him, and adding, 'Don't you remember we beat him?' Mr. S. replied by asking the spirit his name. The spirit reminded him of the suit and the name of the opposing party, adding, 'That man, Mr. A., was so mean that we don't speak to him here.' Mr. S. inquired how long he had been dead. The spirit replied, 'About three months;' a statement which was at the time unknown to Mr. S., though subsequent inquiry verified it. The spirit added to this many other tests of identity concerning spirit friends of Mr. S. and others present. At this circle also, and for the third time, water was changed into wine under most stringent test conditions. A bird and cage, and many other articles, were moved about, and most powerful manifestations were made whilst every hand in the room was closely joined.

"*Saturday evening, January* 23, 1864.

"At the close of this circle, the following incident occurred. Young Broughton is a member of our circle. He had on this occasion brought his father, who up to that night was a sceptic. Both were soldiers, enlisted in the same company. The spirit Samson had singled out the old gentleman, being a sceptic, for a great variety of slaps and poundings, which rather nettled him. At last he asked if he would 'like a little fun,' to which he received a good-humored assent, when he immediately called for the light. Nothing had transpired in the interim, nor had we for one moment disjoined our hands, except as usual, one of us had broken the circle to re-light the gas. The light showed the circle complete, and everything untouched, save that our old military friend was sitting minus his coat. Looking first at his right arm and then at his left, covered only with shirt sleeves, he became utterly confounded, while his look of amazement, and his emphatic protestations that he had never loosed his hands from his neigbbor's for one instant, 'nor had any one, or anything even touched him' — provoked roars of laughter not unmixed with astonishment on the part of the whole circle. There was the coat, however, quite unharmed, and folded up outside, and at a distance from the circle. All present insisted that as the spirits had disrobed the soldier, they should be polite enough to put his coat on again. This they promised to do, when the light was again extinguished. After sitting a few minutes, waiting in silence for the promised demonstration, Mr. Broughton exultingly remarked, that 'they could not fool him this time,' for all was as still and quiet as death. Instantly the signal was given for the light, when the coat was found replaced on the watchful soldier's form without his having the least perception that he had even been touched. . . . . . .

"Fraternally yours,

"A. E. Maynard."

Our notice of the extraordinary character of spiritual manifestations in Buffalo is intended to prepare the reader for yet more forcible and striking phenomena throughout the Western country.

It is now an acknowledged fact that the demonstrations of spirit-power not only correspond with the peculiar temperament and idiosyncracies of the media, but in some respects, appear to bear a relation to the leading features of the climate, country, and people, where they occur. Thus the manifestations in New York, Boston, and the Eastern States, whilst partaking of all the marvellous character of physical mediumship, have been strongly marked with the intellectual tendencies of the inhabitants. Philadelphia, the beautiful Quaker City, has long been noted for the stable character, and religious tendency of its Spiritualism. Baltimore and Washington, being points of attraction for visitors, have partaken of the cosmopolitan characteristics of New York, while the Spiritualism of Vermont and New Hampshire, like all mountain regions, has been singularly distinguished for the number and lucidity of its seers and prophetic media. To the careful observer it will be apparent, that, whilst every town, village, and hamlet has furnished its quota of inspired laborers, in a number and value far beyond the pen of the historian to record, the general features of the movement point with marked distinctness to the influence of special climatic, as well as intellectual and moral conditions. Thus it will be no matter of surprise to find the manifestations of spirit-power in the West, transcending all other localities for force and abundance. Amongst a people untrammelled by the conventionalities of "fashionable society," which too often crowd back the natural impulses of the heart and brain, into polished artifice, spiritual experiments could be conducted with every possible chance of success.

In a land where the large, the wild, and the wonderful in nature predispose the mind to broad and lofty aspirations; where the free air sweeps over a hundred miles of open prairie at once, shouts its anthems of storm and tempest from the towers of God's cathedral rocks, lashes into the fury of ocean billows, the waves of inland seas, murmurs through the depths of old primeval forests, whose dim solitudes have never echoed to the axe of the woodman, or sweeps along a thousand miles of giant rivers, — Spiritualism becomes manifest with a force and freedom unknown to investigators under less favorable circumstances. As soon as the rumor of the Rochester knockings reached the Western States, individual experiences began to assume the shape of corresponding phenomena. Families remembered the inexplicable sights and sounds which had occurred amongst themselves; noted what was still transpiring, and came to the conclusion that one explanation would cover the whole ground. In fact, the period foretold by the prophet Joel, seemed actually at hand; and thousands, whose supra-mundane experiences long ante-dated the Hydesville disturbances, were witnesses of the pouring forth of the spirit "upon all flesh." Very early in their itinerating labors, the Misses Fox visited the most important cities of the West, and there they found ground already prepared for the spiritual harvest.

As Ohio has been one of the most favored of the Western States in this respect, we shall call attention to some of its Spiritualism in the first instance. In Columbus, the capital of Ohio, several distinguished citizens had attended the Rochester investigations in their incipiency, and having assured themselves there was something occult and supra-mundane in the movement, they returned to their homes and instituted circles, which were very productive of spiritual fruits. A number of mediums were soon developed, amongst whom were Messrs. Walcutt and Rogers, the spirit artists so often referred to. Besides these, Columbus was rich in seeing, speaking, and writing mediums, whilst many warm-hearted believers gave freely of their means and hospitality to strengthen the hands of the laborers for the cause. Amongst those most active in promoting Sabbath meetings for lecturers, and procuring the services of distinguished media for public manifestations, none rendered nobler service than Mr. Savage, a prominent and highly respected citizen, of the place, whose hospitable roof and unstinted liberality were lavishly devoted to the service of Spiritualism.

Amongst the earliest opponents of the cause in Columbus, was a physician whose skill and influence in the community rendered him a formidable antagonist to the self-sacrificing efforts of his once-valued friend, Mr. Savage, from whom the latter's adherence to Spiritualism had considerably estranged him.

Mr. Savage had good-humoredly prophesied that his medical friend would some day have cause to rue his opposition to the advance of truth, and warned him to beware how he unadvisedly attempted to "quench the spirit."

On a certain occasion the learned physician was passing down the principal street of the city, when, on arriving opposite the jewelry store of Mr. Savage, he experienced, to his horror, an unaccountable impulse to mount the stump of a tree which had been cut down in the walk he was traversing, and then and there, for several minutes, to crow in the most graphic imitation of a barn-door fowl. The awkward portions of this incomprehensible, psychological experience were, first, that the grave physician was at that moment carrying in his hand a couple of fine fowls ready for the spit, on his way home; secondly, that the hour when he was compelled to make this remarkable exhibition was high noon; and thirdly, that the scene of the display was at once the most public in the city, and just that portion of it which faced the door of his quondam friend, Mr. Savage. But the mortification of this combination of untoward circumstances did not end there. Dr. —— was not free from the influence of the "defunct roosters" [as the scoffers significantly called the phenomenon] for several weeks, but would involuntarily jump up at any time, or in any place, in public or in private, and mounting any convenient elevation that happened to be at hand, incontinently crow until the fit wore itself out.

The old explanation in this singular case was exchanged from "witchcraft" to the more scientific modern phrase of "psychology," which power, it was presumed, "those dreadful Spiritualists" had brought to bear on the unfortunate gentleman "in revenge for his opposition to their belief." Had the manifestations been of a less ludicrous character, there is no doubt but that this opinion would have provoked some strong measures against the Spiritualists, who, though entirely guiltless, were still generally believed to have been somehow the promoters of the mischief.

The next phase, and the one which ultimately conducted the medical victim into the adytum of Spiritualism, was an irresistible tendency to pour forth torrents of language in an unknown tongue. To this succeeded several other equally awkward evidences of an uncontrollable power, leading him onward until the worthy physician set himself seriously to work to investigate the nature of human psychology; passing on to the realm of the spiritual, by inevitable sequence, he soon found himself treading the same paths with his former antagonists, now become his fellow-pilgrims to the same great temple of mental science, the entrance to which he discovered to be the spirit circle; and thus it was that Dr. —— found the afflatus, so troublesome and ludicrous when opposed to his stubborn will, a source of blessing and instruction when coming normally under the control of his reason; in short, he became an excellent medium, and found his newly-acquired spiritual insight of incalculable benefit to him in his medical practice. Another member of the Columbus circles was also a physician and good clairvoyant, and this gentleman was particularly distinguished in his practice for discovering, by interior sight, how faithfully his patients had adhered to his prescriptions in his absence, in fact, his services were in request even from those most violently opposed to his belief, on account of the remarkable skill with which he diagnosed disease, and the occult power which he manifested in its treatment.

On one occasion, the author, being engaged to lecture in Columbus, Ohio, and hospitably entertained by Mr. Savage and his amiable lady, met, on the Saturday evening of her arrival, a large party of spiritualistic friends who had kindly assembled to welcome her. It was stated that the bells of the various churches had been in active operation during the whole past week, summoning the Christian part of the community to "a union prayer meeting," an efficacious method, as it was deemed, of praying Spiritualism out of existence. Some of the petitions offered up on these occasions were to the effect that the Lord would be pleased to take the Devil out of their midst; and by way of informing the Supreme Being of the affairs of this nether world, the petitioners distinctly stated that the said "Devil" would appear in the likeness of Emma Hardinge, the spirit medium, and make a descent upon the doomed city of Columbus at Armory Hall, the next Sabbath, at eleven o'clock, A. M. Much merriment was excited among Mr. Savage's friends by the discussion of these truly Christian proceedings, when Dr. —— was suddenly entranced by an influence which purported to be one of a band of "elementary spirits," whose special function in the realm of nature associated him with the element of fire; in fact, he announced himself as a "spirit of the fire." The probable existence and communion with earth of other than human spirits, and especially of such as had peculiar affinity with different elements in the universe, had always been a subject of divided opinion in these circles, where the affirmative had been stoutly maintained by Dr. ——, who referred to numbers of tests of supra-mundane intelligence afforded by these spirits in proof of their existence. All the Doctor's spiritual friends admitted the intelligence, and the evidences of spirit control in his mediumship, but most of them believed that its sources were limited to the plane of a human-soul world. On the night in question, "a spirit of the fire," as the communicating intelligence claimed to be, entranced both Dr. —— and Emma Hardinge, and informed the assembly that he was destined that night to be unusually active in his department, and intended to give the world a strong proof that the next day's spiritual meetings were under the guardianship of powerful protecting spirits.

Before the party separated, a cry of fire disturbed the quiet of the night, and a fine block of buildings adjacent to the one occupied by Mr. Savage, was found to be on fire. The flames originated in an hotel which extended over nearly all the stores in the block, which, despite the most energetic exertions, during that fatal night, was burned to the ground. One building alone remained unscathed, and this was the store and superstructure at one end, which seemed by a miracle to have been preserved intact, whilst the immense mass connected with it was irretrievably swept into ruins by the fierce flames.

The solitary building thus strangely preserved was Armory Hall, the place engaged for the spiritual lectures, and the front of which was covered with posters announcing the arrival of the author, who, the next day, held morning and evening services within its uninjured walls, to the assembled masses who crowded thither to hear the glad tidings of the great modern spiritual outpouring.

By way of accounting for the extraordinary preservation of Armory Hall and the success of the Spiritualists' meetings, whilst the rest of the city was thrown into confusion by the past night's terrible conflagration, the "Christian Union" praying societies suggested that, "the Devil always takes care of his own."

Some of the more profane amongst the proscribed Spiritualists added that it was a pity that the God of the Christian petitioners had not been equally watchful over the property of his devout flock.

CHAPTER XXIX.

WESTERN SPIRITUALISM CONTINUED—CLEVELAND.

> "What voice shall bid the progress stay
> Of truth's victorious car?
> What arm arrest the growing day,
> Or hide the polar star?
> What reckless man, though stout and strong,
> Can plant again the ancient wrong,
> Oppression's guilty night prolong,
> Or God's bright sunlight bar?"
>
> PSALMS OF LIFE.

THE FOX FAMILY AT CLEVELAND—MR. JOEL TIFFANY AND THE OPPOSITION—"THE CLEVELAND PLAINDEALER"—PHILOSOPHY THROUGH THE RAPPINGS—EDITORIAL OPINIONS—ABBY WARNER—SPIRITUALISM ON TRIAL—THE VERDICT—PRESIDENT LINCOLN AND THE SPIRITS—MRS. BROWN AND THE "AGITATOR"—FEMALE EXECUTIVE IN CLEVELAND—WONDERFUL MANIFESTATIONS THROUGH MR. WILLIAM HUME.

NO section of the States has been favored with a more abundant outpouring of the spirit than that called "the Western Reserve," including the city of Cleveland. Quite early in the spiritual movement, the Misses Fox visited Cleveland, and in connection with Mr. Joel Tiffany, their lecturer, created an irrepressible interest in that whole section of country. Encountering the redoubtable Chauncy Burr, Mr. Tiffany was induced to enter into several public discussions with him, which, without greatly affecting the truth or falsehood of Spiritualism, stimulated inquiry to such a pitch of intensity that the whole of the Western Reserve seemed, by natural attraction, to have resolved itself into circles for the development of phenomena. The editor of the

Cleaveland *Plaindealer*, a talented and candid man, himself witnessed the manifestations through the Fox family, and besides publishing the result of his own investigations and a mass of evidence of a highly suggestive character furnished by the numerous visitors who attended the Misses Fox's *séances*, this liberal editor set a noble example to his literary contemporaries by opening his columns to both sides of the question, and thus permitting the whole truth to have a chance of reaching the community.

It would be mere reiteration of preceding chapters to quote largely from this source, but the following extracts will be found of interest; first, because they give a graphic description of the progress of the movement despite the usual virulent efforts that were made for its suppression; and next, because the first communication cited, affords an interesting specimen of philosophy spelled out through the independent though slow method of the rappings.

"DOINGS AT THE DUNHAM HOUSE—THE PHILOSOPHY OF SPIRITUALISM, AS RAPPED OUT BY DR. BENJAMIN FRANKLIN.—CLEVELAND PLAINDEALER—1851.

"So engrossed are we in worldly affairs, that we have but little time to investigate spiritual matters, although opportunities present themselves twice a day at the Dunham House. There are, however, a few gentlemen of leisure who are taking up this matter systematically, and looking into its mysteries most earnestly. Some dozen of the most intellectual minds in the city have formed a league to jointly and candidly investigate this phenomenon, and after a few preliminary sittings have reported favorable progress.

"We have been kindly invited by this circle to attend whenever our convenience would allow, knowing that we had the moral courage to publish what we saw and heard, without stopping to inquire whether anything similar had been published for fifty years before, or without consulting the masculine grannies of the day whether it met their approval or not. Last evening we looked in at one of the circles, and found the company had progressed so far as to dispense with the tedious tests which are usually required to prove the identity of the communicating intelligence, and were then, as they had reason to believe, actually taking lessons in philosophy from spiritual teachers. After a great variety of preliminary manifestations had been given, an unusually loud knocking signalized what the sitters were accustomed to believe to be the approach of Dr. Benjamin Franklin. For a long time this intelligence communicated, sometimes by the alphabet, and occasionally by spoken question and answer. The sum of what was thus given, we, by aid of the circle, have reported as follows:

"'Spirit is the great positive element of being; matter the great negative. There is an elemental difference between matter and spirit. Electricity and magnetism are intimately connected with matter, and belong to it. There is a dividing link between matter and mind, compounded of electricity and magnetism, yet finer than either, called vitality, or life. There are various degrees of refinement in magnetism: chemical affinities, cohesion, and gravitation, are properties of electricity and magnetism. Repulsion is caused by stronger attraction. The ascension of a balloon from earth is an illustration of this principle.

"'Everything in the universe takes its place by virtue of elemental affinities, and can occupy no other place without changing the relation of itself and every other atom in existence. The earth and every other body in space moves in its orbit by the united action of every other body, the combining influence of all and each, separately and conjointly, acting upon each other. Thought is mental motion, and is converged from one mind to another by an intermediate medium, which is put into action by the mind. This medium lies between nervous fluid and spirit, and exists in various degrees of refinement in the element of vitality, or life.' . . . . . .

"Much further information of a similar kind was given, which we failed to note. . . . . . . After the circle drew up close to the table for phenomena, various sounds were produced in different parts of the room, as raps, sawing, driving nails, etc. . . . . . . More is promised anon."

The editor's own views on the subject of Spiritualism are expressed in the following paragraph, which, in view of the treatment Spiritualism has so generally received at the hands of the press, we earnestly commend to the attention of every candid reader.

"A CHANGE IS GOING ON.—CLEVELAND PLAINDEALER—1851.

"Notwithstanding the burlesques of the Burrs, the *exposé* of the Buffalo Faculty (?) and other learned dunces, besides the scoffs of the prejudiced and ignorant against the 'rappings,' the cause expressed in that word is gaining ground on every side. One month ago, there were not fifty believers in the city; now there are hundreds, including some of its best minds. Hundreds more are waiting for that ocular evidence which alone can or ought to convince the world of claims so unprecedented and seemingly miraculous as the work of spirits.

"But the most marked change is going on among the press. Exchanges that a few months ago were filled with ridicule of this subject, are now willing, nay, anxious to receive and publish facts concerning it. This is as it should be. Why should an editor, a single individual, who, because he is perched on a literary tripod, undertake to judge of all new doctrines or forms of science that may arise, and attempt to dictate what shall go to his readers or what shall not? Who has appointed him guardian of all truth, and commissioned him to pronounce as 'humbug' that which he may neither have had leisure nor opportunity to investigate; or, having examined, may not have the brains to comprehend? Publish the facts and the opinions of sensible men thereon, and let the world judge for itself. That is our motto."

The following paragraph, published in the same paper as the above, needs no apology for its presentation to the reader as an item of rare interest:

"JENNY LIND AND THE SPIRITS.

"It is well known that Catherine Fox, a child of some dozen summers, is at present and has been for some time stopping in the family of Horace Greeley, in New York. When Jenny Lind heard of the remarkable manifestations heard in the presence of Katy, as she is called, she went to Mr. Greeley's to see her. It is said that the sweet songstress had a very interesting interview with what she believed to be the spirits of departed friends, and when she left, she kissed little Katy, saying, 'If it were possible for you to make these sounds, I know it is impossible for you to answer the questions I have asked this evening.' Jenny had been conversing in her native tongue, and she was so impressed with the startling nature of the intelligence she had received, that she bade Katy good-by with eyes suffused with tears."

During the visits of the Misses Fox to Cleveland, two reverend gentlemen, Messrs. Faton and Sheldon, undertook once more the ungracious task of "exploding" the manifestations. Mr. Eaton's method was to visit the mediums with falsehood in his heart and on his lips. He called for imaginary spirits, and prompted questions to which false answers or silence was the only alternative. Mr. Eaton realized the truth of the proverb that "We always meet with that we set out to search for, as we cast our own shadow around us." Mr. Eaton set out to seek for falsehood, used falsehood to arrive at his results, was met by the falsehoods he sought, and hence went forth to denounce the whole thing as a "humbug."

Mr. Sheldon, having come to Mr. Eaton's conclusions, summoned an audience to listen to a discourse of several hours in length, when, after having exhausted the patience of the principal portion of his auditory, he hurriedly strove to capture the attention of the departing remnant by a rehash of the old "loose joint" theory of the Buffalo doctors. With no better antagonists than Burr, Eaton, and Sheldon, it is no wonder that Spiritualism should make unimpeded progress through the homes of "the Forest City"; that the *séances* of the Fox family should have been attended by throngs of the most intelligent and prominent of its citizens, and that when they left, numbers of highly endowed mediums should become sufficiently developed to take their place. Amongst these, one of the most remarkable was Abby Warner, a poor orphan girl dependent on public charity for support, and an object of pity from a concatenation of severe physical ailments which rendered her equally helpless and unsightly. And yet it was through the instrumentality of this afflicted and humble agent that the cause of Spiritualism was to receive an irresistible impulse in Ohio, for Abby Warner not only became a most wonderful spirit medium, but, through no volition of her own, brought the phenomena before the world in a manner which human foresight, however keen, could hardly have achieved.

The first marked interest that was excited by the mediumship of this young girl, arose whilst she resided in the house of a good widow, Mrs. Kellog by name, at Massillon. Mrs. Kellog's compassionate heart had been touched by sympathy for the poor orphan's afflicted condition, and, out of simple pity, she had invited her to come to her house and assist her in her domestic duties.

Here, for the first time, it was discovered by Mrs. Kellog, who was herself mediumistic, that "the raps" could be readily produced in the presence and about the person of Abby. This discovery greatly interested her patroness, who induced her to sit for circles, at which powerful physical manifestations and most excellent tests of spirit identity were freely given. Abby Warner had lived in such conditions of neglect and ignorance that at the time of this development, though eighteen years of age, she could only read printed characters imperfectly, but neither write herself nor read writing; and yet, in a state of deep trance, this uneducated girl would write correctly with both hands, at the same time, on different subjects, for different spirits, whilst a third would manifest through the rappings, and spell out another and totally different communication simultaneously with the other two. Dr. Abel Underhill, who wrote and published the history of Abby Warner, states upon his own as well as the authority of scores of credible witnesses, whose testimony is rendered upon oath, that Abby Warner often gave at her circles three separate communications at once, one with her right, and another with her left hand, and a third through the rappings; that these were well written and correctly phrased, and contained the most indubitable tests of the communicating spirits' several identities. The author is furnished with several affidavits to this effect, but their publication would but be a reiteration of testimony already given in Dr. Underhill's history of the medium. We must add, however, that the answers to questions obtained in this way were frequently mental and given whilst the medium was in a deep trance, hence her case is one of the most singular and exceptional of psychologic as well as mediumistic instances on record.

Abby Warner was also an excellent seeing and trance medium, and as crowds of eager inquirers availed themselves of her wonderful powers, Mrs. Kellog's residence was often thronged with visitors curious to investigate this marvellous phenomenon. When the reports of these *séances* began to be widely circulated, Dr. Ackley, a medical practitioner of Cleveland, who had been employed by the poor-house authorities to perform a surgical operation on the suffering girl Abby, being moved with the pious design of saving the world from the awful ravages which Spiritualism was now making in it, visited Mrs. Kellog's house to procure evidence which would enable him to commence his work of salvation by proving the now-celebrated Abby Warner to be an impostor. Finding this task somewhat harder than he had anticipated, he wisely confined himself to an *explanation* of the mode in which the obnoxious raps were produced. For this purpose he addressed a letter to the Cleveland papers, in which he boldly asserted that the whole of the girl's manifestations were the result of "trickery," and all depended on the action, not even of ankle and toe joints, but of "the respiratory muscles of the chest," which process he described as being performed in such an ingenious and masterly way that his own admissions showed the ignorant medium to be a better practical surgeon than the redoubtable doctor himself. And because this learned professor declared that, after he had trained them, several of his students could rap with their ankles, respiratory muscles, etc., as well as Abby, he undertook to pronounce Spiritualism, from Rochester to California, "a profound humbug;" solemnly announced that it was "exploded" forthwith; and actually expected somebody else besides himself to credit his assertions. After the fulmination of this medical bull, which doubtless answered the purpose of a very good advertisement for the cause, Spiritualism proceeded with more force and abundance in Cleveland and its vicinity than ever, but the circumstances that connected its progress so publicly with the name of Abby Warner were as follows: Dr. Underhill being in Massillon, and having taken Abby Warner into his family for medical treatment, accompanied her, with his wife and a few friends to St. Timothy's Church, on Christmas eve, 1851. They went there, as they alleged, chiefly for the purpose of seeing the decorations, which, as was usual at that period, were tastefully arranged throughout the church.

Although the rappings accompanied Abby wherever she went, there was no reason to anticipate any of sufficient force to disturb the congregation; hence, her friends were not a little surprised to hear them produced on this occasion with such unusual power and number that the attention of the whole assembly was attracted by them, and fixed upon the place where Abby and her party were seated. The church was unusually quiet at the time, and the presence of the well-known and obnoxious "spirit rapper" no doubt fastened observation on the sounds, which they might otherwise have escaped. When, however, they were made in full volume, distinctly, and in excellent time to the singing, there seemed to be no further room to doubt their source.

The officiating minister desired [addressing no one in particular] that "those knockings might cease;" to which the said knockings responded by a single rap of remarkable force and vibratory power, a signal interpreted by the initiated in spirit telegraphy to mean a decided negative to the clergyman's request; nor did they cease, but rather increased in number and force, until the close of the service and the retirement of Abby and her party. After this, the indignation of the congregation vented itself in sundry intemperate letters, in which the nature and impiety of the outrage put upon a Christian community, and the disturbance created in their worship, was fiercely insisted upon, in the Massillon papers. The result of this storm was the citation of Abby Warner, the "spirit rapper," before a public tribunal, to answer to the charge of having wilfully and in malice prepense, disturbed a Christian assembly in the solemn act of public worship.

The trial, as recorded in the columns of the Cleveland *Plaindealer*, is a curious specimen of ignorance, superstition, and malice. The full details are scarcely of sufficient interest to warrant their insertion here, we shall therefore only quote a few extracts from the report, as follows:

"THE TRIAL OF ABBY WARNER.

["*Reported for the Cleveland Plaindealer.*]

"A large congregation, it seems, had met at the Episcopal Church, Massillon, on Christmas eve. Soon after the services had commenced, a knocking was heard, which was continued at intervals during the evening, notwithstanding that the minister publicly desired that it might cease. After this, the raps again commenced, so loudly that they could be heard distinctly in every part of the church during the whole sermon. In order to ascertain the locality of the sounds, some gentlemen went into the basement of the church, and declared that the raps proceeded from that part of the building above where Abby Warner, the well-known 'rapping medium,' was seated. This, and the fact that Dr. Underhill, under whose charge Abby is now residing, as well as other avowed believers in spiritual manifestations, was in the church, also the rumor that the spirit had directed Abby to go there for the purpose of producing manifestations, induced those opposed to the modern science of pneumatology, to ascribe the raps to the said Abby, as an offence worthy of condign punishment.

"The Spiritualists, it appears, not only claimed that the sounds were made by invisible intelligences, independent of their volition; but, through their peculiar mode of interpreting spirit telegraphy, they inferred that they were decidedly opposed to the doctrines of the preacher. This matter has caused much excitement. In the last number of the town paper, several distinguished members of the Episcopal Church stated their opinion, that it was a scheme of Dr. Underhill's and his associates to disturb and insult their religious exercises, and they called upon all good citizens to beware of these 'contaminators of public morals,' and treat them 'with the contempt they so justly merited.' Moreover, on the strength of the statute regarding disturbance of religious meetings, Dr. Reed, M.D., made his affidavit that he did verily believe that one Abby Warner had interrupted the services at St. Timothy's Church on Christmas eve last, whereupon, a warrant was issued for the arrest of Abby, who was accordingly brought before R. H. Folger, Esq., for examination. . . . As this is the first modern instance in which 'the spirits' have been arraigned in a court of justice, a particular report of the trial will doubtless be interesting to the public at large.

"The trial commenced on Saturday, December 27, before R. H. Folger, Justice of Peace. The office was so crowded that the constable had great difficulty in preserving the due order and decorum of the court. A. C. Wales appeared for the State, and Messrs. Keith, Underhill, and Pease, for the defendant. . . . . . . The defendant pleaded not guilty, and her counsel admitted the fact that strange sounds had been heard in St. Timothy's Church at the time complained of, and in her presence, but they alleged that these were not produced by any agency of hers, or under any control of her own.

"The examination of witnesses tended to elicit no facts beyond those already referred to, namely, the production of knocks, coming sometimes singly, sometimes in twos and threes, or even in a shower, emphasizing certain passages, beating time to the singing, and occasionally sounding as if two or three persons struck together, and always loud and distinct; but not a single witness could be found, who could swear that they perceived the slightest movement in the accused party; on the contrary, when closely cross-examined, those who professed to have scrutinized the action of the 'spirit rapper' narrowly were compelled to admit that they could not detect the least perceptible motion, even of her dress, at the times when the knocks were most numerous and emphatic.

"Two ladies who sat in the same slip with her were carefully examined, and though entirely unfavorable to her belief, acknowledged that she never moved when the knocks were at the loudest, and, whether she stood up or sat down, they did not even suspect that she made the sounds; indeed, they proceeded, as they seemed to think, from points quite distant from her. Others testified that they came from the back, side, ground, or at any rate somewhere near her pew, but in what particular locality, all seemed strangely disagreed.

"The trial, which continued during three days, was removed, on account of the immense throng of spectators, to Welker's Hall; and, after along and patient investigation, ended in the discharge of the accused. Mr. Folger, after a very elaborate summing up, closed in these words: 'It is to be regretted that the true source of this disturbance cannot be ascertained, and the offender punished. A church has been disturbed in its devotions to an extent which arrested the attention, not only of the rector, but of every one present. After three days of patient investigation, the guilty party is undiscovered, and, thus far, the investigation has proved fruitless, for which the court can only express its sincere regret. Being unable, in the light of the proof, to find the defendant guilty, she is discharged.'"

And thus ended a trial upon which the law, with all its acumen, was unable to throw any light; a case upon which the church, with all its assumed divine illumination, only cast darkness visible; yet which the plain common sense of millions of less highly gifted authorities has discovered to be distinct emanations from the fountain of all light, — foregleams from the realms of immortality.

Immediately after the decision above referred to, Dr. Underhill issued a circular to the effect that an investigation would be conducted by a carefully selected committee of persons, chiefly sceptical, as to the claims of Spiritualism, in which Abby Warner should sit under stringent test conditions, to prove the truth of a spiritual origin for the raps, trance writings, speaking messages, descriptions of spirits, ringing of bells, playing of musical instruments, movement of heavy ponderable bodies, produced through her, as claimed, by spiritual agency, and without any act or volition of her own.

The committee consisted all of well-known and prominent persons in Massillon, and were Messrs. F. M. Keith, C. K. Skinner, R. Partridge, C. D. Smith, and A. Pease. In connection with this committee, one of ladies only was appointed to examine the medium's clothing before commencing her *séances*.

Four sessions were held, at which all the manifestations enumerated above, besides many personal tests of a striking character, were rendered, during which the hands of the young girl were frequently held, her shoes taken off, and her position changed in various ways to suit the requirements of her judges. It would but be a repetition of already over-familiar phenomena, were we to quote the verbose and elaborate testimonial which the judges freely rendered to the truth and genuine character of Abby Warner's mediumship at the conclusion of their investigations. Enough that they summed up the various items of manifestations displayed, minutely describing many of them, by declaring their conviction that "Abby Warner had neither art nor part in their production;" that they were "wonderful, wholly unaccountable, and genuine evidences of an occult and intelligent force outside the medium;" and though they were not all prepared to attribute what they had witnessed to the action of spirits, they were fully agreed as to Abby's innocence "of any share in their performance." This report was signed by the whole committee, numerously witnessed, and carefully attested.

The impetus given to Spiritualism by this remarkable trial and the report which followed it, is almost inconceivable. Circles were organized in every family. Mediumistic gifts of extraordinary character were abundant, and the purpose, if purpose there was on the part of the spiritual performers, of Abby Warner's visit to the church of St. Timothy, was accomplished in planting Spiritualism in almost every household on the Western Reserve.

Immediately after the election of the late lamented President Lincoln, an article appeared in the Cleveland *Plaindealer* which the timid feared, and the antagonistic hoped, would greatly prejudice the cause of the popular Republican leader, by associating his name with Spiritualism.

In the expectation that he would give a public denial to what some interested parties were pleased to consider "a most injurious statement," the article in question was submitted to the President, who quietly glanced over it, and in answer to the earnest request that he would furnish a contradiction to the papers, replied: "The only falsehood in the statement is that the half of it has not been told. This article does not begin to tell the wonderful things I have witnessed." The anti-spiritual friends of President Lincoln were henceforth silent on such subjects; but rumor was less obliging and constantly circulated reports of the *séances* in which the noble and greatly harassed martyr communed with the spirits of wise and perfected men, through whose prescient power and far-seeing judgment, counsels were poured into his ear, which bore mighty and fateful fruit. A gentleman lately resident in Washington and only known by his most intimate friends as a strong physical medium, became familiarly acquainted with the contents of many an eventful state paper before it ever saw official light—aye, even whilst it was being issued from the spiritual press over the telegraphic wires which run between the mortal and immortal worlds. Doubtless the human "wire-pullers," who surround the seats of office and plant their batteries of influence so as to make the nation's welfare bear primarily on their own, imagine they have exerted an immense power in the great ultimates of national destiny, but they little deem that there are also invisible machinists at work inclosing themselves no less than the country in a network of hidden causes, whose woof is spun by the hands of mightier statesmen than earth, and rulers whose viewless batteries of power galvanize even the very stones beneath men's feet into preachers of their resistless purposes.

The paragraph in the Cleveland *Plaindealer* above referred to, is as follows:

"THE PRESIDENT ELECT A SPIRITUALIST.

"It so happened that Conklin, the test medium from New York, was in Cleveland on the day when President Lincoln arrived on his way to Washington. Being a Republican himself, and not wishing to run an opposition to the distinguished visitant, he broke up his own levees at the Johnson to attend that of President Lincoln at the Weddell. The moment he set eyes on Mr. Lincoln, he recognized in him a very peculiar individual who had formerly been a frequent visitor at his room in New York, but whose name he had never been made acquainted with. He used to come alone, sit silently, question mentally, and depart as he came, unnoticed. On one occasion he got a remarkable test, which was published in the *Spiritualist* at the time, in New York. On referring to a file of that paper, Mr. Conklin furnished us with the narrative, which ran as follows:

"'A GOOD TEST.

"'A gentleman who has often visited Mr. Conklin, called upon him on the evening of March 23, for the usual purpose of communicating with his spirit friends.

"'After asking some twenty or more mental questions, which he briefly stated were answered correctly, he put the following question: 'Can you inform me of Mr. K.'s condition?' The answer, written through Conklin's hand, was: 'Yes; he is present now.' *Q.* When did he die? *A.* Yesterday morning; he is happy, but cannot communicate. The gentleman departed from his generally taciturn conduct to say this was a very remarkable case, for the friend he had inquired for, and whom that communication stated to be present, he had left three days previously in Wisconsin, twelve hundred miles distant, alive, and though indisposed, pronounced by his physician to be fast recovering from a long illness. At Mr. Conklin's solicitation he promised to inform him if the communication should prove correct. In accordance with his word, the stranger did call on Conklin the next morning and informed him that he had just received a telegraphic dispatch from a brother-in-law of Mr. K.'s, announcing his death on the previous morning, and at the hour stated by the spirit. Mr. Conklin says that Mr. Lincoln is the identical gentleman referred to in the *Spiritualist;* that he remembers him from the peculiarity of his appearance, from his frequent calls, and as the recipient of this particular test.'"

Besides many faithful and efficient friends of the cause in Cleveland, the labors of Mrs. H. M. F. Brown, editress of a stirring little paper entitled the *Agitator*, have produced a marked effect upon the community by aiding the dissemination of Spiritualism no less than liberal ideas generally. Mrs. Brown not only edited the *Agitator*, but, by her able lectures, essays, and contributions to all the reformatory and spiritual papers of the day, has for years done noble service to the cause of Spiritualism. As a resident of Cleveland, she exerted a marked influence in that city. Here also resided for some time Professor William Denton, the eminent geologist, who, with his wife and sister, Mrs. Ann Cridge, rendered their names famous as the subjects of those remarkable experiments in psychometry which will be hereafter noticed, as recorded in William Denton's philosophical work, entitled "The Soul of Things."

Several of the earliest spiritual conventions were held in Cleveland which formed a point of attraction from the number and enthusiasm of the friends located there. From thence, too, Spiritualism radiated throughout the entire of Ohio, rendering that State famous in the history of the movement. Before taking leave of the beautiful "Forest City," we shall introduce the record of some manifestations which, although as well attested as any facts on the page of history, have, from their marvellous character, occasioned much incredulous comment from the sceptical.

It must be stated that the medium referred to, although bearing the same name as the celebrated Mr. D. D. Home, generally called *Hume*, of European reputation, was no relation to him, nor were the parties even acquainted with each other. We shall give the following statement as nearly as possible in the words of the correspondent of the *Spiritual Telegraph*, Mr. S. W. Turner, the well-known and respected citizen of Cleveland in whose experience the facts transpired.

"MANIFESTATIONS AT CLEVELAND.

"CLEVELAND, *December* 13, 1857.

"MR. CHARLES PARTRIDGE: *Dear Sir*, — I am requested by my spirit-friend, Captain Robert Kidd, to write a history of some manifestations that have occurred at this place within the last two or three months, and send it to you for publication in the *Spiritual Telegraph*, provided that course would meet your approval. I will endeavor to give you a plain statement of facts, leaving you to present them to your readers as you may think proper.

"Yours, for the truth, S. W. TURNER.

"INCIDENT OF THE MONEY.

"On Wednesday, August 26, Mr. William Hume lost his pocket-book, containing five dollars in bills, one one and two twos, which fact he communicated to us on the Thursday morning.

"At dinner the same day Captain Kidd, the controlling spirit of Mr Hume, commenced rapping. We interrogated the spirit to know if he could find the medium's money, and received in answer the promise that he would try.

"On Friday, the 28th, the spirit informed us by raps that he had found the money, but refused to return it at that time.

"On the following day, the 29th, another spirit, calling himself 'Mr. Patrick Murphy, Esq., from Dublin,' informed us by raps that Captain Kidd had taken two dollars out of the pocket-book. On Tuesday, September 1, the spirits gave directions for us to hold a circle on Wednesday evening, at which time, they said, they would restore the pocket-book and money. On Wednesday evening, as promised, the book was returned — short two dollars — by being suddenly thrown into the lap of a lady present, but in such a manner, and from such a point, as to render it impossible that any one in the room could have had any agency in touching it. Upon inquiring about the missing two dollars, we were informed that the money was on board the steamer North Star, then at her dock in this place.

"On Thursday, the writer, in company with Mr. William Hume, went on board the steamer North Star. Immediately on entering it Mr. Hume became entranced, and, seizing me by the hand, led me to the spot where the money was found by myself, under the direction of the spirit. I found the bill about eight feet from the main deck, on the top of a coil of string. It was neatly folded up into about an inch square, but so tightly pressed together as to require much time and patience to unfold it without destroying the bill. From the time we entered the boat until I found the bill, I never lost sight of Mr. Hume, or loosed his hand. The bill could only just have been deposited where I found it, or it would have been discovered, knocked down, or in some way displaced, and I myself, under direction, was the first to see and lay hands upon it. After we had succeeded in unfolding our prize, Mr. Hume — now restored to his normal state — and myself sat down to examine the bill and converse upon the subject. After a time I handed it to Mr. Hume, who put it in his vest pocket. He had taken a seat opposite me, so that I closely observed his every action. After conversing for a few minutes I asked him to let me see the bill again; but when Mr Hume searched for it in the vest pocket where he had placed it, although he turned the pocket inside out, to our astonishment it was not to be found. Every pocket and place about Mr. Hume was searched, but to no purpose; the bill was gone.

"Mr. Hume continued in close company with me the remainder of the time until we arrived at my residence. Immediately on our entering the door Mr. Hume was entranced, and again seizing me by the hand, he led me to a pantry containing some dishes, and on the top shelf of which, some eight feet from the floor, was a covered dish, toward which, using my hand, the medium pointed. Being out of reach, I took a chair which stood near, stepped upon it, uncovered the dish, when, to my surprise, I found a bank bill within the dish, twisted like a cord, and tied up in three knots so tightly that it was with the greatest difficulty I could undo them without destroying the note. When I had succeeded, to my utter astonishment, I found the identical two-dollar bill which, unknown to Mr. Hume, I had carefully marked on board the North Star, not half an hour previous. After a close examination of this bill, I placed it in my pocket-book, saying, at the same time, to Mr. Hume that it was of no use for him to have the money, as I did not think the spirits would let him keep it.

"On the same evening, namely, September 3, in company with Mr. Hume I went down to the dock to witness the departure of the North Star steamer. The evening was beautifully bright and clear. After the boat had left, Mr. D. A. Eddy, the medium, and myself, were standing upon the dock, no other person being present. I took the two-dollar bill from my pocket and gave Mr. Eddy the history of its travels, after which Mr. Hume requested me to give it to him, saying he would put it in a place that he did not think the spirits could get at. So saying, he drew from his pocket a common shot-bag, containing some silver coin, and put the bill in the bag, shaking it well down.

"He then gave the bag a twist and placed it in his left-hand pocket, saying, at the same time, 'There; I guess you' — meaning the spirits — 'won't get it again.' Immediately after speaking these words he became entranced, and said, 'I must go.' I replied, 'Where?' He replied, 'To your house; and when I go I shall take something with me.' I then understood he spoke from the spirit. A change then seemed to come over him, and another control said, 'The fellow with the big black whiskers' — meaning the spirit that had left — 'has taken the medium's money, every cent.' Mr. Eddy and myself immediately searched the pocket where Mr. Hume had, a minute before, deposited the bag under our very eyes, and, as well as the place would admit of, his whole person, but not a trace could be found of the bag, or the least possibility of its concealment about him. On coming to his normal state we told Mr. Hume nothing of what had transpired, but I said to him, 'Come, let us go home.'

"Upon this we walked towards my carriage, which was some six or eight rods from where we stood.

"Mr. Hume had a constant habit of thrusting both his hands into his pockets when walking. He did so now whilst proceeding to the carriage, when he immediately turned to me with an accent of indignant vexation, exclaiming, 'There, now, I am beat; the bag is gone, and I have not one cent left to bless myself with! What shall I do?' After enjoying a good laugh, and assuring Mr. Hume it would be all right, we took leave of our friend, Mr. Eddy, and drove home; at the same time I determined in my own mind I would not for one moment lose sight of Mr. Hume until the bag and money were restored. On arriving at my house I at once proceeded into the parlor with Mr. Hume, where we sat down a few moments.

"I then invited Mr. Hume to accompany me into the front yard, which he did. Whilst standing at the gate an influence suddenly entranced him, and seizing me by the coat-collar, he said, in the tone of the last spirit control: 'I see the fellow with the big black whiskers that got the medium's money.' Upon this he started off, dragging me along furiously after him, to the back part of the house. On arriving opposite the dining-room he dashed in, hurling me after him with a force that four men in their normal state could scarcely have exerted, exclaiming, on entering the room, 'There! there!' pointing to the window at the opposite side. And there, indeed, my eye caught the bag, placed in one corner of the window.

"Mr. Hume let go his grip of me, and I walked to the window and secured the bag. The end of the bag was tied in a hard knot, but the contents were all safe and the money intact.'

"HISTORY OF THE KING MANIFESTATIONS.

"On Monday, September 23, Mrs. Turner reminded me that on the following Sunday our son and only child would be twenty-one years of age. On this occasion she expressed a wish to make him a handsome present, and after some consultation on the subject, decided that it should be a diamond ring. She described to me a very handsome one which she had seen at the store of our friend, Mr. N. E. Crittenden; and as the steamer to which our son was attached as a clerk was to leave for Lake Superior on the following day, it was necessary that the ring should be procured at once, so as to present it to him before his departure.

"Mrs. Turner remarked that she was sorry she could not present it on the Sunday, but agreed to do so the next day. On Thursday, the 24th, I went to the store of Mr. Crittenden, bought the ring which Mrs. Turner had described to me, and at the dinner hour gave it to her. When I left my house, about two o'clock, Mrs. Turner was sitting beside her work-table, on which was a small work-box. She held the ring in her hand for some time, extolling its beauty, when she raised the cover of the box, placed the ring inside it, and closed the cover tightly over it. She then asked me if I would go at once to the boat to fetch our son George. On receiving an answer in the affirmative, she added, 'Tell George I want to see him immediately.' I left the house, got into my buggy, drove quickly to the boat, and telling my son his mother wished to see him, made him get into the buggy and drive off home. He went at a rapid pace, arrived home, and found his mother sitting as I had left her. It could not have been twenty minutes since I had parted from her, and she afterwards declared she had never for one moment quitted her seat. On the arrival of her son, Mrs. Turner, with great delight, raised the cover of the work-box, intending to hand him the ring; when, to her grief and consternation, she found the said ring was gone. After a most anxious but diligent search, she became convinced the jewel was really gone, and her dismay and vexation cannot be described.

"Not a soul had entered the room; not a thing had been stirred or moved in it since Mrs. Turner, in my presence, deposited that ring within the box, whose contents, together with every place and article in the room, were now ransacked in vain for its discovery. Shortly after this mysterious disappearance, Mr. and Mrs. Eddy arrived to spend the afternoon with my wife. Being apprised of what had happened, Mr. Eddy came down at once to me on board the boat, and said, 'Are you aware that a burglary has been committed in your house, to-day?' Upon informing me of the transaction, I said, by impression, 'Depend upon it, Captain Kidd, the spirit, has got that ring, and means to take it up the lake, and present it to George on the Sunday as his mother wished to do.' Mr. Eddy answered, 'George feels much grieved about it, and thinks he will never get it.' I replied, 'It is all right; George will have it, that's a sure thing.' In the evening of the same day, while at tea with our friends, Mr. Hume being present, the spirit Captain Kidd commenced rapping and spelled out, 'I have dropped your ring in the lake.' After a few moments he entranced the medium, and said, 'For once in my life I have made a d——d blunder. I thought to take the ring to show it to my Katy,* for I knew that she would be pleased to see it. It was my intention to have returned and replaced it in the casket before it was missed, that you might have presented it as you intended to the noble George. But just as I was leaving the west pier, my battery gave out; the ring dropped in the lake, and now lies in fifteen feet of water, and at about the same distance from the pier. Now, one of two things I will do. Either the ring shall be returned to-morrow, or its equivalent, one hundred and ten dollars in gold, which ought to satisfy any reasonable person. I do not know at this time what course I shall pursue, but think I shall get the ring. I am going to have a talk with my scientific friends about it, and then I will direct you what I wish you to do.'

"On the morning of the 25th, while at breakfast, after Mr. Hume had been helped, a spirit controlled him, compelled him to refuse a mouthful of food, and informed us that at one o'clock that day they would take the medium down to the end of the pier, and dive him off into the lake, with the intention of recovering the lost treasure. They furthermore ordered that Mrs, Turner, Dr. Eaton, and myself, should accompany him; that we should procure a hook and line, fix it in the manner they described, and put it in the medium's pocket; but above all, that we should say nothing to him about what they proposed to do. At dinner the spirit again controlled the medium, not permitting him to taste a morsel of food that day. At one o'clock, the hour appointed, Mrs. Turner, Dr. Eaton, the medium, and myself, went down to the pier as directed. This pier not being planked over, I borrowed a boat and rowed Mrs. Turner out, while Dr. Eaton and the medium walked on to the timbers to the end of the pier. The medium, being under strong control and deeply entranced.

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* "Katy, Captain Kidd's spirit bride, was his affianced wife on earth, and was the first to approach him from the bright spheres into which her pure spirit had risen. Captain Kidd's earth-life was such as to render his condition in the spheres a truly deplorable one. Although his plane, as he represented it, was still far below hers, yet by aid of her bright influence he is slowly progressing, and hopes eventually to become worthy of her and effect a permanent spiritual union with her. Katy, at the time the ring was dropped, the spirit said, was sojourning in the region of Lake Superior. S. W. Turner."

went down on the inside of the pier, out of sight of my boat with Mrs. Turner; there undressed, and after putting on a pair of old pantaloons, went up to the top of the pier, and stood some ten minutes, I should think, apparently gazing off into the lake, but evidently in a state of total unconsciousness. Meantime, I pushed the boat round to the front part of the pier, to be ready for whatever might arise. Suddenly the medium plunged off into the lake, head-foremost.

"After being in the water about half a minute, he came to the surface at least forty feet from where he had sunk, with both hands apparently full of sand and gravel, and struck off into the lake. After swimming about for a considerable time, some motions were made which impressed me to push towards him. This I accordingly did, until within his reach, when he seized the boat and cried, in the well-known tones of the pirate spirit, Kidd; 'Captain, we came d——d near drowning the medium, but here is the ring;' at the same time he handed me the ring into the boat. I then wished to help him into the boat, but the controlling spirit refused, saying, 'We will take care of the medium.'

"After swimming about for some fifteen or twenty minutes longer, he was brought out of the water, and although Mr. Hume's health at that time was very poor, and he was exceedingly weak, he manifested on this occasion neither exhaustion nor fatigue.

"'Such, Friend Partridge, is the history of one of the most striking manifestations of spirit-power that my eyes ever beheld. I could give you the history of many more through the same wonderful medium, but as I have given all that was desired by our spirit friends, I will close by requesting that you make such use of this communication as you see fit.

"Yours truly,

"SAMUEL W. TURNER.

"This is to certify that I have witnessed the manifestations recorded above, and testify to the truthfulness of the statement, as made by Mr. S. W. Turner.

"[Signed] DR. G. C. EATON."

Many manifestations of an equally marvellous character are supplied to the author on the faith of the most unimpeachable testimony; our space, however, forbids us to narrate further incidents in connection with this wonderfully endowed medium, whose exceptional history alone would fill a volume.

The following description of Spiritualism in the Western Reserve about 1857, some six years subsequent to the visit of the Misses Fox, must conclude our notice of this section of country. The communication is from the pen of a highly esteemed correspondent of the *Spiritual Telegraph:*

"The Western Reserve, composed of the northeast portion of this State, is a section of country where Spiritualism is advocated by the majority of the inhabitants. Churches which have heretofore been filled to overflowing with orthodox worshippers are now deserted. The altars where priests thundered forth the terrors of 'hell fire, infant damnation,' and the doctrine of 'an angry and revengeful God' are now silent. In the small village of Newton Falls, where fierce orthodoxy absolutely raged, three out of the six churches are closed, and the other three are almost deserted. In the meantime spiritual meetings are thronged everywhere, and the number of believers far exceeds my most sanguine expectations. The 'Buckeyes' have not only received the phenomenal truths of Spiritualism, but are fast putting its glorious teachings into practical reality. The consequence is that a more liberal, open-hearted, and harmonious community is not to be found anywhere. A spirit of charity and kindness prevails on all sides, which bids fair to promise the establishment of 'peace on earth, and good will toward men.' Such are the fruits of Spiritualism on the Western Reserve. The Spiritualists held a mass-meeting there on the three first days of July.

"Amongst the speakers were Warren Chase, Mrs. H. M. F. Brown, Dr. Underhill, Mrs. Warner, etc.

"As I was unable to attend in person, I cannot give you a report of the speeches, but all present informed me the meeting went off most harmoniously, and not a harsh word or discordant note broke the tranquillity of that vast assemblage of earnest seekers for truth. The number of persons in attendance was estimated at nearly ten thousand."

From this time public Sabbath meetings have been regularly sustained in Cleveland.

Supported by many of the principal inhabitants of the city, and conducted by ladies and gentlemen whose character and position command the respect of the whole community, few cities have sustained the public advocacy of their belief with greater credit to the cause, than the Spiritualists of Cleveland, Ohio.

CHAPTER XXX.

WESTERN SPIRITUALISM—CONTINUED—OHIO.

> "Angels moved in the space enchanted,
> 'Twixt the sky and the valley haunted."

KOONS'S AND TIPPIE'S SPIRIT ROOMS.

WE have frequently referred to that singular phase of spirit-power which manifests itself in playing on musical instruments, producing sounds, lights, extraordinary movements of ponderable bodies, and even causing human beings to float in the air. The mediums through whom this class of phenomena have been produced, were and still are, very numerous.

The manifestations which first attracted attention at Hydesville were of this character, and besides being at times extremely powerful and varied, were remarkable for their spontaneity, and production without the invocatory processes of the circle.

In reviewing the history of modern Spiritualism, there will be found a class of phenomena, even more striking than all others, namely, those which seem to require the condition of darkness for their successful achievement. Amongst the mediums most celebrated for the production of the latter kind of spiritual manifestations, the Davenport Brothers have been the most widely known, but the initiatory experiments of "the spirits" in this direction, and by far the most powerful which have ever been performed in modern times, owe their origin to the mediumship of Jonathan Koons and his family, of whose spirit rooms, and the marvels enacted therein, we now propose to give a consecutive account.

In the treatment of this subject, as with all other phases of the movement, our chief embarrassment is "the multitude of our riches."

Our account of Koons's spirit rooms being necessarily limited, we only premise, therefore, that, in addition to such descriptions as the author has verified by personal investigation, no other witnesses will be cited than those whose well-known and unimpeachable character will commend their statements to respectful acceptance..

Millfield Township, Athens County, Ohio, is a rough, stony district, intersected by pine woods and ranges of barren hills. In one of the wildest portions of this primitive region, sheltered by tall forests, and swept by the tempestuous blasts that moan through the gorges of hills, which are upheaved on every side as if the whole district had been formed by the convulsive throes of earthquakes, stands the scattered collection of farms and pioneer stores which is called "Dover village." In 1850 this place was only accessible by a rough and unfrequented stage-road of seventy-two miles, from the capital city, Columbus. The action of storm and tempest marked itself on the blasted pines, uprooted trees, and scattered masses of huge boulders, that strewed this wild road.

These indications of ancient flood and continuous storm become more and more marked as the traveller reaches the scene of the marvels which have procured for this region such a weird celebrity.

In Millfield Township, more properly than in Dover itself, are two lonely farm-houses, some two or three miles apart, once respectively owned by Mı. Jonathan Koons and Mr. John Tippie.

Both these persons were "well-to-do" farmers, maintaining large and industrious families of various ages, from infants in arms to full-grown boys and girls.

They bore the character of good neighbors, honest and respectable men, with no distinguishing traits to point them out as subjects of fanaticism, still less as persons capable of practicing any species of deception or imposture. On the farm of each might have been seen, some twelve or fourteen years ago, a rough, unpretending-looking log house, strongly built, but wholly undecorated, and composed of a single room about fifteen feet by twelve. These rooms stood at some distance from the family dwellings, and being placed on open ground, unconnected with any other building or a single object that could afford a chance of concealment, they were well calculated to offer opportunities for the searching scrutiny to which they have been subjected The buildings were erected by Messrs. Koons and Tippie, under the direction of what claimed to be the spirits of human beings, as circle rooms, and fitted up with instruments, etc., from written plans and diagrams drawn out by the spirits with their own hands.

In each room was a "spirit machine," which consisted of a somewhat complex arrangement of zinc and copper, serving the purpose, as the spirits alleged, of collecting and focalizing the magnetic aura used in the manifestations. This novel battery was placed upon a long wooden table, by the side of several instruments, provided according to direction, and consisting of a harp, guitar, violin, accordion, tambourine, triangle, several bells, a tin trumpet, and a variety of toys.

Two drums of different sizes were slung up on a high frame, and a round-table was so placed as to come in contact with the square wooden one supporting the instruments.

The mediums usually sat in a semicircle about the round table, and the visitors were accommodated, to the number of twenty or more, on benches at the back of the first circle.

As both rooms were built on the same plan, and the manifestations in each were conducted in a similar manner, it will only be necessary in future to speak of Koons's spirit room, which was the first designed, and where the circles were originally organized. The phenomena consisted of performances on the various instruments, writing and drawing, loud knockings, shaking of the log houses, beating of the drums, and conversations with those present, all of which were accomplished by the spirits themselves.

The room was darkened, or illuminated only by spirit lights, which at times were brilliant enough to reveal flitting forms and hands of various sizes, which were made more apparent by being steeped in a weak solution of phosphorus, which was prepared and placed on the table, by the desire of the spirits, for their use.

In this way these hands were rendered distinctly visible, and could be seen writing with wonderful rapidity, carrying about the instruments, and beating the drums with superhuman power. By written and oral communications, given direct from the spirits, a vast amount of strangely worded intelligence was rendered, enough, in fact, to fill a volume of several hundred pages. The manifestations were invariably produced under stringent test conditions, that is, the mediums were so placed as to render any movement on their part liable to instant detection, besides being so hemmed in on every side that any change of their positions, much less any violent action, had they desired it, would have been simply impossible. All the manipulations of the instruments also, were conducted at such a distance from the circle as to render the agency of any human being impossible. In many instances, the luminous hands of the spirits were placed in those of the visitors, and melted away whilst they were held. These hands alone, forming, disappearing, tapering off beyond the wrist into empty space, moving hither and thither with inconceivable rapidity, and becoming subject to the scrutiny of curious visitors, constituted a phenomenon which proved the genuine character of the whole transaction, and presented one of the most marvellous problems for scientific inquiry that the history of man has ever offered. Another curious feature of these circles was the fact that though immense feats of strength were performed in total darkness, always excepting the occasional illuminations referred to above, none of the closely-packed audience were ever struck or injured, proving that intelligence guided the movements, and invisible eyes pierced the gloom impervious to mortal sight. It is also noticeable that most of the strangers who visited the circles, however sedulously they might conceal their names, were addressed orally by the spirits, sometimes in the very tones of their deceased friends, and very commonly with unmistakable tests of their identity. In this way, names were given and facts revealed which convinced hundreds of visitors, not only of some wonderful occult power in the operations, but still more to their satisfaction, of the actual presence of departed friends, of whose existence no human being present could be aware but themselves.

Apart from these incidental tests, the circle seemed to be conducted by a band of spirits who represented themselves as having lived in cycles of time long prior to the date assigned by biblical theologians for the advent of man on this planet.

These spirits, who called themselves "of the most ancient and primal order of man," spoke of the race known in the Bible by the generic title of "Adam" as mortals of a comparatively modern date, and of themselves as by no means the first of earth's inhabitants, though ante-dating the theological "Adam" by thousands of years.

They represented their leaders as "most ancient angels," of different orders and ranks, and claimed to be governed by certain individual spirits, who, in their written communications, styled themselves by the general name of "King," or rulers of different spiritual tribes. Sometimes they signed themselves "King" No. 1, 2, 3, and sometimes" Servant and Scholar of God;"and one spirit, who drew charts, diagrams, etc., called himself "Master, of Paints."

"Oress" was the name of an ancient angel who professed to give instruction to the circle. *

The communications referred to many subordinate spirits who aided in the manifestations, and played the instruments; also, to the souls of departed human beings who had recently entered the spirit-world, and bands of dark, undeveloped spirits, who, with their several leaders, were enabled, through the strong corporiety of their spiritual bodies, to produce powerful feats of strength which more sublimated natures could not have performed. Foremost of the leaders who came under the latter category, was a spirit who sub-

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* See Frontispiece.

sequently became the controller of the Davenport Brothers' manifestations, and though he retained the generic title of "King," he claimed to be one "Morgan," a famous Welsh pirate, who, while living on earth, had been knighted by Charles II. of England, and appointed Governor of Jamaica.

Having given these preliminary details of the scene and its weird actors, we now call attention to the circumstances under which Jonathan Koons, "the solid Ohio farmer," became a participator in this drama of unearthly marvel.

From a letter addressed by Mr. Koons to a religious paper, entitled the *Seraph's Advocate*, published at Syracuse, New York, we extract the following items of autobiography:

> "I received yours of March 8, 1853, and with pleasure respond to your request that I would inform you of the circumstances under which we receive our communications. In the first place, however, I would state that I had become an advocate of atheistical sentiments, through the perversions of orthodox teaching under which I had been educated, and which at an early age took a deep hold upon my mind. Finding myself, as I grew up to reason and think on such subjects, sadly disappointed in my expectations of blessing, comfort, and instruction, I first began to question the mystical doctrines of orthodoxy, and then rejected them as incomprehensible and unreasonable, when, instead of attempting to convince me of my errors, my teachers heaped curses and denunciations upon me, until, in my agony of spirit, I was often constrained to cry aloud, 'Lord, save me or I perish!' Still no help seemed to come. The teachings of eternal destruction, election, infant damnation, etc., seemed to me to grow more and more irreconcilable with the idea of a 'Merciful Father,' or an 'all-wise and just Judge.' At length, finding no explanation of 'the mysteries of Godliness' from man, I became sceptical of all man-taught doctrine, and doubtful of spiritual existence altogether."

Mr. Koons goes on to relate how, having heard that strange things were said to be wrought by spirits in different parts of the country, and at last in his own vicinity, about the beginning of the year 1852, he made a visit to a neighboring family, amongst whom, it was reported, these wonders could be witnessed. Mr. S., the father of the family through whom Mr. Koons commenced his investigations, had a daughter who was a strong physical and highly developed medium, and through her he beheld phenomena which his plain common sense and shrewd intellect assured him were entirely out of the young girl's power to produce.

From this point he continued to satisfy the cravings of his awakened curiosity through every opportunity of which he could avail himself. But the mystery thickened around him, and cumulative testimony only the more surely proved that the marvels he saw and heard were not the work of human agency. At length he set himself to discover how he could pursue his investigations at more leisure and nearer home. To this inquiry he was repeatedly assured, at every circle he visited, that medium-power existed in every member of his own family, while one amongst them was gifted beyond the ordinary lot of mortals. On naming over the various members of his household to discover who was this highly favored individual, the spirits proclaimed it to be himself, assuring him that he, Jonathan Koons, was at that time, in his own person, "the most powerful medium on earth."

The worthy farmer at first laughed heartily at the idea of there being any thing "of a spirtual nature" about him; but when this statement was repeated through various sources, and instructions for the development of his unknown powers were given which seemed too simple to shock his sense of dignity or compromise his manhood, he resolved to try them and "see what would come of it."

Mr. Koons proceeds with his narrative as follows:

"It was not long after my return home, that I found myself visited with the peculiar influence, besides which my entire family became developed with these strange spiritual gifts, from the child of seven months to my oldest son, of eighteen years, being nine in number besides myself and wife, making eleven mediums in my own family."

Mr. Koons justly congratulated himself on the "grand opportunities" which such a home circle afforded him of private investigation. It would appear that the whole family were so delighted with these novel and interesting results that they not only sat constantly for their own edification, but cheerfully admitted all visitors whom the reports of their new acquirements attracted to their family circle. And here let it be stated, once for all, that Messrs. Koons and Tippie never received any compensation for their vast expenditure of time, service, and means, not even accepting of remuneration for the abundant hospitality with which they entertained the crowds who flocked to witness their wonderful demonstrations. In the erection of their rooms, the purchase of instruments, together with their wear and tear, and the immense outlay which an entertainment to crowds of visitors entailed upon them, all was cheerfully given without the charge of a single dollar, hence, the chief object which is supposed to influence humanity in the eyes of a selfish community, namely, the love of gain, was utterly wanting to induce trickery or deception, even had it been possible. It might, however, with still more propriety, be questioned, what these simple Ohio farmers had to lose, when it is remembered that the peace of their once quiet homes was destroyed, their domestic privacy invaded, their property consumed, their good names loaded with insult, and the most shameful and wanton persecutions directed against them, and all for their claim of a spiritual source for manifestations which it was physically impossible that they could have originated themselves.

Mr. Koons continues thus:

"We had the greatest evidences, and strongest demonstrations in the whole country; yet, as far as it concerned myself, it might have been 'electricity, biology, Satan,' or what not; certain it is, to my unquiet mind I could not deem it the work of disembodied spirits.

"I was discomfited in all my own investigations, and utterly unreconciled to the spiritual idea.'

"I knew how wonderful it all was, how unaccountable to myself, and even how beautiful, yet whilst my family and friends were feasting in the enjoyment of angelic correspondence, I was groaning in doubt and uncertainty. At last, through the mediumship of my eldest son, it was promised that if I would build a room and construct a table according to a plan that the spirits laid down for me, I should have all the evidence I required, besides bringing conviction of the soul's immortality to hundreds of other darkened minds.

"Determined to fathom the mystery to the utmost extent I could, I at last set to work, built the room, constructed the spirit table, according to exact direction, and then placed pencil and papers upon it. This done, I carefully closed, locked, sealed, and guarded that room, so that no human being could have access to it but myself.

"At the end of a certain specified time, I unclosed it, entered, and found the blank sheets of paper I had left, covered with written communications addressed to myself, and containing wise admonitions, gentle rebukes of my scepticism, encouraging promises, and many internal evidences of their having been written by high intelligences, and wise, beneficent spirit friends.

For several succeeding weeks I continued my experiments, until I had piles of communications, produced in the silence and mystery of that spirit room, as I can solemnly testify, without the least possibility of human agency. It is not to be wondered at, then, that in process of time my inveterate scepticism gave way, and my doubts melted into the assured conviction that I was in the hands of wise, high, and powerful spirits. At length the invisibles wrote out a bill for several instruments of music and other articles, all of which I procured and disposed of as directed. Amongst other things, they asked for pistols, which they have frequently charged themselves, and fired over the heads of the audience, hitting given marks in pitch darkness, with amazing precision."

After Mr. Koons had acceded to the request of the spirits to darken the room for strong physical manifestations, both the visitors and members of his own family were arranged by himself and his neighbors with the most jealous care, so as to prevent the possibility of any movement taking place without instant detection. After a time the spirits began to converse orally through the trumpets, sing, pray, lecture, draw charts of celestial scenery, diagrams of the spheres, and write long communications with their own hands in an incredibly short space of time.

Many of the communications thus written or spoken, were of a highly philosophical character. In the former method, the spirits themselves phrased the writings, but in the latter, their family or their visitors were obliged to take down the words from memory, and thus it happens that the phraseology is far more characteristic of the Ohio scribes than of their spiritual authors. Unfortunately for the satisfaction of the curious reader, spirit writings were in such request, and the generous mediums were so willing to gratify the insatiate demands of their visitors, that little writing of any philosophical interest can now be procured. Beyond a communication to be hereafter quoted, therefore, we are cheifly dependent for specimens of this nature on the imperfect transcriptions of a human amanuensis. In some long but interesting communications, written in the spirit-room without human agency, it is said that spirits, in their communion with earth, manifest through two primitive elements; namely, first, an electro-magnetic element of which the spiritual body is composed; next, a physical aura, which emanates from the medium, or can be collected from material substances, analogous, it is supposed, to the element of "vitality" described in the preceding chapter.

From the combination of these two, namely, the emanations of the spirit and the medium, a third or composite is formed, which is affected by the atmosphere and human emanations. From the preponderance of the electro-magnetic or spiritual element, the laws of cohesion and gravitation can be overcome, and through this spirits are enabled to dissolve and recompose substances with great rapidity, heave up and carry material bodies through the air, and cause them to float or sink in proportion to the strength of the battery formed. It is this element which enables some spirits highly charged with it, to come into contact with matter, and thus to use pencils, pens, etc., in writing, drawing, and playing on musical instruments. By aid of the physical or human aura — animal magnetism — they cause concussions, raps, shaking of furniture and heavy ponderable bodies; by this also they produce spirit light, gathering it up so as to form an envelope of matter around their own hands, condense sound so as to be heard singing and speaking, and strike upon the heavier instruments. "The composite element is used more or less in all modes." It was chiefly through the prevalence of physical aura in the latter that they were enabled to speak through the trumpets, hence, for this feat they required the presence and peculiar magnetism of Mr. Koons's eldest son, through whom spirit voices could be heard in any place besides the circle at his father's house, also, the spirits, through this medium, could, they alleged, perform on a full band of instruments anywhere.

Mr. Koons's autobiographical notices conclude with a description of the religious philosophy enunciated by the spirits of his circles, of which we offer the following summary:

> "They teach, he says, that God is love, and has placed all men under the law of eternal progression, by which every living soul can become a participant of his divine glory, when they will to do so, through constant efforts to live a life of use, good, and purity. Also, that death, which dissolves the body, does not change the soul, which is the real man; hence it behooves man to purify and cleanse his soul here upon earth, lest he should have to commence his progress, instead of continuing it, hereafter. Also, they teach that we have spiritual bodies within our natural or material forms. That these carry the mind within them, and at death remain intact, separating from the earthly body, though retaining its form, and adhering to the spirit of whose tendencies and disposition it exhibits the actuality. This spiritual body, as well as the interior mind, are alike the subjects of eternal progression, yet at the moment of earthly dissolution, it exhibits all our vices or virtues, without palliation or concealment, and is gross or fine, dense or sublimated, bright as mid-day sun beams or dark as Erebus, in exact correspondence with our real moral state. Again, they declare that 'there is an electric element, divided through space by another element, which bears no affinity to it; that spirits, at least such as communicate with earth, cannot themselves penetrate this interior element; in fact, to their apprehension, no one in the universe can do so, save only God; and this mysterious innermost, with all its hidden and impenetrable glories, is called by spirits, the subter fluid.' They declare 'that the electric element forms the various paths in which planets and all other known bodies in space travel and move in their respective orbits, but that nothing visible to spirits, or comprehensible to them as of an organic nature, can penetrate the realms of the 'subter fluid,' yet it divides and permeates all space, and seems to hold in control the infinite realms of the electric element. Rays of light,' however, they say, 'can and do penetrate 'the subter fluid,' as they appear to issue from and return to it incessantly.' Also, 'There is a grand central territory in the universe, known to exist by all spirits, and in all worlds. It embraces illimitable though unknown realms; yet its position as a vast central point is defined, from the fact that from thence, and to thence, seem to tend all the illimitable lines of attraction, gravitation, and force, which connect terrestrial bodies, and link together firmaments teeming with lives and systems. All the innumerable firmaments, spangled with an infinitude of solar and astral systems, seem to revolve around, and derive attractive and living forces from this unknown centre. Sometimes it is called 'the Celestial Realm.' Again 'The Central Sun,' 'Heaven,' 'God,' 'The Infinite Realm,' 'The Eternal Life!' Whole firmaments thickly sown with suns and revolving satellites, appear but as specks of light in comparison with the inconceivable vastness of this celestial laboratory, invisible and boundless as it is, from which flows out, through all universes, the centrifugal and centripetal forces of being." . . . . . .

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Such are some of the teachings which, from time to time, were either written by the spirits or spoken orally through the trumpets. "What we had written down during the day," says Mr. Koons, "was often corrected by the spirits through the trumpets, but the deep and sublime impress they made upon our minds in their reception, and the terrible power of the tones in which they were sometimes given, no language of mortals can describe."

We are now in possession of a pamphlet entitled "Communications from Angels," written with their own hands; also, oral communications spoken by angels, and written down as they were delivered in presence of many witnesses, etc. This pamphlet is edited by Dr. J. Everett, a gentleman residing in Athens County, Ohio, who having investigated the phenomena exhibited at Koons's room most thoroughly, became so deeply interested in what he witnessed that he spent much time and means in collecting the communications together and printing them in pamphlet form. With these, Dr. Everett furnishes a number of affidavits from individuals who had attended the circles, some chapters on the philosophy of spirit existence and communion, and a chart of the spheres, drawn through the hand of Nahum Koons in the trance state, and explained by the spirits controlling him.

From some of these sources we shall hereafter make a few extracts; but by way of presenting a detailed account of the phenomena ordinarily produced at the public circles, we shall now introduce a few notices furnished by such correspondents as will afford authentic and wholly reliable testimony to what they witnessed.

The first statement we shall give is made by the well known and highly respected head of the firm of Stephen Dudley & Sons, Buffalo, New York. A more honorable and indisputable witness than the venerable Stephen Dudley we could not cite; we shall therefore quote his letter in full, as it was originally printed in the *Age of Progress:*

"BUFFALO, *December* 15, 1854.

"*To the Editor of the Age of Progress:*

"FRIEND ALBRO,—Having made the visit to Koons's spirit room which I have long had in contemplation and arrived safely at home, I now proceed to redeem my promise to you, namely, to give you a faithful account of what I there witnessed with my eyes, ears, and touch. I am aware that my power is wholly inadequate to the task, nor do I think justice can be done to the subject by any one. I shall therefore content myself with telling you the plain truth, and prominent facts, all the marvellous details of which require too much language for me to write or you to publish.

Our company consisted of four persons, namely, Mr. C——, of New York; two ladies, and myself. We left Buffalo by railroad on Monday morning, and arrived at Koons's spirit room on the following Wednesday, November 29. . . . . The road from Columbus to the spirit room is seventy-two miles of very unpleasant stage-road. Prior to our arrival, arrangements had been made for a public circle that evening, hence there was quite a crowd, composed principally of near neighbors, the chief part of whom were sceptics. We, being strangers, were by the politeness of Mr. Koons, provided with comfortable seats in an eligible position.

"It was easy to see from the first, that it was a very inharmonious party; nevertheless, the spirits performed all they promised to do. After we were seated, Mr. Koons gave a short but very appropriate address, at the conclusion of which the spirits announced their presence by a tremendous blow on the bass drum. It sounded like the discharge of a cannon, and was succeeded by noises equally startling, occasioned by what was called 'the charging' of the electrical apparatus by the spirits.

"In this process, the large table and the log house itself shook like a tree in a gale of wind.

"A *reveillé* was then beaten by the spirits on the tenor and bass drums with tremendous power and almost distracting effect. Mr. Koons then took up one of two violins that were lying on the table before us, and drew his bow across it. Immediately the other was sounded, and presently the full band of all the instruments, of which there must have been quite a dozen, joined in, keeping admirable time, tune, and concert.

"After the instrumental performance, Mr. Koons asked for a vocal accompaniment from the spirits, which they at once complied with, and I think if anything can give an idea of heaven upon earth, it must be the delightful music made by that angelic choir.

"All this time there was a most extraordinary exhibition of spiritual pyrotechnics, seeming to consist of luminous bodies flying about with the swiftness of insects, yet moving in orderly time to the music. In shape they resembled different-sized human hands.

"The next exhibition was that of a spirit hand, as perfect as any hand of flesh and blood. It moved about amongst us, dropping peices of sandpaper steeped in phosphorus, prepared by Mr. Koons according to direction of the spirits.

"The object of these motions seemed to be for us to pick up these pieces, so that the hand might come, and by their light, be seen to take them from us. This was repeatedly done. In taking the piece from me, this spirit hand seemed to linger in contact with mine, in order that I might feel and examine it. It differed nothing from a human hand, save in its excessive coldness. After some conversation with the spirits, which was conducted in a human voice through a trumpet, they bade us 'good-night,' and thus ended the public circle. About two hours after its dismissal, young Mr. Koons, the chief medium, and myself, went into the spirit room alone, to see if we could learn what would be the order of the proceedings for the next evening. The medium put the trumpet on the table, when it was instantly elevated about the heigth of a man's head, and gave us 'good-evening,' to which we responded.

"I then commenced a conversation with them, asking if my wife and other dear departed relatives were present. They said they were, and some very satisfactory evidences ensued of their presence. I told them we had come a long distance to see them, and were desirous of witnessing some of the more wonderful manifestations of their power, of which we had heard so much. They replied that they knew how far we had come, and if all things were favorable, we should be gratified before our departure. Upon inquiring what they meant by 'things being favorable,' the leading spirit replied that he meant 'a harmonious circle, and not such a one as we had previously that evening.' After some further conversation, we were dismissed with 'good-night.'

"The next evening, at seven o'clock, Mr. Koons, his wife, son, our party of four, and two gentlemen, investigators — nine in all — repaired to the spirit room.

"All being seated and quiet, the single startling concussion on the drum announced that the spirits were ready to commence the performance of the evening. Again the table was charged, with the convulsive rattlings and tremblings before described. The tremendous *reveille* was beaten, Mr. Koons commenced playing on the violin, joined not only by the whole band of instruments, but also with a large harmonicon which stood in the room, and on this occasion was played on, in a most masterly manner. Again they were asked for a vocal entertainment, which was given by several voices in such delicious strains, and in such exquisite harmony, that I must be permitted to say, if it was done by the 'Devil,' then is that worthy fit to lead a choir of angels. At an interval in the music, I asked Mr. Koons if he would request the spirits to write for us. Without hesitation or delay, they supplied themselves with the paper and pencils which we had taken in and laid on the table. And here let me state that I had brought with me printing paper, unsized and unruled, hence, unlike any that could be procured in that part of the country, or indeed, anywhere but from a printing office; also, I brought with me, purposely, one of Flesheim's Buffalo pencils. They placed the paper on which they were going to write immediately before me. Then, what appeared to be a human hand holding a pencil was plainly visible over the paper, and immediately commenced writing with a rapidity that no mortal hand can equal or come near to. The paper, the hand, and the pencil, were so near to us, and so plainly visible by the luminosity of the hand, that we could all three have touched them, and we were able to inspect them at our leisure with the most perfect ease. My next neighbor was so intent upon the examination that he got his head immediately over the pencil, whereupon the hand made a sudden move upwards and hit his nose with the pencil, which gave him such a start that he drew his head back with considerable speed. When any one expressed a wish to see the hand move more plainly, as some did, the writing would cease, and the hand was displayed, extended, opened, and shut, as if to show the flexibility of the joints and the kindly compliant disposition of its owner. One of the ladies, who was not so near as we were, expressed a wish that she had been more eligibly seated. Immediately the hand and paper moved to the corner of the table nearest to her, wrote there a few lines, and then returned to its former position.

"When it had written both sides of the sheet full, it handed the pencil to me, which proved to be the same Buffalo pencil which I had myself placed on the table. The spirit hand then folded the paper, and placed it in mine. I took it, and was subsequently instructed what to do with it. On receiving the paper, I found it too was the same that I had placed with the pencil.

"After this the hand was presented to each one in the room, and shaken by all save one, who was too timid to receive it. As before, it was deathly cold, but firm, and as solid, apparently, as a human hand.

"After a few words of conversation through the trumpet, they dismissed us with the usual 'good-night.'

"In the course of the day, the spirit of my wife, who had been in the spheres about one year, requested me to meet her in the spirit room at the close of the circle, with no one present but the medium. Of course I gladly attended the appointment, and she tried to converse with me through the trumpet, but failed. Upon this, the presiding spirit, who had greeted us on our entrance with a cordial salutation, apologized for her failure, and offered to speak for her; and this he did, giving her language, and conveying to me unmistakable evidence of her presence. In this way we conversed for some fifteen minutes, affording me a proof of spirit existence and intercourse, and withal a gratification, which human language would fail to describe. It was at this interview that I received instructions from the presiding spirit to publish in the Buffalo *Age of Progress*, the communication written for me by the spirit hand. In obedience to these directions, I send you the following, received under the circumstances which I have above, to the best of my ability, faithfully described:

"THE COMMUNICATION.

"'*To the friends from Buffalo and New York:*

"'We are glad to meet you here, yet we hope your visit has not been induced by a desire to gratify the idle curiosity which sends hither so many, upon whom we have bestowed our presence and manifestations in this room. We have labored here some considerable time now, and trust we have induced more tangible and philosophical views of Spiritualism than those of the M.D.s and D.D.s of the world, especially those of Buffalo, whose treatment of the subject has not contributed much to the enlightenment or elevation of mankind. Our object is to show the infidel, and prove to the sceptic, that there is a brighter state of existence beyond the shadow of the grave — a higher condition of being than that of earth. Mortals have for ages been groping their way through doubts, fears, and despondencies, with regard to the future. Yet in all their researches, prompted by an earnest desire to know the truth concerning a future state of existence, how little do they realize of its actual nature, even when they strive to believe in the mystical teachings of theology!

"'Our labors in this place are intended to establish that knowledge, and by presenting some views of man's hereafter which he can comprehend, prepare him practically for entering upon its actual verities. Yes, friends, we know that as soon as man's interior perceptions are quickened into higher action by the certainty of another life, and correct views of the preparatory duties demanded of him in this, his motives to action will be stimulated by that knowledge, and the icy chains of mental slavery will be broken, and superstitious doubt and fear will never again usurp their sway over the world. Were it not for the ties of love and kindred which still bind us to earth, be assured we should not labor in this way, or employ ourselves in such manifestations. How much longer our efforts here may continue, must depend much upon the patience, perseverance, and fidelity, of our mediums, also upon the conduct of those who participate in the light and knowledge which is shed abroad through their instrumentality. We are happy in this opportunity of congratulating our servant C., for his fervent zeal and ready devotion to our service, and for yielding up his personal efforts in aid of our mission to earth. We desire to say to him, as to our faithful servant Koons and family: 'Be of good cheer, and the rewards of your labor and forbearance will meet and greet you in your bright abodes hereafter, even if long delayed, or altogether withheld from you, in divine wisdom and necessity, here.' Let the same message be accepted by all who cast in their mites to the treasury of light, knowledge, and human welfare.

"'Dictated by the spirit band of this room.'

"In addition to the above communication, the presiding spirit gave me an oral and personal message to the editor of the *Age of Progress*, informing me that he was well acquainted [spiritually] with him. In conclusion, I will state that any one who is anxious to see the original manuscript which was written by the spirit hand can be gratified by calling on me.

"STEPHEN DUDLEY."

Although the phenomena produced at Koons's spirit room varied chiefly in intensity, rather than in form and order, the following account of another visit there will be perused with interest, as it includes some account of the locality and family arrangements where the wonders were enacted. The names of the witnesses also, as signed in attestation of the statement, will be recognized by any one well acquainted in Cleveland, as those of some of its most respectable and trustworthy citizens.

"ASTOUNDING MANIFESTATIONS AT KOONS'S SPIRIT ROOM.—AGE OF PROGRESS, OCTOBER 29, 1854.

"The following is a report, made to the Cleveland *Universe*, published at Cleveland, Ohio, by a company of citizens who went from that city for the purpose of ascertaining the truth of the many wonderful reports which they had heard of spirit manifestations at the room of Mr. Koons. The investigators are among the most intelligent and respectable citizens of Cleveland. — *Ed. Age of Progress.*

"'REPORT OF THE CLEVELAND COMPANY.

"'Strange and interesting accounts having been given us of the spiritual manifestations occurring at the spirit room of Jonathan Koons, of Athens County, Ohio, the undersigned recently devoted a few days to visiting that place, and witnessing for themselves the wonderful phenomena there produced. From Cleveland, we went to Columbus by rail, and thence to Millfield, a distance of seventy miles, by private conveyance, over roads quite rough and hilly. Here we found two log houses fitted up as spirit rooms. These houses are about three miles apart, and each composed of a single room about twelve by fifteen feet in size. One house is on the farm of Mr. Jonathan Koons, the other on that of Mr. John Tippie, and both are used only for spiritual demonstrations, and were built under the direction of the spirits. We stayed two nights at each place, and carefully examined each room and its contents to prevent any chance of our being deceived. In each room stands a table on which is placed a machine, constructed, like the rooms, under spiritual direction. This machine is used by the spirits for the purpose, as they allege, of collecting and retaining the electricity of the circle, and it is 'charged,' before giving any demonstrations, at every sitting. On the table, and by the side of the machinery, lies a violin, accordion, harmonicon, tambourine, guitar, triangle, dinner-bells, etc., and a tin trumpet about two feet long. In front of the long table stands a round one, about four feet in diameter.

Circles are held in each of these rooms almost every evening, and occasionally in the day time. A full circle at Mr. Koons's consists of himself, wife, and eight children ; at Mr. Tippie's, of himself, wife, and ten children. All are mediums in each family. They sit in a semicircle around the tables, which are connected at the ends with the square table or bench which sustains the instruments. Behind them are benches, usually occupied by twenty or more strangers, who sit as spectators and auditors, and whose position enables them to command the whole scene. We attended four sittings in the evening, and a few in the day time. At these circles, we were allowed to arrange the furniture, and to seat the persons present in such order as we pleased ; and every facility was afforded us for carefully investigating all that transpired. During the circles, the following phenomena was produced: After the company were seated and the lights extinguished, the presence of the invisibles was manifested by several tremendous blows on the table, ceiling, and walls. The sounds were apparently made with the drumsticks, but their force and frequency was almost deafening, and exceedingly startling. A *reveillé* was then beaten on the drums, which would do credit to experienced drummers. The violin, an old one not worth fifty cents, was tuned, and in the process the pegs slipped, and the bridge fell upon the floor. These mishaps were immediately remedied by the spirits. One of the party found fault that the violin was not tuned up to concert pitch. Being requested by the spirit to give the true pitch, he did so, when the instrument was finely tuned again, and several airs played upon it, not with a bow, but *pizzicato*. All this time, the violin was carried about to different parts of the room, and played sometimes, apparently, quite up against the ceiling, and then resting against some one of the company. It was at one time placed, *strings downward*, on the knees of one of the party, and whilst his hands were groping in the dark all around it, so as to feel for the invisible performer, a tune was played upon it. The accordion, harmonicon, guitar, and other instruments, were also played in different parts of the room, or about our persons, as we wished. Sometimes all the instruments were played in full chorus admirably, and seemingly floating in the air. We also heard speaking, whistling, singing, and addresses through the horn. It would be impossible to convey any adequate idea of these musical performances: the time being strictly marked, now on the tambourine, triangle, drum, bells, etc., and the various instruments made to join in occasionally, playing solo and chorus alternately, produced a most pleasing effect. During the concert, words were frequently spoken through the horn, indicating that one of the invisibles presided over the performance. Also in this way, many amusing comments on the instruments and musicians were made, sometimes commending and sometimes severely criticizing them.

"The manner of using the horn deserves notice. Before using it for speech it would be raised in the air, then a sentence would be distinctly articulated through it, when it would fall to the table. When we asked questions, the horn would rise, the answer be given, and it would again fall to the table. At our desire, they extended the horn to us, and allowed us to take hold of the large end of it, while they conversed through it. At our request to see a spirit hand, a piece of sandpaper steeped in phosphorus was taken up, by the strong clear light of which all present could see a hand entirely disconnected with anybody. The phosphorescent paper was held between the finger and thumb, carried to all parts of the room, now rising to the ceiling, now passing repeatedly and slowly before the eyes of the circle, giving each one an opportunity of deliberately examining it. Again it took a wide sweep beyond the reach of any one in the room, and then returned close to our faces. Every portion of the hand was clearly disclosed, and its appearance was that of a natural human hand, strangely ending at the wrist in — nothing.

"We then requested that a communication might be written by this hand, when immediately the horn was raised, and a voice said, 'We have no pencil; could we borrow one?' Upon this a lady present held out a pencil, and the hand, still holding the phosphorus paper, came and took it from her, and, laying down the paper, wrote the following, the light of the phosphorus allowing us all distinctly to see every mark made by the hand as it wrote with the pencil on the paper we had furnished. It was written with immense rapidity, far faster than any mortal could have accomplished it, and when finished, the following communication was handed to one of our party :

"'*To the friends from Cleveland:*

"'The spirits who produce manifestations in this room write these lines to convince you of their varied power, and for the sake of removing doubts that exist, not only in your minds, but amongst Spritualists generally on this subject.

"If the friends present will certify as to the manner in which these lines were written, and then publish them to the world, peradventure it may be instrumental in removing the doubts of some sceptics concerning the existence of spirits, their power to act upon material substances, and communicate with the inhabitants of earth.'

"When the writing was concluded we requested that we might be allowed to touch the hand. Instantly it passed to the head of the circle, and there commencing, passed around and shook hands with us all. To our touch it was human and perfect, and that notwithstanding the fact that its various and long-continued movements, and its total isolation from any material body, gave us the most indubitable proofs that it was no mortal hand.

"We witnessed many other manifestations, the mere record of which would be far too long for publication.

"We must not omit to notice, however, that when the harmonicon was played, we heard tones sung in excellent accord with it. There was, besides, speaking, or chanting, also in harmony with the instrument. The words uttered by these voices were sometimes hymns of praise, at others, remarks addressed to the circle.

"The manifestations at Tippie's room are quite similar to those of Koons's, save that at the former we neither saw writing nor a spirit hand.

"At Tippie's room, however, the music is all produced by spirits, and is more varied and interesting than at Koons's. At the latter, Mr. Koons plays on the violin at first, and the spirits accompany him, but at Tippie's the music is started, as well as continued, by the invisibles. On one occasion we were discussing a subject which involved us in much doubt and perplexity. We did not allude to the matter before any one but the party engaged in the discussion, but at the next circle we were told, through the horn, that the spirits had heard us, and could clear up the matter for us, which they did immediately, and to our entire satisfaction.

"We chanced to be passing near the spirit room of Mr. Tippie one morning, when we were surprised to hear a female voice speaking through the horn, and we paused to listen to it. Mr. Tippie and one of his sons were asking questions, and receiving advice concerning earthly affairs and spirit intercourse. This female voice also gave them much information concerning the glory and beauty of her new home. To us that private conference was truly significant and beautiful. The husband and child had turned aside from family and friends to ask advice and listen to the gentle tones of the first wife and mother.

"The spontaneity and unconcerted character of this interview not only proved the entire faith of the mediums in their own spiritual intercourse, but lent additional interest and faith to us in our dealings with them. We waited until the conference was ended, when, on entering the room, we found only Mr. Tippie and his son. . . . . .

"In conclusion, we advise all who wish to witness demonstrations of spirit-power under circumstances that absolutely forbid the possibility of being deceived, to make a trip to Athens County, where they cannot fail to be convinced that spirits who once inhabited mortal bodies still live, and can, and do, hold intercourse with the dwellers of earth.

"NEWTON E. CRITTENDEN.
HELEN D. RICHMOND.
HANNAH F. M. BROWN.
CAROLINE S. LEWIS.
SAMUEL W. TREAT.

"CLEVELAND, *October* 25, 1854."

CHAPTER XXXI.

WESTERN SPIRITUALISM—OHIO.

"Yet shrink not thou, whoe'er thou art,
For God's great purpose set apart;
Before whose far-discerning eyes
The future as the present lies:
Beyond a narrow bounded age,
Stretches the Prophet's heritage;
Through Heaven's vast spaces, angel-trod,
Through arches round the throne of God,
Thy audience worlds, all time shall be,
The witness of the truth in thee."
WHITTIER.

KOONS'S AND TIPPIE'S SPIRIT ROOMS CONTINUED.

IT cannot be supposed that the astounding manifestations recorded in the last chapter could long continue without challenging the doubts of the sceptic, the cavillings of the suspicious, and bitter antagonism from every opposer of Spiritualism. In these encounters Messrs. Koons and Tippie became the subjects of calumny, opprobrium, and, at times, most ruinous persecutions. Their houses were often assailed by mobs, their barns and crops destroyed by fire, their children set upon and ill-treated; and despite the fact that they received no compensation, and incurred immense expense without assigning any conceivable motive for the exercise of their medium powers beyond their devotion to the cause of Spiritualism, the universal report of those who did not share in their enthusiasm was that they "made capital" out of their ruin, and "carried on a very profitable system of deception."

Before narrating the effects of this determined antagonism upon its unfortunate though highly-gifted objects, we propose to give a few more notices of the unparalleled wonders that called forth this superstitious malevolence, and let the reader judge of the grounds on which it could find opportunity for exercise.

The following account is attested by the signatures of several distinguished citizens from different States, and was written, amongst numerous others, at a period when the local journals of the East were busy with Messrs. Koons and Tippie's doings; dealing with them in that peculiar way common to "leaders of public opinion," when they report transactions they have never witnessed, pronounce a verdict upon a matter of which they know nothing, and constitute themselves judge and jurors of a case which they have never investigated.

CORRESPONDENCE OF THE AGE OF PROGRESS.

"FALLASBURG, KENT CO., MICHIGAN, *September* 25, 1855.

"*Editor of the Age of Progress:*"

. . . . "For the last ten days I have been on a visit to our friends Jonathan Koons and John Tippie, in Athens County, Ohio. I am one of many, Friend Albro, that has cause to say 'God bless them,' for their hospitality to the numbers who have boarded with them, day after day and week after week, without money and without price, to be witnesses of some of the most convincing and astounding evidences of the immortality of the soul, that were ever given to a bigoted and sceptical world. It seems to me utterly impossible that any one who takes up his residence with either of these families, partakes of their simple, yet abundant hospitality, observes their own intense faith and devotion to their angelic guides, their affection for and confiding trust in the spirits who surround them, and above all, and beyond even the inexplicable marvels witnessed at the circles, sees them, from the youngest to the oldest amongst them, in daily and hourly correspondence with their invisible friends, living literally with the spirits, like mortals, and yet for one moment dream of their being guilty of deception, as having the will, even if they had the opportunity to commit a fraud in this matter. . . . .

"The following is a brief sketch of what we, the undersigned, witnessed at Mr. Koons's and which, if convenient, we request you to publish with our names attached thereto. [The writer here enters into an accurate description and measurement of the spirit room, again proceedingas follows:] "Mr. Koons took his seat next to Mr. Champion, the celebrated medium from Nashville, Tennessee; Mrs. Koons and Nahum, a plain country boy of about thirteen, sitting on the other side of him. Mr. Koons and Nahum had just returned from a hard day's work at a thrashing machine, and felt more disposed to go to bed than into the spirit room, as it was dark when they returned from the field."

[In the description which follows of the spirit machine, etc., we omit all reiteration of previous accounts except the following:] "The two drums are fastened with copper wires upon wooden supporters at the top of the table. This table is intersected with copper wires wrapped with zinc. On the upper cross wire hang some copper plates, cut in the form of doves, to which are suspended a number of small bells, which the spirits sometimes ring." . . . . .

A full description here follows of the instruments, by the careful arrangements of which, all chance of deception becomes impossible, also of the phenomena which the party witnessed; all of which differ so little from preceding accounts, that we omit them, resuming the narrative at the point where some variety appears in the method.

"At times the performance on the instruments would cease, when the spirits would sing in time to Mr. Koons's playing on the violin. Then they would shriek out in an unearthly voice near the ceiling in different parts of the room. In fact we believe no human being could sit in that room with an unprejudiced mind, without being convinced of the presence of disembodied spirits.

"On Sunday evening, September 2, Mr. Koons's brother having been buried that day, Mr. Koons, on his return from the funeral, joined his wife and some of our party in the spirit room. The presiding spirit, who is called 'King,' said he was engaged that evening and could only stay a short time, but he would give us a brief address, which he did in a very candid and impressive manner, exhorting us to live pure lives here, so as to be instantly ready as immortal spirits to enter into the society of the pure and elevated hereafter. He suddenly threw down the trumpet with which he was speaking, and left, disappointing Mr. and Mrs. Koons, who evidently wished for a further communication.

"On Monday evening the spirits gave us a splendid musical entertainment, presided over by a spirit calling himself King No. 2, who announced that King No. 1 was absent. . . . . . The paper which the spirit had held was then placed directly before Mr. Champion, of Nashville, and we all distinctly saw it write the following — the original manuscripts of which we have in our possession:

"'*To the friend from Michigan (Benj. Leavitt):*

"'Be of good cheer; the light is breaking forth in your benighted region. Farewell.
KING.'

"'*To the friends from the South:*

"'Press onwards in the cause; let your light shine, so that mental darkness will be dispelled by the approaching luminary that is rising in the firmament. KING.'

"The following are the names of the witnesses who desire to certify to the above statements:

"C. ELIAS STIFEL and J. L. STIFEL, Wheeling, Virginia.
"ANDREW PLATT, Wheeling, Virginia.
"M. C. C. CHURCH, Nashville, Tennessee.
"H. B. CHAMPION, Nashville, Tennessee.
"A. M. CLEMENT, Ridgeway, Harden Co., Ohio.
"BENJAMIN LEAVITT, Fallasburgh, Michigan.
"A. BRUCE, New Orleans, Lousiania.
"SILAS VAN SICKLE, Berkshire, Delaware Co., Ohio.
"THOMAS MORRIS and wife, Millfield, Ohio.

"BENJAMIN LEAVITT, Secretary."

If the reader should feel impatient at the narratives of different persons, all speaking of similar phenomena, we would urge that there is a special value in the corroborative testimony of many individuals, who report on the same subject from different intellectual stand-points; and besides this, let it be remembered that the manifestations thus strongly tested are almost unparalleled in variety and power; and having to some extent diminished in subsequent developments, require a strength of testimony which can scarcely be exaggerated. We shall conclude our history of the marvellous phenomena exhibited at Koons's and Tippie's spirit rooms, by a description from the pen of one of the keenest of observers, as well as the most disinterested of advocates that the cause of Spiritualism can boast; namely, Mr. Charles Partridge, of New York, whose narrative, though given in full, will amply repay the trouble of a careful perusal.

SPIRITUAL TELEGRAPH—NEW YORK, 1855.

"SPIRIT ROOM OF JONATHAN KOONS,
DOVER, ATHENS CO., OHIO.

"I arrived at this room Sunday evening, May 27, 1855, and without making myself known, the spirits told Mr. Koons who I was.

"Mr. Koons and one of his sons went into the 'spirit room,' as is their custom, before forming the public circle, to receive such instruction from 'King,' the presiding spirit, as he might wish to communicate.

"There are often more persons in attendance than the room will hold, and in that case the spirit usually directs Mr. Koons to invite those who have come the longest distance, and cannot conveniently remain there, calling the names of the parties, and leaving out the neighbors who can easily be present on subsequent occasions.

"At one of these preliminary interviews, I was invited in by Mr. Koons. Immediately on closing the door, the spirit took up the trumpet and spoke through it audibly, saying, 'Good evening, friends,' to which we responded in like manner. The spirit then addressed me by name, and observed, in substance, that although they were strangers to me, I was not a stranger to them; that they had long been cognizant of my desires and efforts in behalf of Spiritualism.

"They spoke of and to me in the most flattering terms, also of others who had been bold to testify to the truth of spiritual manifestations during the severer trials of its first introduction. They had watched the progress of the *Telegraph*, they said, with anxious solicitude and eminent satisfaction, and they closed with its consecration to further uses, and a fervent benediction. After this, the spirit, 'King,' said he could not hold a circle that evening, as he was engaged elsewhere. Mr. Koons expressed much regret at this announcement, and said he felt embarrassed and mortified because several persons were there who had come a long way — some from New York, Pennsylvania, Virginia, Canada, and other distant places. The spirit said he was sorry, but he had engaged to attend a circle elsewhere, naming the place, a long distance away, and that he must be there in fifteen minutes. Mr. Koons would not be satisfied with any excuses, however, but insisted that he ['King'] had agreed to preside over the circle, and that rather than be made the instrument of disappointing others in the performance, he would abandon it altogether. 'King' seemed to be moved by these representations, and told Koons he would see what arrangements could be made. After a pause of some five minutes, during which we could get no replies, the trumpet was taken up, and the spirit, speaking through it, said he had deputed a portion of his band to attend the distant circle, and he would himself stay and preside over the performance of the evening, which must commence in fifteen minutes. He added that they would not be able to make such good music as usual, nor have their full complement of performers.

"This preliminary interview sufficiently indicates the character of all succeeding ones.

"I attended three public circles in the spirit house of Mr. Koons, and three in that of Mr. John Tippie.

"They are about three miles apart; the rooms and manifestations are very similar, although the electrical tables differ somewhat in their construction.

"The presiding spirits are called 'King,' and claim to be father and son.

"The spirit rooms will hold about from twenty to thirty persons each; they are often so full that many have to go away or remain outside, where they can hear the music and conversation of the spirits perfectly well, only they have to forego being touched by spirits, and seeing them. The music is heard, under favorable circtmstances, for the distance of a mile. After the circle is formed and the light extinguished, a tremendous blow is struck by the drum-stick, when immediately the bass and tenor drums are beaten with preternatural power, like calling the roll on a muster field, making a thousand echoes. The rapid and tremendous blows on these drums are really frightful to many persons; it is continued for five minutes or more, and when ended, 'King' usually takes up the trumpet, salutes us with, 'Good evening, friends,' and asks what particular manifestations are desired. If none are specially asked for. King generally requests Mr. Koons to play on the violin, the spirit band accompanying him on the other instruments: upon all these the spirits perform very scientifically and in wonderfully quick time. They commence upon each instrument together in full blast, and stop as suddenly after sounding the full note in tune, showing that they have some more-perfect method than ours of notifying each performer of the very instant to start and stop. Their accuracy in this respect, as also in time, is beyond that of any orchestra I ever heard.

"After the introductory piece on the instruments, the spirits sang to us. They first requested us to remain perfectly silent; then we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of voices were singing in our room most exquisitely. I think I never heard such perfect harmony. Each part was admirably modulated in strict and exquisite tone with the others, until the whole choir constituted one sweet and fully-harmonized chord. There was none of that flopping, floundering, ranting, and shrieking which constitutes the staple of what is latterly called music; harmony, rather than noise, constituted the Spirits' Song. So captivating was it, that the heart-strings seemed to relax or increase their tension in accord with this heavenly music. It seemed to me that no one could sit in that sanctuary and listen to sounds that more nearly reached an idea of the songs of angels than anything that earth could produce, without feeling the sentiment, 'Glory to God and good will to man' spontaneously rising in the heart and finding expression on the lips.

"I don't know that the spirits uttered words with their song; but articulate sentences were not necessary, for every tone and strain seemed pregnant with holy sentiment such as language would have failed to convey.

"After this vocal piece, the spirits played several times on the instruments performing much more quickly than mortals usually do, and in most perfect time throughout. If any instrument got out of tune they tuned it instantly and most skilfully. Spirits seem to reconstruct their physical bodies, or at least a portion of them, temporarily, from elements apparently similar to those which constitute ours. Spirit hands and arms were formed in our presence several times, and by aid of a solution of phosphorus, prepared at their request by Mr. Koons, they were seen as distinctly as in a light room.

"At one of the circles I attended, three hands could be seen at once steeped in the phosphorus, and highly luminous. They were passing swiftly around the room, carrying and playing on the instruments, and were frequently brought so near our faces that their motion fanned us with the cool air. At our request the spirits would place the instruments on our laps, shoulders, and heads, so that we could feel the vibration whilst they were being played.

"I held up my hands and requested them to beat time on them with the tambourine. They did so, giving me more than I asked for by striking gently my knees and head as well as my hands, as I had seen done by the best tambourine players of the minstrel bands in New York. The time and rapidity of their performance was truly surprising. Spirit hands with phosphorus on them were exhibited to us, opened and shut, and in various ways, positions, and places that no mortal hands could occupy. I took a pamphlet from my pocket, and asked the spirit to place a hand over it so that I could see to read by it. This was instantly done, when I perceived I held the paper upside down. I turned and read it by the light of the hand, which, together with a part of an arm was distinctly visible to the whole company.

"The spirits then shook hands with me; also they placed their hands in mine and permitted me to examine them until I was fully satisfied. The same favor was readily granted to others.

"These spirit hands in all things resemble ours, except that they had a kind of tremulous motion, and felt cold and death-like. Presently the spirit hand took a pen and we all distinctly saw it write on a paper lying on the table. The writing was executed much more rapidly than any I ever saw performed by a mortal hand. The paper was then given to me, and I still retain that writing in my possession. At the close of the session, the spirit King, as is his custom, took up the trumpet and gave a short lecture through it, presenting the benefits in time and eternity of intercourse with spirits, exhorting us to be faithful to our opportunities, and charitable towards those who are in ignorance and error, etc., he closed an impressive address with a benediction, and bid us 'good-night.'

"I am aware that these facts so much transcend the ordinary experience of mortals that few persons will be prepared to accept them as true on anything short of their own witness. I obtained the names and addresses of the following persons, who were present at one or more of the circles described above with me, and I hope they will excuse me for referring to them in confirmation of the statements I have made.

Except one had the advantage of beholding and testing these marvels in person, I could not offer a more satisfactory array of testimony than that of the following-named ladies and gentlemen: M. T. Butterfield, Cleveland, Ohio; William D. Young, Covington, Indiana; George and David Brier, Mainsville, Indiana; David Edgar and daughter, Mercer County, Pennsylvania; S. Van Sickles, Delaware, Ohio; S. T. Dean, Andrew Ogg, and George Walker and son, Amesville. Ohio; A. Johnson, Millfield; W. S. Watkins, New York; Thomas Morris and wife, Dover, Ohio; Dr. George Carpenter, Athens, Ohio; and Thomas White, Mount Pleasant, Ohio. Many other persons were present, whose names I did not learn.

"CHARLES PARTRIDGE.

"NEW YORK."

In closing our account of the wonderful works wrought for humanity through the spirits in Athens County, Ohio, a few words of personal detail are due to the long-suffering and greatly-slandered human co-workers who have figured in this marvellous spirit drama. Something of their unrequited labor and unjust persecution may be gathered from a letter addressed to the editor of the *Spiritual Telegraph* by Jonathan Koons, in November, 1853, wherein he says:

"From the beginning of the manifestations in my house, the most base and untruthful charges against myself, family, and friends, have been made by persons to whom I have thrown open my house, and all the fixtures ordered by the spirits, for the fullest inspection. To silence these slanders the spirits have permitted frequent changes to be made in the circles, allowing strangers to sit by me and my son whilst the demonstrations were made. To all who reiterate the charges of fraud, I say, 'Prove them. Go to those who have seen and heard, and if you cannot take their testimony, come and see and hear for yourselves.'

"Weary with a perpetual compliance with fresh demands, I am at length compelled to say no more changes will be made, and persons who simply come to detect me in the practice of the most stupendous and impossible imposition that the world has ever dreamed of, are politely requested to stay away. If I could have imagined or contrived out of my own brain such unheard of manifestations, I have no interest in practicing them. I have never made a charge for witnessing them, and repeatedly refused compensation when offered. My time as well as that of my family, besides money and provender, have been all freely spent, to gratify the public; whilst the extraordinary communications written by spirits, though so highly prized by ourselves, have been as freely given away, sometimes, I fear, only to gratify idle curiosity, and at others, to responsible men for publication. Now, what more can I do to satisfy the unreasonable demands of unreasonable men, unless I close the manifestations against them altogether? The spirits make the demonstrations in their own time and way. If they prefer or require darkness, I cannot help it. If they permit light, I always yield to it. All I insist upon is that neither I nor mine have any hand in doing these things; that I have never made anything by it, but heavy losses, and never expect to be compensated in this life, beyond the untold satisfaction of proving to myself as well as to others, who, like me, were doubters, that the soul lives after death. To myself and my family, these demonstrations have been a source of delight, instruction, and pleasure. They have been the same to many hundreds of earnest seekers for truth. Those who are simply seeking for falsehood, generally end in believing it, whatever they see. Such persons, having predetermined our guilt, could hardly be convinced to the contrary by any amount of testimony. I am worn out with the insolence of sceptics who simply come to insult me; with people demanding the same things over and over again, and still never satisfied. . . . . . The mediums of my family have sat up night after night, sacrificing health, rest, and comfort, to satisfy others. Now, who can say that I fear investigation, or have aught to gain by fraud? Let the history of the past two years be searched for one single evidence against me. My house has been examined from top to bottom, and the only thing that was ever found concealed in it was two young, unfledged birds, which one of my boys, boy-like, had got out of a nest, intending to rear. Not approving of the act of robbing a nest, I wrung off the heads of the birds in the presence of certain individuals who constituted themselves a committee to search my house. When, after the very next circle, they went away, and charged the demonstrations on the dead birds! . . . . . . True, I have refused to submit to ridiculous experiments proposed by men who were totally ignorant of the principles involved, and wholly incompetent to devise tests. On the other hand, I have submitted to hundreds of tests, devised by candid and competent persons, and the results, as published over and over again, have proved an agency totally beyond the power of human action in any shape.

"JONATHAN KOONS."

"ATHENS CO., OHIO, 1853."

To the above statement we must add, that after devoting time and means during several years to these demonstrations, Messrs. Koons and Tippie found that the peace of their once tranquil homes, the education of their children, and their worldly prosperity, were in danger of utter ruin. Their unselfish devotion to what they deemed the best interests of humanity were rewarded by slander and persecution, until human resources were utterly exhausted.

Some change, then, was imperatively demanded; and still unwilling to sacrifice their splendid gifts to sordid necessity, they were induced to organize travelling parties for the purpose of giving the manifestations a wider field of action. Whether the mediums missed the influence of their highly-charged spirit rooms, and the strong electrical current of their pine forests and ancient hills, or whether the public interest had waned by familiarity with these marvels, cannot be correctly determined. Certain it is that though very powerful evidences of spirit presence still followed them in their missionary wanderings, they were no longer regarded as the marvellous and exceptional mediums they were once deemed. Others entered rival claims for public favor, and the Koons and Tippie families seemed somehow to glide out of the page of supersensuous celebrity. A lapse of time — a hiatus in their history — the bitter woof of that destiny which enfolds all reformers in an unpopular cause, closing around them its tightly-strained cords of persecution and slander, and then, a few fragmentary lines from scenes far removed and widely different from their once prosperous home amongst the Ohio hills, is all that the page of history further records of them. More in the tone of "memoriam," than as veritable biography, reads the simple epistle of the once wonderful head of the Koons family, writing in 1859, to the editor of the *Spiritual Telegraph* from parts almost unknown.

"LETTER FROM JONATHAN KOONS.—SPIRITUAL TELEGRAPH.

"MOORE'S PRAIRIE, JEFFERSON CO., ILLINOIS, *June* 15, 1859.

"MR. CHARLES PARTRIDGE,—Your kind favor of five numbers of the *Telegraph*, and an accompanying letter, were duly received, and I proceed without delay to answer the queries contained in your letter.

"First, as to my present state of faith and knowledge in Spiritualism? My faith is firm as the granite pillar of Pike's Peak, and my knowledge in Spiritualism more precious to me than all the virgin gold it contains beneath its eternal snow-capped summit. High and lofty as this, theological mountains may also lift their frozen and unprolific summits to the sky, but they can never again shut out those genial beams of spiritual sunshine with which I am experimentally blessed.

"My knowledge relating to this subject is voluminous, but an exposition of it would seem almost as preposterous to the world as would an attempt to introduce tropical fruit into the arctic regions. . . . .

"John Tippie has removed to Lynn County, Kansas Territory. They continued to hold spirit intercourse up to my last account from them. I will remark that the seeds of Spiritualism are already sown in this so-called Egyptian land Southern Illinois. In an adjoining neighborhood, at the residence of Mr. Wilkey, regular circles have been held, amongst the members of which were some promising mediums for trance speaking, writing, and physical demonstrations. A venerable old clergyman here — Mr. M. — a man of rare talent and education, has openly avowed his belief in Spiritualism, to the astonishment and mortification of his followers and brothers in the cause, of which he was for forty years a prominent teacher and advocate.

During a recent illness of a very severe character, several of his clerical brethren paid this worthy gentleman visits, for the purpose of attempting to convince him 'of the lamentable errors into which he had fallen under Satanic influence.' These visits had a singular result; for the more orthodox their efforts became, the more powerful and convincing became the counter arguments of Mr. M.—until some of his listeners were moved to tears, and actually begged pardon for their intrusion. Some left him then deeming him little less than a saint, whilst others quitted, denouncing him as an infidel, heretic, and lost soul, 'under the delusive influence of Satan.'

"The Christian Church at Spring Garden has been offered him, for a course of lectures on the subject of Spiritualism, explanatory of the views which have led him to his present belief. This offer we trust will be accepted as soon as his health permits.

"We have not been in a position to hold public circles since our removal from Ohio last fall. Recently, however, we have become hungry for spiritual nourishment, which has led us to a renewed effort to receive manifestations. At a recent circle held by my own family and L. T. Dean, of Ohio, we had a most consoling interview with the spirits, and a genuine correspondence through the trumpet.

"This effort has since been repeated with equal success. We have been continually solicited to hold circles for the benefit of investigators, but as yet, our present circumstances have induced us to decline. At Salem, Illinois, I opened my library of spiritual books and left them in the care of Mr. E. Williams, for public inspection and perusal during last winter. Mr. Williams informs me that the spiritual books have been constantly kept warm in the hands of as many as they would serve, which has resulted in an immense interest on the subject. There are quite a number of sound and able minds amongst us who express a great desire to become acquainted with the facts and philosophy of Spiritualism, and the best we can do for them at present is to give them a catalogue of your valuable works and distribute the *Telegraph* for perusal.

"Fraternally yours,

"JONATHAN KOONS."

Another testimony to the unswerving faith of these honest and devoted men is to be found in an earlier issue of the *Spiritual Telegraph*, in which an esteemed correspondent undertakes to give some account of the spirit rooms of the Hon., Charles Cathcart, an establishment which in some sense succeeded, though it did not take the place of the famous Ohio circle. The allusions to Koons and Tippie, though slight and incidental, will be read with interest by those who have thus far followed the narrative of their faithful service in the cause of Spiritualism. They occur in the following communication.

"SPIRIT ROOMS AT THE WEST.

"LAPORTE, INDIANA, *February* 26, 1859.

"BROTHER PARTRIDGE,—As it may be interesting to your readers to learn something about what the spirit rooms in the West are doing, I will give you a few lines on that subject.

"I have not forgotten the glorious times that you and I enjoyed at Koons's, some four years ago; but oh! the contrast between what we then witnessed and the best that we can do now! It reminds me of the Jewish fathers who mourned and wept at the dedication of the new temple, when they remembered how far it fell short of the glory of its predecessor. I have attended three circles here; one at Charles Cathcart's, the others at D. C. McKellip's. We had good music at them all, but no speaking through the trumpet, no moral or philosophical lectures from ancient high and holy spirits, nor had we any sweet spirit singing, shaking of their hands, or answering questions except by raps. How great the contrast! It brought a melancholy shade over my mind when I remembered those glorious Ohio circles. But far as these fall short of the manifestations at Koons's and Tippie's rooms, they give great satisfaction to a large number of persons who never had the privilege of witnessing the performances in those rooms, and are not devoid of interest to many who have seen those splendid manifestations. Besides this, they are doing a vast deal o good. There are many minds which can be reached by no other process, yet I regret that I know but one trumpet medium in the West at present, and he has gone with his father, John Tippie, to Pike's Peak. I received a letter from Mr. Tippie recently, informing me that King was with them; that they were all on their way to the Peak, and that they kept up their circles and obtained a great deal of useful information thereby. We are informed that Koons's trumpet medium has lost his power, and is no longer a medium for any spiritual influences. This fact is pretty good evidence of his honesty, for if ever he did peform without the aid of spirits, he could and most likely would continue to do so; but he is not even favored with raps, tips, or any other tokens of spiritual presence. Yet he is too honest to renounce his belief as some others have done who were once mediums, or thought themselves so. There are many who have been developed, or partially so, whose houses are being left unto them desolate in consequence of their neglect and disobedience to the counsel of wise spirits. . . . . In my travels, I have found the cause of Spiritualism everywhere in the ascendant. . . . . My old infidel associates and correspondents have all, for the most part, long since embraced Spiritualism, and I rejoice to say that they are all the better for it. I am also happy to know that there are thousands who, until recently, were strongly opposed to the belief, who are now beginning to investigate, and amongst these are many preachers of different denominations, and class leaders not a few.

"I must relate an occurrence that recently took place at Mr. Cathcart's spirit room. He had invited several preachers to come and pray away the Devil, if they thought it was that personage who was speaking. At length one of them concluded to take Charley at his word and came on accordingly. It was agreed that if the spirits failed to respond at the close of the prayer, and continue their manifestations after the ministers' exorcisms, etc., that it should be considered as evidence of their being beaten, but if *his* spiritual powers had no effect in conquering 'the spirits,' they were to be allowed as having the best of it. With this understanding the preacher set to work, and in order to give him fair play, even Charley [Mr. Cathcart], as requested, joined in the prayers, and went down on his marrow-bones, perhaps for the first time in his life. But no sooner had the word 'Amen' passed the preacher's lips, testifying that his spiritual invocations were concluded, than the spirits let them know they were not routed yet. Such raps, knocking around, rattling of drums, and disturbances generally, of everything in and about the room, never took place before.

"The preacher honorably stood to his engagement, acknowledged that 'the spirits' had the best of it, and that he had misjudged them. This announcement he made openly to his congregation, to the great satisfaction of some and the indignation of others. . . . . Tippie informs me that he sold out and left Ohio in compliance with King's directions, and that he intends to follow his advice, let the result be as it may.

"Yours, most truly,

"THOMAS WHITE."

We have had occasion to notice the accounts which the spirits operating at Koons's room gave of themselves, namely, that they belonged to "a most ancient order of men;" also, that from time to time, other spirit communicated, of different classes and dates of human existence, amongst them, spirits whose recent entrance into the spheres with gross, undeveloped natures, formed corporal conditions for the performance of the strongest physical manifestations, while the use to which their services were devoted, served as means for their own progression. In confirmation of the claim to extreme antiquity, and highly exalted spiritual nature, which the controlling influence at Koons's alleged, several singular and interesting psychometrical delineations of the writings executed by the spirit hands could be cited. Our space only allows us to record one example of this kind, which affords a psychometrical reading of the famous original "King." It was given through one of the most reliable and highly developed mediums of her time, Mrs. Kellog, of New York. We quote the account as we find it in the Telegraph papers of 1856. It reads as follows:

"We have often had occasion to observe that 'psychometry,' or the reading of character by touch, might be of service in enabling us to determine the identity no less than the origin of written communications, purporting to emanate from departed spirits.

"On several occasions we have subjected such writings to trial by this method, and have always witnessed very interesting results. We will briefly narrate the particulars of an experiment of this kind, made by Hon. Joshua R. Giddings. One day last week, in company with Mr. Giddings, Stephen Dudley, Esq., and Miss Jay, the celebrated trance speaker, we called on Mrs. Kellog at her circle rooms, 625 Broadway. The gentlemen accompanying me, had in their possession a piece of writing executed in the spirit room of Jonathan Koons, executed under circumstances which left them no room to doubt but that it was the work of a spirit. In fact, on this point they were entirely convinced; for they, like the rest of the company present, saw and felt the spirit hand which executed the writing. It was highly illuminated, and displayed a portion of a bare arm, the termination of which was lost in a sort of luminous vapor. This hand was frequently opened and shut, and exhibited in various ways during the writing, and at its close placed the paper in the hand of Mr. Dudley, lingering in his clasp and affording him full opportunity of examining it thoroughly. The writing was executed with a rapidity beyond the utmost capacity of man; it was signed 'King,' and the writer, speaking through the trumpet, claimed to have lived on the earth above ten thousand years ago. The paper was inclosed by Mr. Dudley in a blank envelope, and carefully sealed by Mr. Giddings, and when presented to Mrs. Kellog and Miss Jay, not the slightest hint was dropped by which they could have imagined what the envelope contained, or whence it emanated. Not a single remark was made by which the writer even could guess why those gentlemen inquired about it. Mrs. Kellog, taking the envelope in her hand, became suddenly deeply entranced, and pointing upward, spoke as follows:

"'A person of great might and power appears before me — a power unknown. I cannot compare him to any one on earth. He wields a mighty weapon. I can neither describe nor explain the influence that emanates from him. I can only compare it to one of whom we read in the Bible. It seems like unto one who "rules the world." It [the writing] does not seem to have been done by any human being. It does not seem to me that a mortal could have been employed even as the instrument for this writing. This is beyond human effort.

"'I behold a sea of light extending everywhere, a never-fading light. It is not of the sun, or moon, or stars; oh, that I had the power to describe it! I must call it a divine light. It will never grow dim. I see no limit, but only an immensity of light. . . . . It seems to me as if this writing fell from Heaven, untouched by mortal hands. I wonder at my ability to hold the paper. The sun fades beside this light. Man must shrink beneath its influence. The source appears like light, creating light. I cannot give it human form. I can conceive of such a form, but it is all light.' . . . . . Here Miss Jay was entranced and said:

"'Yes, it has a human form, but developed to gigantic proportions. The outlines are lost to the vision in the intensity of light. . . . . Every feature seems woven of burning sunbeams. Ordinary beings cannot attract material atoms from the earth sphere, so as to render visible so much as a hand like this one's. It must be a power so far exalted in the scale of development as to grasp the great laws that govern all material combinations. . . . . . He does not seem to be of the earth, but to belong to another race of beings, whose spiritual growth has continued for ages. As perpetual material transformations ultimate in the refinement of the elements, so has this spirit been refined, until all its tissues and fibres seem to be woven of the finest rays of divine light. Could you but gaze on that being in all his transcendent beauty, you would value life as never before, and be quickened and strengthened to go forward in your own pathway of eternal progression." . . . . . .

We shall now insert a specimen of the communications written directly by the hands of spirits themselves, sometimes in the presence of witnesses, at others in the locked, sealed, and guarded spirit room, without any visible mediumistic agency. The following was obtained from direct writing executed by a spirit hand in the presence of many witnesses. It is headed —

"GENERAL ADDRESS OF KING, SERVANT AND SCHOLAR OF GOD.

"THE SPIRIT OF ONE who makes himself known by the name of 'King,' Servant and Scholar of God, desires to make his general address in the presence of Jonathan Koons, his family, and others; which persons I have selected in consequence of the pure clairvoyant power which exists among them, and other magnetic qualities, whereby spirits are enabled to speak and write sentiments which are in this mode not liable to be distorted by bias, or misrepresented by ignorance. And in consequence of the anxious desire manifested by those people to receive spiritual truths do we come amongst them; yet we know that our work will be rejected by many, and condemned as the production of their King Devil, whom they profess to repudiate, but do so constantly serve by crucifying truth, and rejecting all that is contrary to their own narrow pride and vain imaginings. . . . . . Truly we do not flatter ourselves with the idea of a welcome from minds of this class, or from any who are bigoted to their own opinions; nor do we seek to accommodate our speech to the prejudices of man, as we fear is the case with many of the manifesting spirits of this day. But strange as the form of human speech is to us now, and bounded as is the thought of angels in its narrow confines, yet as far as words can serve, am I bound to speak of that divine truth I know, for its influences reach me like a flaming fire streaming from the celestial realms of the Most High, and pours in consuming justice over the earth, winnowing the chaff of falsehood from the grains of truth, until the uttermost parts of the earth shall be fed with the bread of eternal life. . . . . . Many there are who so firmly engrave the image of Satan on their hearts that they see only his reflection when they look abroad, or behold in the faces of others the picture mirrored, which they themselves have drawn; and such, I full well know, will thus regard my coming. The bigot will have none of me, because I have said, in opposition to his narrow creed, that I am of a race of men who lived before their fabled Adam; and because I claim a still more ancient state than their ignorance can master. I must be false, or else, 'a spirit of evil.' If I would tear the mask of ignorance from hee eyes of men, and show them truths long hid in darkness or veiled by superstition; if I dar-disturb their fabled thoughts of God, and how he wrought in the days when men were unacquainted with the means to record theirlife and times, and hand them down to posterity,—then they cry out their comprehensive watchword, 'Devil!' so that all which they in their littleness think right, they call 'the Word of God,' and label 'sacred,' and all which they do not know or comprehend, they call 'the work of Satan,' or the words of 'heathens.' . .

"With what astonishment we contemplate this frail and blinded being, man! So frail, and yet assuming to be so strong, that a weak, short-lived mortal presumes to call a nation his, and swings in his very hand the destinies of millions of his fellow-beings, seizing their lands, spoiling their goods and houses, and making laws by which he binds their very lives, until his own is rent from him in a single minute, and then the strong man becomes a clod of clay! . . . . So blind that he cannot see the event of the next ensuing instant, and yet pretending to know just what God thinks, and wills, and does, and how he made all things, and how he is pleased or angered; pleased with one human worm for mumbling out a form of words, and angered with another for eating meat upon a day when he should eat naught but fish: in a word, this poor blind atom, fain would claim to know what celestial angels, who presided at his planet's birth, would veil their heads in deep humility ere pretend to understand. And thus man sits in his darkened cell of ignorance, wrapped in the antique rags his ancestors have woven, and thinks he's walking in the light of celestial revelation. Groping himself in blindness, he pretends to point to others the only path to Heaven. . . . . Living amongst dead men's bones, he says 'there is no spirit,' and pretends to gather from the ashes of corruption, the daily bread, meet for the living soul. He looks to earth for heaven; to matter to discover spirit; to a dead and buried past, to steer his bark through present ills, or guide it to future havens. He makes himself a king, and then parcels out God's heritage to his fellow-men, as if the earth were his, instead of being stolen from God. He makes himself a priest, and then pretends to sell out passports to God's heavenly kingdom. He takes away the patariarch's ladder on which angelic feet descend, and then sets up one of his own building, made out of ancient myths and modern mysteries, and invites men to ascend it, without angelic aid. . . . . Think you, then, to such a world as this I have hope to cry and yet be heard and heeded?

"I tell you nay; and yet the spirit strives with men; and, if perchance some stray and wandering sheep should hear our voice, and gather to the fold of spiritual truth, our work will not be vain; and freighted with that single soul, we may return to our heavenly Master, and say, 'Our work is done.'" . . . .

Such are the highly-strained and mystical phrases in which this singular spirit influence from time to time was manifested. Much more to the same purpose is given, most of it in a still more obscure mixture of biblical and occasionally scientific imagery. Sometimes the language is so indefinite and strained as to be wholly incomprehensible, but occasional glimmerings of high scientific truths, electrical theories of great value, geological and astronomical references of significant import, prove that the ideas of the communicating intelligence, only needed a comprehensive control over human language to embody revelations of profound interest and instruction.

The spirits generally seemed to intimate that there were hosts of beings ready to commune with men, who — withheld by the bigotry and narrow prejudice which they foresaw — would inevitably reject them, unless their revelations squared with men's preconceived opinions. These communications were for the most part signed "King," with the addition, at times, of "Servant and Scholar of God."

Besides the writings received at Koons's spirit room, other spiritual communications constantly represent that human language is a most imperfect vehicle for the transmission of spiritual ideas; that many spirits, after a long residence in the spheres and the habit of interchanging thoughts through more perfect methods than speech, lose their facility of expression in human language; also that the magnetism of the earthly medium shapes and limits the thought transmitted through it, even where, as in the case of direct spirit writing, no exercise of the human faculties is called into play.

A communicating spirit once declared that the earthly aura that spirits used to inculcate their manifestations in material forms, was so thoroughly imbued with the individuality from whence it emanated, that every spiritual production received by mortals would be inevitably shaped to the form of the organism, and the tone of the medium's mind. If this philosophy be applicable to all phenomena, it may account for the fact that though the intelligence revealed through the Koons and Tippie mediums, in many respects transcended their mental capacities, and the ideas projected were certainly not original with them, nevertheless the modes of expression were confused, illogical, and strangely tinctured with the mannerisms of the sources from whence the magnetic aura was derived; hence the thoughtful investigator might do well to repress the sneer, or check the smile which the ill-constructed sentences of "the most ancient spirits" might provoke by remembering that the above explanation accounts for the form which the revelations assume. In Dr. Everett's pamphlet, which claims to be a veritable transcript of the communications received, either through direct writing or the trumpet voice, from the spirits themselves, are several chapters on "the mission of angels in giving the first divine records to man," "on the refining laws of God," "on the Creation," Heaven, man, eletricity, magnetism, etc.; but the specimen we have already given, furnished by a visitor to Koons's spirit room from a paper written by a spirit hand, will suffice as an example of the whole series. Many of the ideas contained in these writings however, are worthy of philosophical consideration.

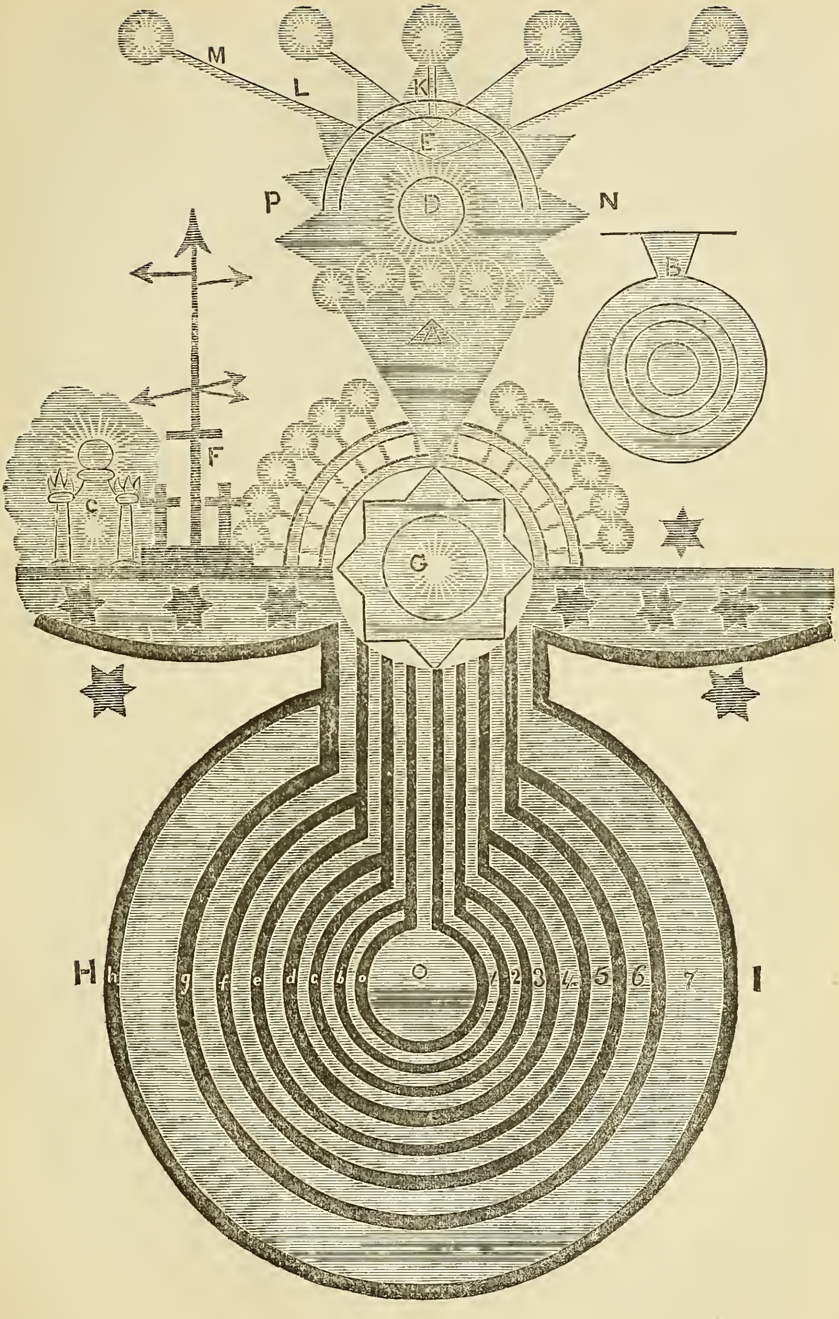
The opinion of geologists concerning the extreme antiquity of the race, and the gradual growth and development of the planet, are broadly insisted upon. The claim of a universal and never-ceasing communion between the spiritual and natural worlds is alleged. Creeds and sects are excised with no sparing hand, and the doctrine of God's providence, and universal progress form the constant themes of their teachings. Some attempts were made to define the principles of eletricity and vital magnetism, but the methods of communication seemed to be too much trammelled to permit of lucid description.

We shall close our account of these wonderful phenomena by presenting a diagram of the spheres, as drawn through the hand of Nahum Koons in the trance condition, and explained in direct writing by the spirits, who claim to have been the controlling influence in the work. Nahum Koons was a lad of about fifteen years of age, simple, truthful, and a fine clairvoyant, but entirely incapable, in his normal state, of originating or even conceiving of the ideas suggested by the diagram. He was frequently taken spiritually through the spheres, and his descriptions, though deficient in lingual precision, are full of sublime imagery and ideal beauty. The explanation which accompanied the annexed diagram is condensed from the spirit's highly-elaborated phraseology.

"The region inclosed within H T, numbered from 1 to 7, represents the spheres. These terminate at a celestial region called the Star of Light and Beauty, G. The central region, O, is the ancient pit or hell, the place of "second death," elaborately described by the spirit as the lowest and darkest sphere of probation, but by no means a *final state;* indeed, the whole spiritual theory of a future life emphatically denies any finality, but teaches eternal and ever ascending scales of progress, whose conditions are wholly dependent on the moral refinement and elevation of the pilgrim souls that tread them. Progress from this central region, O, through all successive spheres marked outward to 7, is effected by changes somewhat analogous to mortal dissolution, though without pain or sorrow, but rather as being ascensions in high moral and spiritual development, passages marked by triumphant and glorious states of angelic happiness.

The region called the Star of Light and Beauty is typically described as "beneath the Throne of God." It signifies the vast celestial realms of unknown and perhaps illimitable extent, filled with *the subtler fluid*, "the impen- 313
etrable," the inconceivable, the source, fountain, and centre of all light, heat, life, force, gravitation and attraction; in a word, the central sun of being, the profound mystery, which is summed up in the grand solvent name of God. The region C, fancifully marked with a cross and arrows of light, signifies the realms of earth's risen martyrs, saviours, and exalted ones called "Christ." This is the sphere which, divided into many realms, is termed "Heaven," and is peopled with angelic hosts, divided into "thrones, dominions, powers," etc. Here ultimately ascend all those who have "overcome the world." D is the great living sun, supposed to correspond to the apex of the great spiritual sun beneath. It is a material centre and source, whence issue forth the rays of material light, which radiate through suns, planets, systems, and all material bodies in space, and is the carrier or material form, which conveys the more sublimated rays of the great spiritual sun; it is signified by the rays and suns at E, K, L, and M. The semicircle between P and N represents a focalized zone of celestial light emanating from the spiritual sun, and generating the physical central material sun of the universe, which thus becomes a combination of etherealized and materialized elements, from which the life-centres of spirit and matter flow out.

A vast amount of glowing and somewhat incomprehensible writing accompanies this chart; but the main ideas are embodied, as well as the occult nature of the subject will permit, in the words given above. The sum of all seems to be, an attempt to impress upon the mind the idea of infinite progression in time and eternity. Graduated spheres of happiness and exaltation for the souls of humanity; a grand central spiritual sun, and a correspondential material luminary; each mystically related on the consociative principles of soul and body, and both centralizing all the forces of being, and sending out in radiative streams, eternal life through firmaments thickly sown with worlds, surrounded, like earth, with their spirit spheres; and all sustained and upheld in the gravitating arms of the illimitable and eternal sun of life,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whom we vaguely worship as "God." . . . . . . A few question have, from time to time, risen in connection with the history of mediums, the phenomena of mediumship, and their special relation to the spirits who guide and control them; and it seems to be in order to close our present description by a reiteration of, and response to, some of those oft-repeated questions.

Premising that the manifestations to which we have referred as transpiring in the spirit rooms of Koons and Tippie, are special, and remarkable for clearness and force, it is asked, Why do they come no more in such a form? Are they passing away or diminishing in excellence? And if so highly instructive and useful as we have represented them, why are they not continued with even increasing force and beauty? To these queries we answer generally: These phenomena were evolved at that particular period when, in the incipiency of the movement, their use was most manifest and essential. They cease to some extent with the cessation of the conditions of their production, which were fervent zeal, devotion, earnest singleness of purpose, and lavish expenditure of time and means.

Messrs. Koons and Tippie furnished all these in abundance until the demands of material life became too urgent and imperative for the spiritual to withstand.

These faithful workers expended thousands of dollars, and incurred a loss of time, property, and position that at length culminated in financial burdens impossible to be borne longer. It can scarcely be doubted that with precisely similar conditions, similar manifestations might again be received, but it must be remembered that besides the elements of success already enumerated, the presence of a large family of highly-mediumistic children, and the electrical nature of the locality where the circles were held, must be taken into account. Again, it has been asked, "Why the spirits who controlled the Koons family were ungrateful enough to desert their mediums after years of faithful service?" and "Why they could not have maintained them in sufficient prosperity to render the continuance of their valuable services possible?" Once more we answer: the spirits use the means they find, but cannot create them. As children, the Koons and Tippie families furnished an amount of mediumistic aura which ceased to flow out in the same proportions as they attained the age of adolescence. The conditions ended, the spirits could do no more. They did not desert their mediums, but simply ceased to pour water from the fountain when the source became dry. Again, it has been alleged that Jonathan Koons entailed distress and embarrassment on his family by his "insane devotion to the cause," and the ill-requited sacrifices he made for Spiritualism have been cited by his pious neighbors, to prove that "Satan is a bad paymaster after all; luring his victims on by temporary successes, to ultimate ruin and disgrace." Answer: Jonathan Koons is not the first and will not be the last man, who, in a good cause, has pushed devotion beyond the bounds of worldly prudence. This he did, too, without any promise on the part of his spiritual allies that they would or could compensate him in a worldly point of view. The spirits never promise their mediums wealth or worldly distinction — simply spiritual light and mental unfoldment; and in these directions they have always kept their word; and to the testimony of Jonathan Koons, given above from Southern Illinois, can be added that of thousands of others, that, if, in the conduct of an unpopular cause, the thorns of martyrdom must inevitably pierce the reformer's feet, the blossoms that spring up out of them are worth all the pain endured.

The cross of human suffering is ever surmounted by the crown of divine blessing. If the figures in this brief drama of marvel and mystery pass from the scene, wrapped in the gray mists of adversity, is that any argument against a belief or practice which has brought the knowledge of life, light, and immortality, to themselves as well as to thousands of others? On this basis, the memory of all earth's martyrs, of all who have bled, burned, or suffered for the truth, might be held accursed; and Christianity, itself, be deemed the work of "Satan," because its propagation led its founder to the death of a malefactor, and its followers to martyrdom.

The tears of unmerited anguish water the Divine seeds which, though hidden for a while in the darkness of rudimental growth, are destined ultimately to change the barren earth into the fruitful Eden. We know not if ever the amaranth blossoms of immortal glory grow out of any other soil than the blood-stained and tear-watered footprints of martyrdom; and if poor old Jonathan Koons has lost much of material wealth, name, fame, and prosperity, in his search, he, like every true Spiritualist, has found the "pearl of great price," for whose possession he could afford to exchange the whole world.

CHAPTER XXXII.

WESTERN SPIRITUALISM CONTINUED—INDIANA—CATHCART'S SPIRIT ROOM.

> "I'll look for other aid: Spirits they say
> Flit round invisible, as thick as motes
> Dance in the sunbeam. If that spell
> Or necromancer's circle can compel them,
> They shall hold council with me."
>
> DUFF.

ORIGIN OF THE POSTON CIRCLE — CHARLES W. CATHCART AND "BAALAM'S ASS"— THE LAMPLIGHTER — THE AMAZON — THE CONVERT AND HIS WORK — "KING" IN INDIANA — MR. CATHCART'S CHALLENGE — DESCRIPTION OF THE MANIFESTATIONS — SUMMING UP EVIDENCE.

IT has been frequently alleged by the intelligences which held control at Koons's spirit room, that similar manifestations could be obtained in any gathering of harmonious persons, who would patiently sit for development under precisely similar conditions.

The truth of this statement has been verified, in part, by several experiments, the success of which has only been marred by lack of proper observance on the part of the investigators. One of the most widely celebrated and successful efforts to repeat the Athens County phenomena, transpired near Laporte, Indiana, in a district situated on the stage route between Laporte and Westville, in what has been familiarly known as the "Poston Circle." In the place above named "spirit rooms" were established, and *séances* conducted, under circumstances the most favorable that could be devised, for placing the manifestations beyond the shadow of suspicion or the possibility of collusion.

Without entering into a minute description of demonstrations, which in nearly every particular resembled those of the Koons family, excepting that they were inferior in power and variety, we call attention to the circumstances attending the origin and conduct of the *séances*, as they are calculated to afford valuable suggestions to future investigators.

Mr. Poston, of Ohio, having visited Koons's and Tippie's "spirit rooms," was promised by the spirits that similar manifestations should be produced in his own family, under certain given conditions. Soon after this, he rented a farm on the estate of Mr. Davis, a wealthy landowner in Laporte County, Indiana, who had also visited the Athens County circles, and according to the direction of "King," had built a "spirit room" on the same plan as Koons and Tippie's.

When the Postons rented Mr. Davis's farm, they commenced holding circles in his new "spirit room," and soon began to receive very powerful manifestations therein. It was found that Miss Poston, the eldest daughter of the family, was the medium of these demonstrations, which continued to gain in force and variety until the whole neighborhood was attracted to the circles, and their fame bid fair to outrival their celebrated models in Ohio.

Amongst the visitors to Davis's "spirit room" was the Hon. Charles Cathcart, an ex-Congressman, and a gentleman of great wealth, learning, and high social standing in Indiana. Mr. Cathcart was the proprietor of a splendid estate not far distant from the Poston farm, hence he was enabled to attend their spirit circles at his leisure, had he desired it; but having been for many years a profound student in the natural sciences, and moreover of a decidedly sceptical turn of mind upon all subjects relating to spiritual existence, he felt little or no interest in a renewal of his first visit, and utterly disregarded all the marvellous stories that were bruited about concerning the "spirit room," until he saw his own children amusing themselves by pretendto hold circles, at which they insisted that invisible operators were present.

By way of dispelling any "superstitious folly" that they might have imbibed through the reports of others, Mr. Cathcart determined to join his young people in their *séances*, and show them "on philosophical principles" the absurdity of attributing to a supernatural cause, what he knew originated in self-delusion, or purely mundane forces.

Being, as stated above, a scientist of a high order, and conceiving that there were still many problems in electricity, etc., which were unsolved, but which might connect themselves with unaccountable phenomena, he placed upon a very heavy table with drawers full of books, three glass tumblers, and over these a board, which he presumed would be insulated by its glass supports. Feeling as little respect for what he called "the fables of orthodoxy" as he did for "the legends of Spiritualism," and desiring to place both in the most ridiculous possible light before his children, Mr. Cathcart requested his eldest son to play, according to the Koons formulæ, on the violin, "the Devil's Dream," being the tune which he deemed appropriate to the occasion. He then solemnly invoked Baalam to "spare him the services of his invaluable ass, and permit it to quit its heavenly stable for the purpose of helping its fellow-creatures to perform feats worthy of so exalted a coadjutor.

Meantime the hands of the circle were laid upon the board, but no sooner had the profane adjuration passed his lips than, to use Mr. Cathcart's own words, "Away went the board! and if we were not surprised, let that word be dropped from the vocabulary. . . . . . We then took away the tumblers, resting our hands on the board, but round and round it went; we put away the board, and off flew the table!" Mr. Cathcart, it seems, was too good a philosopher to stop here. Scientist as he was, he found something in this that upset all his preconceived theories, and he determined that the "ass" whom he had invoked, should not get the better of him, "for," he reasoned, "as long as he knows something more than Charles Cathcart, the said Charles Cathcart is the greatest ass of the two." Continuing his scoffing tones of invocation, he experimented with his household circle, until the table, chairs, bureaus, and heaviest pieces of furniture would, with the light touch of his children's fingers, fly round, float, heave, and with the weight of several hundred pounds upon them, resist the force of the strongest men in attempting to restrain their erratic movements.

On one occasion, when a large table was in the midst of these eccentric gyrations, it suddenly stopped, and several loud raps were heard from the centre of it. Startled, yet not disconcerted, Mr. Cathcart cried out "Halloa! Satan, is that you? if so, give us three of your best raps."

Three loud poundings rather than raps immediately followed, when Mr. Cathcart, somewhat ashamed of the encouragement to profanity of speech which his words afforded to his little ones, added, "Now, old fellow, if you think as I do, that it's a shame for two old fools like you and I to be talking nonsense before the children, just give the table a parting salute, and run off with it." The salute that followed was emphatic enough even to startle Mr. Cathcart, from whose hands the table bounded off and ran coursing for several seconds round the room, without the contact of a single human being. But this remarkable phenomenon did not cease here. Mr. Cathcart had occasion to visit the Eastern States, and, whether he was himself endowed with medium power or that he chanced to encounter mediums wherever he went, cannot now be determined.

Certain it is that not only did the furniture of his own house become locomotive at will, but the same mysterious movements followed him in all his travels. He had but to invoke "Baalam's ass," as he persisted in calling the invisible motor, and when or wherever he would, he could set the heaviest pieces of furniture in the apartment where he chanced to be, spinning in all directions; in short, in his own phrase, he kindly hitched up his invisible "Jack" for the amusement of the company at any time, and he never failed to go.

To all the heavings, floatings, and poundings, which thus accompanied him, Mr. Cathcart, good philosopher as he was, could give no explanation, and when hard pressed by his friends upon the subject, only replied that it was the aforesaid "Baalam's ass," or the devil in or out of Charles Cathcart. As to the spiritual hypothesis, he continued resolutely to repudiate it. His scientific theory of possible causation it is unnecessary to repeat. He could not emulate the cool assurance of those who branded millions of their fellow-creatures as rogues, or fools, for believing the testimony of their senses, and the legitimate deductions which grew therefrom. He knew he was not deceiving himself in these sounds or motions, and had sufficient modesty to acknowledge there might be some things in nature even beyond the comprehension of Charles Cathcart. "I don't know everything," he would say, "if the parsons and professors do; and it is easier to believe that there are laws of nature of which I am ignorant, than that five or six millions of good citizens are in a plot to deceive each other, or have suddenly lost the faculty of determining what they see and hear; but as to the 'spirits,' why, pshaw! one spirit is enough for me, and old Satan, with Baalam's Jack for a canter, covers the whole ground." Thus the philosopher would half-theorize and half-jest the subject into a mystery more profound than the acknowledgment of a spiritual agency.

Naturally enough, on his return home his desire increased to continue his investigations in Davis's "spirit room," but here his obnoxious method of presenting the subject, and his obliging offer "to harness up his 'Jack,' for the benefit of the company," made him an unwelcome visitor. Finding that his presence was disagreeable, but still irresistibly attracted to the place, he was one evening standing outside the window listening to the proceedings within, when, during a pause in the music, he called out, "Don't you want me inside there, old King?" Upon this, loud affirmative knockings were given, nor did they cease until Mr. Cathcart was permitted to enter. No sooner was he seated and the light extinguished, than the manifestations were renewed with increased power. The first act of the drama, however, was the launching of the tambourine at Mr. Cathcart's head. He "ducked," but raised his hand, caught and threw it back; again and again, and for six successive times this feat was repeated, proving that some one who had eyesight enough to direct the missile in the dark, was intelligently using that tambourine with more skill than himself.

That night proved to Mr. Cathcart a directing intelligence in the circle even greater than he had dreamed of. All the manifestations partook of this character, and he retired more perplexed than ever. When next the circle met Mr. Cathcart brought, by permission, an "Amazonian Irish girl," one of his domestics, whom he seated by the side of Miss Poston, with secret instructions how to detect her if there should be any evidences of movement on her part, or appearance of trickery. Whether the spirits had anticipated these arrangements, or that the presence of "the Amazon" was obnoxious to their power, we cannot say; but it was announced by raps, at the commencement of the sitting, that "there would be no performance that night."

Baffled, but more than ever shaken in his faith of the spiritual agency in this circle, Mr. Cathcart now became piqued into the resolution to sift the matter to the bottom, or, at least, to divest the mystery "of the unnecessary burden of darkness." For this purpose he contrived the following apparatus: he made a paper case like a long pill-box, placed a glass tube at its lower end, and in this put a few drops of sulphuric acid. Closing the upper part of the tube with blotting-paper, he put into the box a piece of phosphorus, and surrounded it with a mixture of sulphur and chlorate of potash. Upon turning this apparatus upside down, he knew that the preparation would instantly ignite with a brilliant flash, and the light would continue to burn with the phosphorus. Being an experienced chemist himself, he had tried this experiment several times successfully, but warned his family against its use; indeed, he declared it to be unsafe for any one but a practical chemist, deeming, as he said, that its sudden explosion in the hand of an inexperienced person might afford the operator "a nearer insight into spirit-land" than they were prepared for.

The result of Mr. Cathcart's experiment in the Poston Circle we shall give in his own words. When detailing his experiences in the *Spiritual Telegraph* he writes as follows:

"Up to this time, though regarded pretty generally as a sceptic or infidel, my orthodox friends, whose name, I am pleased to say, was legion, were delighted at the determined stand I took against this 'modern delusion,' and were quite confident that with my 'science and perseverence,' I should soon expose it and do the family of man a great service. Hence I had their hearty and pious 'God-speed.' In addition to the facts mentioned above, it seemed to me there was another connected with my experience, which had much significance. It was that the table-moving and my glass electric machine both seemed similarly affected by the weather. Also, the table seemed to follow a fixed rule, being governed in its movements by our mode of connecting hands: as, if the right little finger was uppermost, it would go against the sun; but if the left was uppermost, it would go with it. At a glance you can see that my experience, as detailed above, must have had a tendency to confirm a mind schooled in materialistic philosophy in the opinion that the most of what was called 'spiritual phenomena' were self-delusions, or operations due to some natural forces, which had long eluded science, but must evenutally be brought within its domain. . . . . Knowing that a brilliant light would reveal all that was transpiring, but astound every person who unexpectedly witnessed it, I frequently 'lit up,' at home, to accustom my young men and boys to it.

"On the night of the illumination [I use the word in a double sense] I took with me my youngsters, two men and two boys, and let three friends, who were there, into the secret. I took my seat in the circle, my friends occupying different places on the back seats. After the performance had proceeded some time, one of my party, a staunch New School Presbyterian, asked that the Fisher's Hornpipe might be played. This was complied with, and just when 'old King' was touching it off *secundem artem'* upon the bass drum, which was fastened upon a frame above the table, after pioneering over and under the table with my hands, which my position close to it enabled me to do, I quietly placed upon it, in the very centre, my 'lightning-bug,' right side up with care, and dropped back into my seat, by which time, without noise or smell, the house was as light as day. What a picture for an artist! I venture to say a more graphic scene was seldom witnessed. Those not in the secret to be thus suddenly brought into the glare of such a light as they had never dreamed of, and my confreres to witness the stick beating the drum as if handled from above, and no mortal nearer than about eight feet of it!

"After striking a few blows by itself, in the light, the stick rose yet higher, and describing, leisurely, a curve in the air, gently fell on the shoulder of Miss Poston.

"We could have seen a single hair anywhere about the table, the light was so bright. I separately cross-examined seventeen of the beholders, and there was not a shade of difference in the evidence.

"At first Captain Davis thought the light was either caused by the spirits or an explosion of some phosphorus which he had, but seeing the remnants of my box, he demanded the name of the author. I immediately replied that I did it. Quite excited, he demanded my object, when I as readily replied: 'Ask old King; he and I have a perfect understanding.' The composure and calmness with which I made this reply drew a hearty laugh from Mr. Poston, and re-established the captain's good humor. When the light was blown out, 'King' again reported himself with his usual loud knockings, and replied in the affirmative to the questions of whether he knew what I was about. He said he was anxious to give this matter a fair test; that he knew me to be honest in my scepticism, and determined to let me run such a course that I should have no partial conversion. He invited me to come to the hall whenever I could, and always take a seat near the table. I have frequently attended there since. I am satisfied that every member of that circle is as honest in their belief, as I was in my scepticism. After the 'illumination,' King very readily and correctly answered my questions in natural philosophy, and furthermore told me that he purposely bandied about the tambourine between my hands and his, and broke up the sitting the night I put a watch on Miss Poston, all with a view to lead me on to the test I had now obtained.

"I was promised musical demonstrations when none but members of my own family were present, and well have the spirits redeemed their word. We have now several circles in our neighborhood, wherein are received every kind of manifestations, including, to me the most interesting of all, vocal communications, the spirits speaking in *propria personæ*.

"My youngest child sees the spirits, and describes them, and they vouch for the correctness of his descriptions. What we have witnessed in my own house during the last few months would fill volumes. Every member of my family is as well convinced of the daily presence of our spirit friends as they are of their own existence. I must not omit to add that we have read everything that we could lay our hands on against Spiritualism, and father and mother would blush for even their youngest child if he could not, in five minutes, cite facts under his own observation which would utterly demolish every puerile attempt at explanation of these phenomena.

"Not an immoral thought — naught else, indeed, but love, charity, and wisdom — has ever been indicated by our heavenly visitants. I know they have brought 'glad tidings of great joy' to us; they have made us happier; and I verily believe that we must be hardened indeed, if they do not make us better.

"The best demonstrations [and I hardly dare hope for better] are to be found in Mr. Poston's circle at home. Indeed, it appears to me that we must wait long before the mind of the public is so enlightened as to enable spirits to give their higher grades of development to a public sitting.

"CHARLES W. CATHCART.

"P. S. — With many I have lost my standing as a philosopher; but with all, I have won the reputation of a first-rate lamplighter. I had sooner have the reputation of an humble lamplighter in the discovery of truth, than that of a philosopher groping in darkness.

"C. W. C.'

From the time when so marked a change came over the spirit of Mr Cathcart's dream, raps, table-moving, and other phenomena, accompanied with clear and unmistakable evidence of spiritual intelligence, pervaded his household. Several of his family were relieved from pain and even severe sickness by spirit-power, and the healthful touches of kind, invisible hands. Lights flitted through their darkness; voices spoke to them; hands clasped their own; and their children learned to look upon, as well as to think of "the spirits" as their best, wisest, and most beloved of friends. The "Amazon," to whom Mr. Cathcart had intrusted the task of detecting Miss Poston in imposture, proved to be a remarkable medium, and, accustomed to look to influence through her, they failed sometimes to note its abundance with other members of the household. They had musical demonstrations of the strongest kind, besides voices speaking through the trumpet, and the production of many-colored and most wonderfully brilliant lights.

After some months of these interesting experiences, "the Irish girl," who they regarded as their principal medium, left them, and the family were for a while so overwhelmed with this loss that they considered themselves "plunged into the valley of the shadow of death," and became almost inconsolable.

By persevering with their circles, however, they soon recognized the welcome presence and manifestations of the now-beloved spirits, and then they discovered that their most powerful medium was Mr. Cathcart's little son Henry, a child scarcely seven years old. No sooner did the family become harmonized to the new mediumistic power than it was displayed in the most wonderful demonstrations they had ever witnessed. Little Henry was tossed about the room like a feather. Lifted in the arms of the spirits, he would be carried to the ceiling, cornices, windows, perched up on the highest nooks in the rooms, or carried anywhere and everywhere beyond the reach of human arms to place him.

And in these performances, no one seemed so intensely delighted as the child himself.

When being handed about, as the other children would describe, "just like an apple," the little fellow would fairly shout with rapture, and cry "Go it, old King! I'm not a bit afraid; take me again; take me again!" Sometimes the child would be entranced, and in that condition speak words of wonderful wisdom and beauty; but confident as the family had now become of the tender care and perfectly beneficent character of their spirit friends, the anxious mother could not bear to see her little one under this abnormal influence, and besought the spirits to abstain from entrancing him. They repeatedly assured her through the trumpet, that this influence would be beneficial to the child, and enabled them to perform much stronger feats than they could otherwise effect; but as Mrs. Cathcart could not be reconciled to this phase of the power, the spirits kindly abstained from entrancement.

After Mr. Cathcart's entire conviction both of the spiritual and beneficent character of his mysterious visitants, he built, or rather fitted up, a convenient "spirit room" for their use, which, for several years, he generously opened free to the public, giving all who chose to visit it abundant opportunities of investigation through his own family and two other equally powerful mediums who became developed in the neighborhood, namely, Mrs. Parton and Mrs. McKellips. Either at Davis's or Cathcart's spirit rooms, therefore, manifestations of the most astounding character, besides trance speaking, healing by the touch, and evidences of the presence of departed spirit friends, were afforded to all who came, without money and without price.

The character, high social standing, and disinterestedness of the gentlemen who promoted these meetings should always be remembered before rude and insolent criticism is passed upon them.

As to Mr. Cathcart, if he was "fanatical" in the eyes of those who could not realize the priceless value he set upon his newly-acqured spiritual knowledge, at least the narrative of his antecedent experiences will prove that he was neither bigoted nor blindly deluded; whilst to those who venture to repeat the oft-disproved falsehood that the Spiritualists shrink from scientific investigations, Mr. Cathcart's well-known acquirements in the realm of the natural sciences, alone would repudiate such a charge.

But if the numerous examples already cited are insufficient to prove the candid spirit in which the best men of the spiritual ranks have courted rather than shunned investigation, let the following still unanswered challenge speak for itself. If it is alleged that its publication chiefly in the spiritualistic literature of the day excluded other scientists from observing it, we answer, first, that it was sufficiently well known and widely spread to become matter of conversation throughout the entire West; and next, that it has been the general policy of the press, with a few noble exceptions, to exclude from their columns all that the Spiritualists had to allege in their own behalf, and then sneer at them because they had nothing to say; deny them the right of public representation, and then insolently allege they had no representation to make.

A most brilliant example of this system of *quashing the evidence* will be found in the following case: A certain London journal published the statement that "Fay, the notorious confederate of the Davenport Brothers," had publicly proclaimed himself an impostor and declared that all the manifestations which he and others had imposed upon the world were the work of deception and confederacy.

The writer of the London journal then went on to declare that as the said Fay had exposed himself and his confederates, the exposure of these impostors necessarily involved the entire demolition of "the gigantic humbug, Spiritualism." This paragraph was repeated, with variations, in nearly every respectable periodical in Great Britain. When it finally reached the eye of Messrs. Davenport and party, then travelling in England, Mr. William Fay, their associate, wrote out a succinct statement to the effect that the confession of imposture alluded to was made by one Henry Melville Fay, of New York, a personage not even distantly related to the writer, who was still a strong Spiritualist, a spirit medium, and no impostor. To the journals that had given circulation to the calumny on himself and the Davenports, Mr. William Fay sent this plain explanatory statement; and if the reader is at any loss to discover how many of the English journalists were honest and manly enough to make some effort to do justice and contradict the injurious falsehood they had put into irretrievable circulation, we will save him the trouble of guessing by giving the sum total in these two words—*not one*.

The substance of Mr. Cathcart's challenge is contained in the following letter, which, subsequent to its enunciation in printed circulars, etc., in Indiana, Mr. C. refers to again, when writing to the editor of the *Spiritual Telegraph*.

SPIRITUAL TELEGRAPH, NEW YORK—LETTER FROM HON. CHARLES CATHCART.

"LAPORTE, INDIANA, *February*, 22, 1857.

"MESSRS. EDITORS,—Since my name has appeared in your paper, I have been in the constant reception of so many letters making inquiries about the mode of obtaining our manifestations, that I am compelled to say to the curious I can no longer answer their letters separately, but that, if we succeed in learning anything further on the subject which may promise usefulness, you shall have it for publication. I also receive a great many inquiries to be propounded to the spirits that meet with us; so here I beg to say to all such correspondents that I will call the attention of our spirit-friends to their communications, and will leave it to them to make such replies as they deem fit If none are given, I cannot command them. The course I suggest is all I, on my part, can do.

"I think with a little care, any intelligent person might elicit our *modus operandi* from the two articles over my signature, which recently appeared in your paper. I will, however, once more briefly describe our mode of proceeding.

"We sit around a table in the light, in the developing circle, as we call it, for about ten minutes, the left hand in contact with, and upon the next one's right, and so on around the table.

"Remember, you must sit passive, and as near at peace with all the rest of mankind as possible.

"You want a circle who can sit still and not help the spirits. Let the spirits have it their own way, and it is surprising how much better they can do without *our aid* than with it. If you have good music from mortals, all the better, but it must be made by some one outside of the circle, and not even there by any one under spiritual influence. These conditions, our experince has proved to be absolutely essential.

"Sometimees we are three in unmber, sometimes fifteen, as it may happen. When ten minutes has expired, we extinguish the light, let go hands, and sit back two or three feet, when the manifestations generally begin upon the table, the spirits beating or playing on whatever is there. The better the instruments, the better the music we get. No peculiarity is required in the room nor in the fixtures. All places and all tables answer equally well, provided you have the mediums and can exclude the light. My reading has been quite extensive, and so has my acquaintance with Spiritualists, mediums, etc., but I am quite satisfied that no rational explanation has yet been offered by which we can understand the mode or forces through which the spirits produce the phenomena we witness. I have been a close student of material philosophy, and have acquired readiness and some skill in the experiments necessary to the understanding of the laws governing the action of what scientists call the 'natural forces,' but I am perfectly at a loss when I attempt to conceive how these 'spiritual manifestations' are caused.

"I do not, however, for a moment doubt but that they are governed by laws as fixed and permanent as those of gravitation, and only require that the conditions necessary to their manifestation should be observed, when, as in the case of the breaking of the stem of an apple, the inevitable manifestation of its fall occurs.

"You may judge of the imbecility of scepticism in this country, when I say to you that the two following propositions have long been made public without acceptance: First, that any intelligent persons putting up a hundred dollars, I will cover it with a thousand, and that they can have full opportunity by lighting up the room, etc., to prove whether these manifestations are made by fraudulent means. In case of such proof, I pledge myself to give my thousand dollars in charity; on the contrary, after full and fair trial, their hundred is to go to the poor. Second. I have long ago offered publicly, a reward of five hundred dollars for the evidence of fraud on the part of those sitting in my hall, with the advantage of special sessions to be held for the investigation, and though hundreds upon hundreds, from the first men of the country to the least, have been here, the scepticism of none of them has been strong enough to induce them to make the effort to pocket the five hundred dollars.

"Another offer was made to the citizens of Laporte, namely, that they should put up two thousand dollars, which I would cover with a like sum; that a drum should be suspended from the ceiling of the court house, out of reach from the floor; that the Poston Circle would sit in the room, manacled; and that if the drum was not beaten, the two thousand dollars put up by their friends should be dispensed in charity, but that if it was, the other two thousand should be disposed of in like manner; every means possible to be taken by locks, guards, etc., to prevent imposition. The scepticism of a town of six thousand people, was not strong enough to risk a donation of two thousand dollars to their own poor.

"Yours truly

"CHARLES. W. CATHCART."

A year later than the date of the above, Mr. Cathcart writes as follows to the *Spiritual Clarion*:

LETTER FROM HON. CHAS. W. CATHCART — SPIRITUAL CLARION, AUBURN.

"SPIRIT ROOM, LAPORTE, INDIANA.

"ED. CLARION, — For three or four years I have kept open a 'spirit room,' on my own premises, at my own expense. The mediums are Mrs. Parton and Mrs. McKellips, both of whom have been developed almost as long as the Fox family. Besides astonishing musical manifestations, speaking, spirit voices, lights, etc., we have now a series of beautiful pictures of the spirit land, painted by the late E. Rogers, of Columbus, Ohio, and exhibited through the magic lantern. There are forty-five scenes in all.

"I have spent a great deal in giving those manifestations to the world, and have never received, and never will, any pecuniary return.

"I am grateful that I can afford to do so. The mediums will accept of a fair remuneration from those who can afford it, and if those who witness the exhibition of Rogers's paintings, see fit to give anything for the benefit of his widow and orphans, it will be faithfully handed to them, and gratefully received. The spiritual press will confer a favor on investigators, and oblige the undersigned, by copying this letter.

"Respectfully, yours,
"CHARLES. W. CATHCART."

The following letter is from the head of the "Poston Circle," and is here inserted to show the spirit in which the manifestations were conducted:

THE SPIRITS AT CATHCART'S GROVE, INDIANA — SPIRITUAL TELEGRAPH, NEW YORK.

"SPIRIT HALL, — Owing to the numerous inquiries made by the public, and with a view to their better accommodation, the circle controlled by the undersigned will meet at the hall at Cathcart's Grove, on the evening of every Tuesday, Thursday, and Saturday.

"There is a large and comfortable room adjoining the hall, intended for the reception of visitors.

"The sittings will commence at six o'clock for the present, and then be governed by the time of candle-lighting. Strict order and decorum will be maintained, and those otherwise disposed will find the hall an uncongenial spot. The hall is situated on the stage route between Laporte and Westville, nine miles from the former, and two from the latter place.

"Investigators will find at the Concannon House, Westville, comfortable quarters and a conveyance to the hall. A register will be kept, and every pains taken to give all comers the fullest opportunities for investigation. When on any one evening there are more pressent than can be accommodated, those in the vicinity will be expected to give way to those from a distance.

"While all well-behaved persons will be admitted, and fair warning is given that none others need apply, the scrutiny of the wise, the learned, and scientific, is particularly invited.

"The circle will meet as above till early in April.

"E. C. POSTON."

Our closing notices of this district, and its remarkable phenomenal demonstrations, will be given in a few extracts from the narrative of a gentleman of high scientific attainments and literary distinction. We are not privileged to attach his signature to the statements printed in the *Spiritual Telegraph*, from which our extracts are drawn, but we are permitted to say that his name and standing are considered, both by the editor of that journal and the author, as the highest authority which they could receive for the fidelity of his narration.

The phenomena described differ in no respect from others already noticed. We shall not, therefore, inflict their details on the reader, but confine ourselves to quoting passages of interest, descriptive of the mediums, or the circumstances attending the circles.

The writer commences his communication by admitting that he is only an investigator of one year's standing, with a very sceptical turn of mind; but as he assumes to be the possessor of that peculiar shrewdness with which so many inquirers promise themselves they shall immediately discover that which has baffled thousands of their fellow-creatures before them, he declares his willingness to pursue his researches into what he confesses to be, as far as he has gone, "one of the most profound and wonderful psychological mysteries of the day."

After some personal details of this character, he proceeds to say:

"Seeing in the *Telegraph*, a few weeks ago, a letter from the Hon. C. W. Cathcart, describing the manifestations in his neighborhood, I wrote to him to inquire whether, by a journey there, I could obtain an opportunity of witnessing similar demonstrations. In answer, I received a very kind and cordial invitation to his house, where I have passed a few days most agreeably, with his intelligent and estimable family. Every facility was here afforded me for making the investigations I desired, and I propose, even at the risk of appearing tedious, to describe them minutely.

"My principal object was to ascertain, by satisfactory proof, whether the manifestations, as they are called, were produced through some agency of the persons present, or whether they were really to be attributed to some power [intelligent, of course] over which those persons had no control. For this purpose a close and searching examination was necessary, and the details may not be unimportant to those who may thence be able to judge of my liability to be deceived. I shall only further premise that, whilst I was determined to make my investigation in the spirit of candor and fairness, I was equally resolved to expose either deception or illusion if I could detect it." . . . . . . [Here follows a minute account of the phenomena already so well known to the reader, as witnessed in the Poston Circle and Cathcart's spirit room.] "On Sunday, December 7," our correspondent goes on to say, "I had an opportunity of hearing for the first time, a very excellent trance medium at a small farm-house on the prairie. It was a Mrs. Livingston, a countrywoman of about twenty-five years of age, of amiable and exemplary character, but, as I was informed, entirely without education. A circle of six or seven persons sat around a table with her, for about five minutes, when she arose with her eyes closed, and delivered a discourse of an hour and a half in length which would have done no discredit to any of the most learned and distinguished orators in the country. The subject was, 'There is nothing lost in nature.' The argument was consistent and well sustained throughout by a variety of appropriate illustrations. The diction was far above mediocrity; ornate, but in very good taste, and strictly correct. Many of the passages were highly poetical, but there was no vulgar inflation of style. It certainly looked odd to see a plain countrywoman in a brown worsted dress, the front covered with pins, without a collar, and with a calico apron fluttering around her, delivering such a discourse, with all the gestures and intonation of voice of an accomplished orator. This person, in her normal state, is of a quiet, retiring disposition, and incapable of delivering, as I was told, even a connected discourse.

"On the evening of the 8th, I attended another public and also a private circle at Davis's Hall, the Postons being present. The manifestations were similar to what I had before witnessed, only they were even more spirited. 'King' seemed determined to astonish us with an unusual display of his dexterity in striking the drumsticks among the copper plates, upon the wires, table, triangle, and drums, with such marvellous rapidity that the sound produced from the other instruments seemed to be slurred in as grace-notes to each succeeding beat of the drum. He would occasionally give one of the company a slight tap upon the forehead or breast, as a gentle hint that he was aware of their presence, but these vagaries, which were always executed during the progress of an air, never occasioned the loss of a single note of the music. During the private sitting, a guitar which was lying on the table, out of tune, the strings not even being in the right places, was played upon in a most exquisite manner.

"Several airs in succession were executed in accompaniment with the violin, with great rapidity, and a sweetness of tone I never before heard from a guitar. The instrument was laying very close to me on the table, and I was unable to discover that it was moved from that position in the slightest degree. . . . . .

"The spirit that is supposed to officiate at these performances is called in the neighborhood by the name of 'King.' In reference to this appellation, it seems it was adopted in the course of the manifestations at Davis's Hall, where, in reply to questions, the querists were informed that they might as well call him 'King' as anything else; that such was not his name on earth, but what that was, or whether he had died twenty, or twenty thousand years ago, was immaterial to their investigations. All that was requisite was that they should have some recognized designation, and 'King' would do as well as another, only he preferred that they should call him 'Friend King,' rather than 'Old King,' as there are no old men in the spirit-world. There, they never grow old. . . . . .

"Many persons are disposed to discredit the manifestations, because they are made in darkness. But the question is not why darkness is chosen rather than light, but can such manifestations be made at all, without human agency? Reasons are assigned, which are not inconsistent with science and philosophy, for the necessity of darkness, but when manifestations are made in that condition which, well considered, transcend in all respects human agency to accomplish, then the question hinges solely on their production at all under the circumstances, and the darkness only increases the difficulty and calls for an excess of care and cautious observation.

"Again, if the darkness is a cause of suspicion, would it not, on the other hand, render it extremely difficult, if not impossible, for any individual to execute such performances as were made in my presence? How could the instruments be handled with such force, accuracy, delicacy, yet precision, in total darkness? The musician who could perform so well and curiously by daylight, would establish a very high reputation; and if by long practice he should enable himself to perform such feats in total darkness upon his own instruments, arranged in a particular manner, it seems incredible that he should be able to perform upon them just as well when, as was often the case, they were altered before the circles, in many ways disarranged, and sometimes changed. Except at the circles, they are forbidden to be touched or practiced on; the family never touch them during the day, as can be witnessed by the neighbors, who surround the spirit house, which is, moreover, upon a public road. . . . . .

"It is also proper to consider what motives the parties concerned may have had to impose upon themselves or others. As I have already stated, these musical and other wonderful physical phenomena, occur in the presence of Mr. Cathcart's family alone, their medium being a bright little son of seven years of age. . . . . .

"Now, Mr. Cathcart is a gentleman possessing a splendid estate, of high social standing, and well known throughout the adjacent country as a man of unquestioned honor, candor, learning, and the strictest truthfulness.

"He has spent his lesiure hours for years in the study of the natural sciences, in which he has acquired a practical knowledge rarely exceeded. That such a man could have any motive to hold these circles with his own family for the mere purpose of deluding them or others, or that one or more of such a family would be capable, even if disposed, to get up such performances, and keep up the deception for years, is altogether incredible.

"The Poston family live upon a tract of land rented from Mr. Davis. If they could have any motive for getting up such manifestations, the most obvious one would be profit. They might, unquestionably, make large profits by such performances, could they achieve them themselves and exhibit them, even without the pretence of spiritual aid. If profit were their object, here then is a legitimate and rational means of employing the talents they must have cultivated with such immense labor and time, if they do perform themselves. On the other hand, I was informed that they had received offers of large sums of money to travel and exhibit their gifts, but upon making inquiry of 'King' if he would consent, they were informed that they might go if they pleased, but he would not accompany them, as his manifestations were not to be made for speculative purposes. Upon this, the family naively stated they could not go, as without 'King and the spirits' they 'should have no capital to trade upon.' . . . . . The confidence of all these persons in the advice and instructions of 'King' seems to be unbounded. They rarely take any important step without first consulting him, and they allege that they have never been wronged or deceived by his instructions. I was informed that Mr. Davis has formerly been a man of rather a quarrelsome and litigious disposition, and had at the time of his first intercourse with 'King,' no less than seven lawsuits with his neighbors pending, all of which he has dismissed by 'King's' advice, although in some of them he was supposed to have had good cause for complaint. Poston had formerly been a boatman on the Mississippi River, and had acquired the usual habits of that class. Without being intemperate, he perhaps drank a little too freely; and from some cause, shortly before my visit, a misunderstanding had occurred between him, Davis, and another person, which threatened a disruption of their circle. In this state of the case, 'King' lectured them all roundly; told each of them of their faults, and required their amendment. He obliged Poston to make a solemn promise never to take another drop of spirituous liquor, which promise he alluded to in my presence.

"Finally, he required of them all to shake hands across the table, and admonished them to be good friends and forget all their contentions; and as none of them seem to have the slightest notion of resisting this invisible friend's mandates, harmony was effectually restored. One cannot help remarking that on the supposition, occasionally put forth, that these manifestations are attributed to 'demons,' the conduct and advice of 'King' is quite different from what we might expect, and by no means in harmony with our preconceived notions of 'evil spirits.' . . . . .

"A curious instance of the effect of disturbed mental conditions was related to me by Mr. Cathcart.

"It seems that his little son, Henry, was frequently carried about by the spirits, and was occasionally lifted up and put astride on the drum. On one occasion, when he was thus elevated, his mother became exceedingly alarmed, when 'King' instructed them to light up and take the child down themselves, as his mother's nervous state of mind had so impaired the conditions by which he operated that he could not safely take him down himself. . . .

"It was quite remarkable that the children, so far from being alarmed at these manifestations, regard them and the presence of 'King' with the greatest delight. 'Old King,' as they will persist in calling him, appears to be their best, and most dearly-cherished friend.

"The perfection of the demonstrations appears to increase in proportion to the fidelity of the circle and the development of the mediums.

"The Poston Circle has been held in this present neighborhood above a year, during which time the improvement in its phenomena is said to have been gradual and constant. It is only about six weeks since the first audible speaking commenced. They are assured that the manifestations will continue to improve with their steady and persistent attention."

The phenomena recorded in this and the preceding chapter, as exhibited in two different sections of country, and amongst four families of different social position, varying temperaments, and intellectual acquirements, comprehend nearly all that has yet been produced in regularly constituted circles, under the condition of darkness. In each instance cited, the total absence of any of those ordinary motives that could induce the practice of deception, must be carefully noted. Messrs. Koons, Tippie, Davis, and Cathcart, were all persons whose wealth and social positions removed them from the least suspicion of interested motives for simulating spiritual manifestations. Jonathan Koons and Hon. Charles Cathcart were absolutely opposed [the latter bitterly so] to the admission of a spiritual hypothesis to account for the phenomena.

The gallant and liberal spirit in which Mr. Cathcart tendered large sums of money, thus offering the most irresistible of all temptations, for the purpose of detecting himself and his own pretensions, leaves the slanderer no excuse for vilifying those engaged with him in these transactions. The immense sacrifices continued for years by Koons and Tippie, and the long and untiring fidelity of Messrs. Davis and Poston, are equally strong evidence for their utter disinterestedness. Besides all this array of incontrovertible evidence, and the testimony of the manifestations themselves, the mediums were, for the most part, children, and absolutely incapable, had it been necessary, of practicing a systematic and astute course of deception.

What remains, then, as a point of attack? Can the author have had the hardihood to cite the names of states, counties, places, and persons that never had an existence; or, in recording these, with all their witnesses' names, etc., with an even painful circumstantiality of detail, have we dared to garble facts still patent in the knowledge of hundreds and even thousands of living witnesses, ready, and many of them able, to come forward at any moment, to prove or disprove our statements?

If none are found able upon sufficient grounds, to invalidate our record, where are the leaders of public opinion in press, school, and pulpit, who still dare to launch their ribald denial, or solemn scriptural platitudes against the phenomena of a cause that can bear such testimony to its truth and worth? Where are the sage philosophers who pretend to explain all nature's mysteries, and are yet only able, with rude, blank denial, to dispose of the gyrations of floating bodies and dancing tables? How much higher do they stand in the scale of knowledge than the "Baalam's ass" of Charles Cathcart? or have they yet reached to his understanding of material laws, when the latter is "hitched on" to ponderable bodies? Where, too, are the pious Christians who consider that day unsuitably spent which does not begin and end with "long prayers and loud amens," and yet devote their best energies to quenching the spirit, refusing to "covet after spiritual gifts," or rather remaining determinedly ignorant of them; and when forced to admit of their continued exercise in the persons of their neighbors, raising their biblical cry of "Away with him! away with him! He is a fellow not fit to live!"

There are other classes, in all ranks of life, to whom the great modern spiritual outpouring is inconvenient, and who, like the ancient image-makers of Ephesus, find the large liberty of individualized knowledge which the spiritual movement promotes, liable "to spoil their trade in image-making."

For such, at least, we can find a material if not a spiritual excuse, nor marvel when the multitude, who have hitherto bowed down before the images which priests, and schoolmen present for worship, shout, "Great is Diana of the Ephesians!" But be the cause what it may that moves them, when men persistently deny, or as persistently and recklessly vilify those great and wonderful evidences of a good and beneficent spiritual outpouring, it is our part, in justice and fraternal feeling, to warn them that now, as of old, they are fighting against the living God.

We know it will be alleged that imposture of the grossest kind has been practiced, especially among spiritual mediums and in dark circles, and that records to this effect will be found in these pages. All this we admit, but such admissions never impeach the integrity of the phenomena produced under strictly guarded conditions, and in circumstances where imposture would have been equally causeless, groundless, aimless, and impossible. Connect the time when the genuine manifestations noticed in this volume were given, with the persons and circumstances of their production.

Remember that we have been writing chiefly of the originals, not the imitations; and then think what hardihood of purpose or fertility of human invention could first have devised, and then successfully caried out such inconceivable phenomena!

Granted that spurious imitators and puerile attempts at deception had been far more numerous than our candid statements proclaim, could they for one moment impeach the original truth and value of the royal coin stamped and patented from the Divine mint of spiritual existence?

Ninety-nine spurious counterfeits can never destroy the value of one precious piece, fresh from the treasury of immortality; and that these have been vouchsafed to buy souls from the power of darkness, infidelity, and superstition, we know, and testify of in these startling and wonderful spiritual phenomena.

CHAPTER XXXIII.

WESTERN SPIRITUALISM CONTINUED.—CINCINNATI.

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep."

SPONTANEITY OF THE MANIFESTATIONS IN CINCINNATI—THE YOUNG PROPHETESS—MRS. BUSHNELL—THE FOXES IN THE QUEEN CITY—THE SPECIALTY OF SOIL AND CLIMATE—CINCINNATI SUNDAY MEETINGS.

PASSING over many sections of country where Spiritualism has made a deep and lasting impression on the community, we proceed to notice its advent in what, from size and commercial importance has been justly entitled "the Queen City of the West," Cincinnati.

Amongst private families it is known that the manifestations had been rife before the rumor of the Rochester knockings reached Cincinnati; and after the fame of this remarkable movement became matter of general notoriety it was found that strange and heretofore unaccountable sounds, sights, and preternatural disturbances had, for two or three years previous, been agitating the minds of many of the most respectable persons in the city.

These unusual phenomena were attributed to the general prevalence of magnetic experiments, which here, as in other places, had been widely practiced and resulted in confounding some, instructing others, very considerably disturbing the opinions of materialism, and perplexing even the spiritually-minded. In the latter category we may mention a family of high social standing in Cincinnati, who, after having witnessed some public exhibitions of magnetism, partly in jest and partly in earnest, proceeded to experiment with each other in private.

The result was that under the influence of her father's magnetic passes, a young lady of fourteen years old became entranced, but instead of exhibiting the usual psychological submission to her operator's will, she proceeded to delineate, in striking pantomimic action, the habits and peculiarities of several deceased persons whom the family at once recognized. She also described spirits, and prophesied correctly the approaching deaths of two of her acquaintances, who were then in the enjoyment of perfect health. These singular conditions of spiritual lucidity could be induced, as the family alleged, at any time by mesmeric passes, and first appeared in this young lady's case as early as 1846. Another lady became the subject of occult power by visiting a "Shaker" community in the vicinity of Cincinnati, on returning from which she was annoyed with strange and unaccountable rappings, which followed her whithersoever she went, and continued an unsolved mystery until the reports of the Rochester knockings induced her to apply the telegraphic formulæ to the sounds, when it was discovered that her spirit friends had for years been striving to communicate with her through this method, but had, up to that time, been baffled by her superstitious fears and ignorance of spirit communion.

Mr. M. A. Robinson, a worthy tradesman of the city, testified that several of his children saw and described spirits, from the time when they could speak, and one of them, a little blue-eyed fairy of seven years, would frequently fall into spontaneous trances, and deliver sermons of over an hour's length, full of logical acumen and deep religious fervor.

Mr. Robinson has favored the author with an extract from one of these extraordinary discourses, given in 1845, at least two years before the disturbances at Hydesville.

> "Have ye not read that in these latter days I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy: Your old men shall dream dreams and your young men shall see visions. And lo! this is the day of which the Lord hath testified, and he that promised to pour out wisdom through the mouths of babes and sucklings doth move these lips to testify of his everlasting truth. The promise is redeemed; the day of the spirit is at hand; voices shall be heard crying in the wilderness, and that not one, but many; and their sound shall reach from end to end of the earth, and he shall confound the wisdom of the wise with things that are naught, with dreams, and visions, and trances; with arising of the dead, and revelations which have been kept secret from the foundation of the world; aye with so mighty a change, that ere this century shall be out, man shall bear witness that the Lord hath made all things new, that there is 'no more death.'"

The parents of this child, now resident in Iowa, feared to "blaze abroad" the remarkable gifts of the young prophetess, first, from their own lack of faith in her mysterious predictions, and next, because they painfully realized the abnormal character of her control, and, deeming it was "disease," if not "demoniacal possession," confided its nature only to their family physician and the good Presbyterian minister of whose congregation they were members. The former precribed calomel, which little Ada resolutely refused to take, alleging that the angels had her in charge, and bid her refuse it; whilst the latter prayed over her, on which the little saint repaid him with invocations so pious and eloquent that the good man was melted into tears, and wisely concluding that "such heavenly fruit could not proceed from a corrupt tree," advised the parents "to let her alone to God and her angels, and see what would come of it."

We could cite more cases of seemingly spontaneous mediumship which antedated the visit of the Misses Fox to Cincinnati, but the above will suffice to prove the spontaneity of the movement in that city.

The first public manifestation of spirit communion was given through the mediumship of Mrs. Bushnell, a prescribing and medical clairvoyant, who visited Cincinnati in the course of a professional tour.

Mrs. Bushnell had heard the mysterious knockings in Western New York and Ohio, and shortly after her first interviews with the spirits, she found the powers which she had witnessed through other media developed in her own person; in short, she became a rapping, writing, and seeing medium, in addition to her original endowments as a fine clairvoyant and psychological subject.

Mr. Coggeshall, a highly respectable citizen of Cincinnati, became so impressed with the marvel and abundance of the evidences of spirit communion which he witnessed, that he published a minute and very useful account of his experiences up to about 1852.

From his pamphlet we gather the following minutes of the first public manifestations in Cincinnati:

> "On the evening of the 26th of September, 1850, we had the pleasure of meeting Mrs. Bushnell with a select party at the house of Professor J. M. Buchanan, the well-known neurologist, and editor of the *Journal of Man*. During the evening Mrs. Bushnell was psychologically influenced by the Professor. During this state she made some very accurate phrenological examinations of several gentlemen present, whom she had never seen before that evening, and who sat, during the examination, at the opposite side of the room from her.
>
> "When Dr. Buchanan was about to awaken her from the clairvoyant state, she bid him stop, and entered upon a description of the appearance and character of the doctor's father,

many years deceased. She gave a very correct description of his personal appearance, as compared with a portrait afterwards shown the company. We requested permission to ask the lady some questions. It was granted. We inquired if we had recently lost a relative. She said yes: a person heavier than we are; that he was at a distance, west; that he was going farther west; that he resembled us very much; that he must be a brother; and that he died suddenly of a disease of the stomach. She described his appearance perfectly; gave the peculiarities of his mind, and stated that he was in pursuit of an object by which he had hoped to 'shine in the world;' that just before he died, he expressed many regrets; and she described effects and mementos that we are positive he had with him, as perfectly as we could have done it. Her impressions of all the matters in reference to him of whom she spoke were correct.

"After this examination, we had several opportunities of testing Mrs. B.'s claivoyant powers, and became convinced that, in many respects and for many purposes, they were remarkable. During the interviews we had with Mrs. B. for clairvoyant investigations, we learned from her that the 'mysterious noises' had often been made in her presence, and that she had communicated with spirits by means of them. Our curiosity being excited, we expressed a strong desire to witness the 'the manifestations.' On two occasions the sounds were heard by Mrs. B. in our company, but were not communicative. The first positive 'manifestations' were heard on the night of the 14th of October, at the house of a gentleman with whom Mrs. B. boarded. The only intelligible communication received at this time was, 'Your battery is not strong enough.' . . . .

"On Wednesday evening, October 16, a number of persons had assembled for the purpose of receiving the benefit of Mrs. Bushnell's medical examinations, when the sounds were again heard. Questions were asked, and correct rapping replies given to a number of interrogatories, which, it is said, could not have been correctly answered by any mortal.

"The report of this meeting excited intense curiosity, and the next evening a larger company assembled at the same place. A circle having been formed, the rappings commenced. Among the gentlemen of this circle were Mr. Samuel Goodin, of Goodin's building, Court street; G. W. Ball, stove-founder, of Covington, Kentucky; Dr. J. P. Getchell, of the Eclectic Medical College; Mr. Anson Atwood, of Troy, New York; Mr. Augustus Wattles, of Rural, Ohio; Dr. William Owens, of the Eclectic College; Mr. Norton, stove-dealer on Main street; and a number of other gentlemen, together with some ladies, strangers to us.

"The alphabet was called by one of the gentlemen, who understood the *modus operandi* of communication, and the persons in the circle took turns in putting questions. It would not be proper to detail all the questions and replies, many of them being unimportant, and many, though perhaps important to the persons interested, are not worth public narration. . . . .

"Before the company dispersed, some one asked if all the spirits in the room would rap on the table. In response, there were a great number of sounds made at the same moment upon the table, some loud, some feeble, some sharp, and some prolonged.

"During Friday and Saturday of this week, most of the persons who visited Mrs. Bushnell for medical consultation, heard the mysterious sounds, and many astonishing communications were given, if the testimony of respectable persons is to be credited.

"On Saturday evening, October 19, we had an opportunity of hearing these strange demonstrations, at the house of J. F. Taylor, the gentleman with whose family we make our home, a man very deeply interested in spiritual investigation, and in whose house no deception would be allowed under any circumstances. A company had been invited to hear Mrs. B. lecture on Spiritualism. Among the persons present were Major Gano, clerk of the Supreme Court of Cincinnati; Dr. J. S. Garretson; Dr. William Owens, of the Eclectic College; Dr. Childs, of Walnut Hills; Mr. Augustus Wattles; Dr. J. Wilson, Botanic Physician; and many other gentlemen, whose names it is needless to mention, and also a ge number of ladies.

"There were three known clairvoyants in the company. While the lecture was proceeding, the sounds were heard apparently under the floor, near the speaker. The clairvoyant spoke of the rappings, and called them electrical vibrations, and said communications might be had from the spirit-world if a battery was formed. Inquiry being made how a battery could be formed, the reply was, 'By sitting around a table.'

"The lecturer, with two other persons designated, seated themselves together at one corner of the table. Sounds were distinctly heard under the floor, directly beneath these persons.

"The alphabet was called, and the word *Cornell* spelled, the sounds occurring as the letters were spoken in repeating the alphabet.

"It was asked if it was the spirit of Mr. Cornell that communicated. *Rap.*

"A few unimportant questions were then asked, when a 'manifestation' that startled the entire company was made. Suddenly the left arm of one of the ladies at the table was drawn back with great force, as if it had been grasped between the elbow and the shoulder. Several persons undertook to relieve the arm by magnetic passes, but without effect.

"The inquiry was made, 'Is it the spirit of Mr. Cornell that affects the lady?' *Rap.*

"'Will the spirit relieve her?' *No sound.*

"But suddenly the arm was thrown forward, and the lady relieved.

"We had been conversing with the lady during the day in reference to the manifestations, and remarked to the company that she had said she should not believe the rappings were made by spirits unless some spirit should take hold of her. At this there were several raps near the lady, as if to signify that the spirit had made an effort to convince her.

"The question was put, 'Will the spirit take hold of the lady again?' *No sound.*

"But the lady says that her fingers were pressed together as though a strong hand had grasped them. She describes the sensation on her arm as if it had been so vigorously pressed between the elbow and shoulder that she was unable to open or shut her hand.

"We were satisfied at the time that the manifestation was not the effect of magnetism, as generally understood, because the muscles of the arm were not contracted; the arm was merely drawn, or pulled back, as described. . . . . . . On Tuesday and Wednesday the rappings were heard frequently at the house where Mrs. Bushnell stopped, and a large number of persons held conversations with the rappers. On Wednesday evening Mrs. Bushnell met a select circle at the house of Professor J. K. Buchanan, and communications were received by raps from the father of Dr. Buchanan, many years deceased, and from Dr. T. V. Morrow, a few months deceased, formerly dean of the Eclectic Medical College."

Mr. Spicer, the author of a little work entitled "Sights and Sounds, or The Mystery of the Day," published about 1853, and purporting to be an account of the American spiritual manifestations, gives the following details of a *séance* with Mrs. Bushnell in Cincinnati:

"One circumstance is worth recording. A young lady of the assembled party inquired if any spirit would communicate with her. Distinct raps were given, and the following communication made:

"'*I have done as I agreed.*'

"Upon this the young lady, greatly agitated, informed those present that she had been in Rochester with her sister when rapping manifestations were being made in the family of Mrs. Fish. They did not believe them to be spiritual manifestations, and when they parted, they mutually agreed that whichever died first should visit the other in spirit, and make raps, if it were possible. The sister went to Wisconsin and died. She had come to her sister in Ohio in spirit, and fulfilled the promise made in the flesh."

Mr. Spicer goes on to say:

"The manifestations were now no longer confined to Mrs. Bushnell and her neighborhood, but rapidly spread over the city. One lady, a Miss B., residing in Cutter street, had frequently heard them, but had never attempted to communicate, and her family regarded the mysterious sounds as forerunners of calamity. Another lady had heard them repeatedly before Mrs. Bushnell visited Cincinnati. Two years before a Miss A. had heard them so frequently that the family became alarmed, and endeavored by every means to ascertain their cause, but without effect.

"Dr. William Owens, of the Eclectic Medical College, had also heard the sounds, and had received answers to mental questions from the spirit of a deceased friend.

"Professor B. C. Hill received, by means of raps, what he considered to be a very important communication in reference to medical science.

"The persons alluded to are all of character and station in and about Cincinnati.

"Besides these instances, several persons, while consulting Mrs. Bushnell for medical purposes, held communications with the sounds; and it appears that, on account of the ridicule thrown upon such as were most intimately connected with the rapping manifestations, and because the curiosity they excited brought so many persons to her house, her practice was materially interfered with. Mrs. Bushnell decided positively, in the beginning of December, that she would, under no circumstances, place herself in a 'circle' for the purpose of receiving manifestations, and, with a few exceptions of a private nature, adhered to her resolution."

The visit of the Misses Fox to Cincinnati, in 1851, revived the interest which Mrs. Bushnell's withdrawal from public circles had somewhat retarded.

The clergy had been, as usual, particularly active in calling attention to the subject by a series of anathemas, which poured with such volubility from the various pulpits of the city that it required other public demonstrations than Mrs. Bushnell's to inform the world what it was that so considerably exercised the wrathful spirit of these reverend followers of the meek and lowly Spiritualist of Nazareth.

The Rev. C. B. Boynton, of the Vine Street Congregational Church, and many of his compeers, acknowledged the power and its spiritual source, but insisted upon it that that source was demoniacal, whilst Professor Locke, of the Medical College, and his scientific associates, summoned up the ghosts of the defunct toe and knee joint theories to explain the mystery.

Just as the reverend and scientific savans had concluded that the materialistic arguments of the one, and the unscientific fallacies of the other, had exploded the whole thing, and that Spiritualism had died out, the tide of public opinion was turned back into spiritual channels again by the presence of the famous Rochester mediums. Of course they brought in their train the vultures which ever follow armies, whether of war or progression; the birds of evil omen being in this instance ably represented by the indomitable Chauncy Burr, who vituperated his falsehoods before the public in one part of the city, whilst the Misses Fox were giving practical proofs of his mendacity in another. The contest of public opinion, as usual, raged high.

The most distinguished persons in this city of wealth and collegiate institutions visited the circles, and many of them became developed as mediums; the press, as usual, floated about between the strongest manifestations of public opinion, being invariably found on that side which happened to be most popular for the time being.

One of the honorable exceptions to this accommodating spirit was Mr. J. D. Taylor, editor of the *Daily Times*, who generously opened his columns to both sides of the question, a course whose rarity claims an especial notice whenever practicable.

During the visit of the Misses Fox, the old story of concealed machinery about their persons was revived, and once more, at their own earnest solicitations, the clothing of the mediums was subjected to the searching scrutiny of a committee of ladies, after whose entirely favorable report, the manifestations proceeded with their usual freedom and power.

Some two or three years after the visit of the Misses Fox, an article was published in the Cincinnati *Daily Times*, a few extracts from which may serve to show what was the result of their visit upon public opinion.

> "In the private arteries of our city, coursing with steady but powerful motion, there is an influence which has assumed a most wonderful magnitude. The public mind discusses commercial policies, or agitates questions of the church militant, and heeds not this singular movement. The press has been dumb, save in ridicule, and the great mass of the people little dream of the terrific social and moral volcanic eruption which will necessarily occur ere long, from causes now impinging upon the combustible mental world.
>
> "But a short time since, the subject of 'spiritual rappings' was introduced into Cincinnati, and although it met with a cold reception, yet it made a deep impression on a few minds, and the seed has produced an immense yield. . . . . .
>
> "For some time after the introduction of the matter here, and when Coggeshall's history of the rappings in Cincinnati was published, there were but few believers in the spiritual theory, and when Burr pretended to show up the humbug, many persons supposed that it was exploded. But the popular mind was not satisfied, and a yet greater number commenced inquiries.

"For a long time 'the Fox girls' were the only persons publicly known, in whose presence the raps could be heard; soon, however, mediums began to be developed in different portions of the city, and spiritual investigators increased. Men and women became 'insane, but that, instead of allaying the excitement, had quite the contrary effect. People were anxious to learn what this great cause was which had the effect to unbalance mind; and thousands, putting full confidence in their own mental stability, sought the witnessing of spiritual experiments.

"The effect of this agitation has been most astonishing. We have taken careful notes of the present state of the movement, and the facts almost stagger belief.

"It has been quite impossible for us to obtain full information, for many circles we found embosomed in private limits, and we learned of their existence by accident only; of the *séances* held nightly which we know of, our list reaches fifty-nine. This, however, does not include hundreds of circles which are held occasionally, or by those who have just commenced experimenting. The number of mediums whose names we could obtain is three hundred and ten, which does not include those partially developed. If this class were added, from information we have obtained, the number of mediums in Cincinnati would not be less than twelve hundred.

"The circles are not confined to any particular class of society, but are formed on every street and square of the city. No particular religious sect is more interested than another; but Christians, Jews, and Infidels, are earnest in their inquiries. The number of investigators here can be estimated only by tens of thousands. So great has been the demand for the publications touching this subject, that one book concern, that of F. Bly, the blind phrenologist, has confined its business almost entirely to this class of books. The number which has been written referring directly to the spiritual phenomena is thirty-five, and near a dozen newspapers and periodicals devoted to the investigation of the subject, are issued in different parts of the Union, all of which find many eager purchasers in our city. Another evidence of the interest which is felt in this matter is exhibited in the fact that the *Spiritual Beacon* commences its publication this week with one thousand city subscribers.

"In the progress of this movement, the old system of communicating by raps has been superseded by yet stranger processes. In the beginning of the excitement it took a half-hour to obtain anything like a complete sentence by the raps, but then it was said that in a few years mediums would be developed who would talk and write under spiritual influence, and that period, it is alleged, has arrived. The raps are seldom heard, but physical demonstrations are frequently witnessed, which seem to indicate that the power of making noises and moving matter has not been abandoned. Numerous unquestionably authenticated occurrences of this character have recently taken place, which have had a tendency to draw several distinguished minds within the arena of spiritual investigation. We will mention a few of the most boldly defined cases of this class.

"At a private circle in the western part of the city, the editor of a morning paper was carried, together with a table, upon which he sat, several times across the room, without there being any visible moving cause. A lady residing on Seventh street, whose daughter, a young lady, was sick with fever, called upon the spirits to cure her child, and desired that, to fully convince her of their power, the fever should leave one side at a time. The lady affirms that the right side of her daughter's face became pale and cold, while the left was burning with a raging fever; but, after a few moments it also was relieved.

"An ex-judge, on Fourth street, who had been ridiculing his wife for convening circles at their house, was prevailed on one evening to remain in the circle. He had always considered the matter too foolish to investigate, and vauntingly remarked, during the evening, that if spiritual beings existed he would like to see them try their power on the centre-table, around which the party were sitting. No sooner had the expresssion escaped his lips than the top of the table was twisted from the column and rolled across the floor. This gentleman, in a recent private note from Washington city, where he is now visiting, says that this subject is agitating our representatives. He writes of a circle which he attended the evening previous, where Senator Chase and Thomas Corwin were present, and also Preston King, of New York, which latter gentleman was the medium.

In the February number of *Buchanan's Journal of Man*, the editor gives apparent credence to the story that a friend of his in this city has heard spirit voices. This is, perhaps, more wonderful than any of Horace Greeley's statements in *Putman's Monthly Magazine*.

"But to the communications. These are now generally made by the medium's arm being spiritually magnetized, and becoming obedient to spiritual direction in writing, or pointing out letters on a large alphabet; or, as is more frequently the case, after half an hour's quiet sitting in a circle of eight or a dozen persons, who form a battery by uniting their hands, the medium is magnetized, and, it is affirmed, taken possesion of by the spirits, who use her organs of speech in talking to the company. These speeches are frequently of a most extraordinary character, representing, as they do, to come from the spirits of great men who have passed from earth. A blue-eyed girl of seventeen, for instance, rises and in a vigorous manner discusses politics or religion with the logic of Henry Clay or the pathos of James A. Perkins. A man of forty speaks for John Wesley and Fourier, using, accurately, the manner of speech of those persons; or, perhaps, the medium assumes the character of a near relative of some one in the circle, and although having been dead a great while, yet, by a familiar gesture, or may be an old by-word or sentence, the idea of the loved one is brought vividly to mind.

"The 'revelations' through the mediums vary somewhat, yet all are of a radical character. They teach the overthrow of existing church organizations, and say that vital changes must be made in the social and commercial world. The belief in the spiritual agency of these teachings being quite general, and becoming more so every day, the effect will be, as we previously stated, to form a great radical party, which will develop itself ere long, and astonish the world by its strength."

Since the period we have been writing of, spiritual manifestations have steadily gained and maintained a foothold in Cincinnati, which justly entitles it to take rank as one of the great fortresses of the cause. Vast numbers of the most respected and respectable inhabitants of the city have become openly avowed partisans of its truths, and contributed most liberally of their influence, money, hospitality, and advocacy, for its promotion.

Sabbath meetings for spiritual lectures and conferences have been held in Cincinnati for many years, and continued to engross the unabated interest of the thousands who attend them. Many most excellent public and private mediums have been developed in or attracted to Cincinnati, amongst whom we may name, as one of the most remarkable and reliable, Miss Lizzie Keizer, of whom a separate notice will be found hereafter.

Many ladies of high social position in Cincinnati have used their fine mediumistic gifts for the benefit of investigators with a liberality and public spirit which sets a noble example to a more conservative community in other places; in fact, the epithet of "Queen City" does not apply alone to its vast population, size, or commercial importance.

Despite its thick atmosphere of coal and smoke, concentrated by an amphitheatre of surrounding mountain ranges, the soaring spirit of a liberal and progressive community has given so warm and hospitable a reception to the angel visitors from the spheres, that Cincinnati may well be called a royal stronghold of Spiritualism. No more truly spiritualized gatherings have ever collected the focal rays of divine light which stream down from the bright summer-land than those in which the author has taken part in Cincinnati.

Looking down upon the upturned faces of a thousand eager listeners, who each Sabbath morning and evening have braved even the inclemencies of a Western winter to attend spiritual meetings, the speaker has been able to number thirty or forty bright mediumistic eyes gazing into the space around the rostrum filled with radiant spirit forms, whom the fair seeresses would often describe afterwards with a perfectly convincing coincidence of testimony.

For many long years the President's chair was filled by the pure-minded, amiable, and highly respected Mr. Oliver Lovell, an old citizen, whose venerable face upturned in reverent appreciation of the truths he listened to then, and promulgates now as a ministering spirit, formed in itself a representative picture of the fervent sincerity of these Ohio Spiritualists. His daughter, an accomplished medium, and a host of fair and refined women, leaders in the most fashionable societies of the city, might have been seen, busily arranging the details of their sweet volunteer choir, adorning the rostrum with flowers, or softly whispering to each other some tender message of immortal affection, poured through their organisms by the quenchless love of dear spirit friends. These were Pentecostal meetings, and it was light, life, and spiritual strength to be there. Many changes have ensued. In the locomotive spirit which sweeps the whole continent with the waves of progress, choir, committee, speakers, and listeners, have moved away or exchanged places with others.

The lecturers of half a score of years ago would gaze upon strange faces now, and but few of the old familiar hands are there to clasp their own in the warmth of ancient friendship. But the strength and potency of the cause has never changed with hands, faces, or the stirring times of war and political conflict. Spiritualism is a fixed fact in Cincinnati, and warm hearts and willing hands are there, just as zealous in its belief as ever. The opportunities for successful effort have changed with the times, but Spiritualism, in its cause and effect, is just as firmly planted in this great Western centre as the eternal hills which garrison the city with towers and bastions pointing to the skies,

"Whose cloudy rifts and rents disclose,
The angel faces of the watchers
High above the city's murky depths;
Holding in charge the woof of mortal weal,
Averting, in love, the stings of human woe."

Entrusted to the guardianship of bright ministering spirits, and upheld by the fidelity, gratitude and zeal of as warm-hearted a community as exists upon the surface of the western hemisphere, the flame of Spiritualism may flicker and bend in the winds of public opinion, but its past career seems prophetic of a future in Cincinnati as permanent as those same ancient hills which environ it.

CHAPTER XXXIV.

WESTERN SPIRITUALISM CONTINUED—ST. LOUIS.

"Have you ever heard the rappings,
Have you listened to the tappings,
To the strange, mysterious clappings
That are going on in town?
How the deuce it is they do it,
Or what the clue is to it,
No one knows, or can see through it,
But it's done, and 'done up brown.'"
CLEVELAND PLAINDEALER.

ST. LOUIS — THE FIRST CIRCLE — ITS PIONEERS — MRS. BRITT — VISIT OF THE MISSES FOX — THE JAW-BONE THEORY AND ITS "SAMSON" — SOLDIERS OF THE CAUSE — THOMAS GALES FORSTER'S DEVELOPMENT — A PIONEER IN HANNIBAL MISSOURI — SPIRITUALISM ON THE PRAIRIES IN 1859 — CHURCH TRIAL OF MR. STAGG, AND WHAT CAME OF IT.

ST. LOUIS is one of those marked sectional centres from which a radiative influence streams forth, extending over an area of space and a mass of population far exceeding its own.

Situated at the confluence of the mighty Missouri and Mississippi rivers, the great south-western mart of the giant Ohio, and the ganglionic heart which unites all the vast railway enterprises which connect the north-west at Chicago and the extreme south at New Orleans, St. Louis is a geographically-constituted capital, from whence tides of mental influence and popular impression must inevitably sweep along with the heavy freights of commercial power which constitute the wealth of this fine city.

In the history of Spiritualism, then, St. Louis must either have played an important part, or the movement itself would have lacked the vast power in the West which has been attributed to it. The former is the case. St. Louis, like Cincinati, though far removed from the scene of the first public manifestations of spirit communion, had internal resources which prepared it for the reception of the tidings that the spiritual telegraph between the two worlds was open, and its workings explained an occult and hitherto unsolved mystery, which for many months had prevailed in St. Louis in the shape of phenomena evolved by animal magnetism: Mesmeric operators, who had amused themselves with observing the singular and various results obtained by their experiments, had been continually perplexed and thwarted in their attempts to account for the flights of their subjects on purely mundane principles; no sooner, however, did intelligence reach the city that disembodied spirits were assumed to be the authors of tangible manifestations made through sounds and movements in Western New York, than an illuminating beam shot over the mysteries of animal magnetism, dividing it by but one "discreet degree" from the still more potent and subtle element of spiritual magnetism.

The first circles held in St. Louis were formed at the suggestion of Mr. Hedges, now well known as a veteran soldier in the ranks of Spiritualism. Mr. Hedges had visited New York, heard and communicated with the wonderful rappings, and received some instructions for the formation of a circle. In these initiatory *séances* one of the members, Mrs. Amanda Britt, afterwards Mrs. Spence, became developed as a trance-speaking medium, and her subsequent long and remarkable career as a spiritual lecturer renders this experiment memorable. The chief object of the early investigators was to evoke the famous rappings which seemed to be identical with the first and most convincing phases of "the power," but no sooner were they gratified in this respect than other and still more startling phenomena followed. Writing, speaking, and seeing mediums presented an array of intelligence which far transcended the slow methods of communicating through the raps.

Wonderful tests of identity were often given by pantomimic action. Thus, at one of the circles, the spirit of a Mr. Owens, formerly the proprietor of a masonic hall, gave to some masons present, through an uninstructed woman, unmistakable masonic signs.

Meantime the visitors who attended these *séances* soon found that the same remarkable results they witnessed abroad could be obtained by sitting in their own homes and families; and thus believers multiplied, and various phases of mediumship began to appear in some of the most intelligent and respectable families in the city. Whilst the Missourians were thus groping their way on through patient, but often very perplexing experiments, a Miss Anderson in the first place, and the Misses Fox shortly after, visited the city in the capacity of public mediums, and in both instances communicated an irresistible impetus in favor of Spiritualism to the whole community.

During the stay of the Rochester mediums Dr. McDowell, the founder of an Anatomical College, and a man of profoundly scientific research, carried the ladies to his lecture-room, and pursued, through their mediumship, a series of scientific experiments which were sufficient to satisfy the spectators of the entirely occult force with which they were dealing.

The mediums were stood upon glass, insulated, and tested in varieties of ways, with a view of inquiring how far electricity was concerned in the production of the phenomena.

These experiments — which ultimated in convincing nine out of ten of the savans who assisted in them that there was a force more potent than any known to man; that said force was not in any possible way or shape the result of trickery, and yet generally connected itself with an intelligence foreign to the minds of the mediums — were in honorable contrast to the conduct of the clergy, who, in this city particularly, distinguished themselves by their violent and unchristian opposition to Spiritualism.

A certain Dr. Coons attended some of the earliest circles for the rappings, and chancing to get the word "investigate" spelled wrongly, he concluded, — in what connection it would be difficult to say — that the whole thing was imposture; and being a skilful anatomist, and withal a little ashamed of rehashing up the knee and ankle bone theory, he gravely published to the world a scientific statement to the effect that "the whole thing was performed by the displacement of the jaw-bone."

The raps continued, nevertheless; spread from house to house, family to family, and threatened to increase *ad infinitum:* some of the spiritual press suggested that the jaw-bone theory was not so far wrong after all, only that it was, on the biblical plan, the jaw-bone of an ass, for the original of which the learned Dr. Coons was responsible, whilst Spiritualism was in very truth the "Samson" that knew how to wield it.

Succeeding the Misses Fox and Miss Anderson, Mrs. Corwin, an excellent rapping medium; Mrs. Eversoll, a seeing, writing, test, and trance medium; Mrs. Bland, the wife of a very distinguished lawyer in the city; Mrs. Tanner, a lady of unexceptionable position; Mr. Charles Levy, a gentleman occupying a distinguished place as a public official; Mr. James Neal, a merchant, who afterwards became a famous healing medium; Mrs. Frances Hyer, and other ladies and gentlemen too numerous to mention, all moving in the best circles, became rapidly developed for different phases of the power, and freely and frankly used their gifts for the benefit of all who required their services. Some special notice will hereafter be made of Mrs. Corwin and Mr. Levy as mediums; in the meantime their aid, together with one of the best public rapping mediums in the country, Miss Sarah Jane Irish, for two years a resident in St. Louis, contributed to offer facilities for investigation which converted thousands to the belief in an incredibly short space of time.

Foremost amongst the earliest inquirers into the phenomena, and ever foremost in liberal and untiring service in its behalf, every well-informed Spiritualist of America will be prepared to read the name of Mr. A. Miltenberger. Without being a medium himself, Mr. Miltenberger is one of those devoted and self-sacrificing spirits, whose never-failing zeal seems able to propel onward any cause, by the mere specific gravity of its own resistless force.

In a city where so many noble gentlemen and gifted ladies have labored for the cause of Spiritualism with a fidelity almost unprecedented, it may seem invidious to select Mr. Miltenberger for markedly appreciative notice; but the prominence which his able and fearless pen has given him in every spiritual paper, no less than his unbounded liberality and devotion in every spiritual movement throughout the States, calls for this especial record.

Perhaps it would be difficult to find any city of its size and influence in which so many prominent and influential persons have devoted themselves to the advocacy of Spiritualism, or where a more permanent and honorable support has been extended towards its public advocacy. Spiritualism is undoubtedly, everywhere, "the same spirit with differences of administration," but the position which it is to assume and maintain before the public must be shaped measurably by human effort; hence its remarkable success in St. Louis, and hence, in a merely philosophical point of view, we call special attention to the zeal and fidelity of its propagandists in that city.

As early as 1852, a paper entitled *Light from the Spirit-World*, was published in St. Louis, of which Mr. Peter Bland was the editor, and Mr. Manz the publisher. This journal was short-lived, but as a timely record of spiritualistic facts and philosophy, it served an excellent purpose, and fanned the flame into wide-spread radiance. Besides the numerous circles, public and private, that were in operation, Mrs. Britt, by her remarkable lectures, first on Sunday evenings at her own house, and subsequently to large public audiences in hired halls, contributed essentially to the spread of the belief.

Conferences were held, too, for the presentation of facts and the discussion of opinions. Here, as in New York, they were open to the public, in halls hired by the Spiritualists.

In the printing office of Mr. Josiah Anderson, a most noble and devoted champion of the cause, Mr. Thomas Gales Forster was developed as a medium, and as this gentleman is now known throughout the United States as one of the ablest and most eloquent speakers in the country, his conversion and enlistment in the ranks of mediumship becomes a record too eventful to omit.

Mr. Forster commenced his investigations, Saul-like, by an acrimonious spirit of persecution, but ended, as above stated, by becoming one of the most renowned and admired exponents of the faith.

At first his mediumship assumed the form of poetical improvisation, and in *séances* with Mrs. Frances Hyer, a charming vehicle for inspirational poems, Mr. Forster would alternate with the lady, lines which, on being fitted together, formed appropriate and interesting compositions. Like Mr. Manz, the publisher of *Light from the Spirit-World*, Mr. Forster's newly acquired gift of improvisation enabled him to perform the journalistic feat of composing and setting up his ideas in type, as he received them from the source of his prolific inspiration.

As the subsequent career of this celebrated speaker will be noticed hereafter, it is only necessary in this place to remark that his public addresses in the trance condition, like those of Mr. Britt, soon began to attract attention, and were esteemed as not the least wonderful of the phenomena of the day.

Public lectures in St. Louis have always been a marked and attractive feature of its Spiritualism, and it is worthy of notice that they commenced in 1852 and continued, without interruption, until 1861; when the opening of the great American war and the fact that St. Louis, — indeed, the whole of Missouri, — became an agitated scene of the mighty war struggle, may account for their temporary suspension.

Since the close of the war, lectures, conferences, circles, and the delightful gatherings of the Children's Lyceum, have proceeded with even more spirit and success than heretofore.

Situated so far distant from the constellated intellectual centres of the East, it may be supposed that it was difficult to supply the rostrum with a selection of those popular speakers whose services were in such eager demand in New York, Boston, etc.; but the spirit and generosity of the Missourian gentlemen overcame this obstacle, and made it so well worth the while of the very best talent in the movement to visit St. Louis, that the rostrum was invariably filled by the most eminent and widely sought speakers in the field.

The advantage of this liberal policy was realized too in surrounding districts, which were industriously traversed and missionized, between their Sabbath appointments, by the speakers engaged in St. Louis.

Thus it was that, in numbers of places, glad tidings of Spiritualism were proclaimed for the first time.

An instance of this kind may be noticed in Hannibal, Missiouri, a beautiful mountain town on the Mississippi, where, about 1857, one openly avowed Spiritualist from Salem, Massachusetts, had taken up his residence. This gallant champion of an unpopular truth, sent to procure the services of the author, then fulfilling an engagement of some weeks in St. Louis.

When Mrs. Hardinge arrived at Hannibal, the cold hospitalities of an hotel were all that could be secured for her accommodation.

The three nights, lectures were given to audiences, the chief portion of whom were hid away on the stairs, or listening by stealth, concealed in some projection of the building.

Scarcely a hand was extended to greet the stranger, whose presence, even in the streets, escorted by her devoted ally and employer, was regarded by some with ominous ill-will, and by others with a ludicrous terror which manifested itself in rapid flight.

Two years later the same speaker visited Hannibal, when her entry into the town was a perfect ovation. Hosts of friends came forward to greet her as their first pioneer into the glorious realms of spiritual realities. Prominent persons contended for the pleasure of entertaining her in their hospitable dwellings, and a numerous, attentive, and highly-interested audience, many of whom were Spiritualists, thronged her lecture halls night after night, until the largest building in the place was inconveniently crowded. A similar history, varied with many wonderful evidences of spirit-power and presence, could be given of the whole range of towns and villages, extending up the length of "the Father of Waters even to St. Paul, Minnesota.

On either side of the noble Ohio, down to Evansville, and the complete length of the Central Illinois and Chicago and Alton Railroads, romantic and startling incidents of travel, rapid and wonderful developments of mediumistic powers, extraordinary cases of healing, and every phase of spiritualistic marval and interest, has marked the missionary efforts of the author and her fellow-laborers in this section of country for a circuit of at least five hundred square miles.

Whole volumes could be filled with such records, and still the subject would not be exhausted, nor the half have been told of the truths which awoke the inhabitants of this vast region to a realization of Spiritualism.

In favor of the argument of some natural philosophers, that climate, soil, and scenery, always produce correspondential psychical results, it must be admitted that, whereas, in this district, nature displays herself in such vast prairies, giant rivers, and grand proportions generally, we may well look for a mental inspiration equally lofty, sublime, and far-reaching; and this philosophy is well illustrated in the characteristics of the Western country and its inhabitants. There is nothing small, petty, or grovelling in either. The clear air seems to promote the lucid vision of the seer, so that the golden portals of the summer land are constantly opening for him, and permitting bright, though transient gleams of its radiant dwellers to be seen.

The forms of the glorified pilgrims from the other side of "the beautiful river" dance in shining shadows along the walls of these Western homes. Prophecy is remarkably rife there. Clairvoyant sight is open and frequent, and mighty winds of inspiration sweep over the wild praries, and surge along the flowing tides of the rivers, bearing aloft on their wings the sensitive and abnormal minds of those who stand as "footprints on the boundaries of two worlds," mediums for both, creatures of both, and alternately swayed by the mysterious influences which are born and tempered in both, but only meet in the strange and seemingly abnormal life of mediumship. Often, when quitting the pleasant and hospitable homes of St. Louis, the author has diverged, between her Sabbath lectures, far away to the prairie towns on missionary labors, the peculiar characteristics of Western Spiritualism have been revealed to her with striking prominence.

Take, for example, a visit to a small town on the Chicago and Alton Railroad, called El Paso. At the time of the author's visit, about 1859, this place could not have numbered more than six dwellings, and yet a fair and satisfactory audience was promised which was to be procured to attend the lecture in the following way.

At five o'clock, P.M., the speaker was escorted to another town, of similar size to El Paso, about four miles distant. There hospitable entertainment was provided, and a number of recruits joined the party. At six o'clock the procession was formed, consisting of the buggy which conveyed the speaker, followed by four vehicles of nondescript shapes, and no particular name, except the generic title of "trap," or wagon. Driving on in single file, for there was no other road than a beaten wagon track, the party kept gathering up additions along, about, across, and athwart their way, until, at seven o'clock, the train consisted of thirty vehicles, all a little more nondescript than the first.

About this time, night set in, bringing with it a fine, drizzling rain. The usual metaphor of "too dark to see your hand before you," was literally verified ; but whilst another hour was consumed in reaching the place of destination and gathering in fifteen more wagon-loads of the faithful, the speaker, who rode in front of the long train, successfully guided the party by repeating the directions conveyed now to her illuminated eyes by the beckoning hand of some bright spirit watcher, and now through the low whisper of a spirit voice bidding her turn to the "right," "left," or in such a course as would insure their safe travel in that thick darkness, which naught but the eyes of the spirit could pierce. And thus they journeyed on, safely and surely, to their destination, a large school-house in the midst of the prairie, where they arrived, as the spirits promised, exactly as the hour of eight appeared on the dial plate.

There was neither gas nor ordinary appliances for lighting this primitive seat of learning, hence an illumination was improvised from the lanterns of some of the party, suspended on sticks, branches of trees, and sportsmen's rifles, placed gipsy-fashion across each other, and sustaining the lantern in the middle.

If the rude scene, the devotion manifest in the upturned faces of the listeners, cast into wondrous lights and shadows by the glare of the lanterns, and the sighing of the mournful night winds whistling through the crevices of the log house, could not magnetize the susceptible speaker into unusual inspiration, even the power of her attending guardian spirits would have failed. But both causes wrought their full effect, and the lecture was a Pentecostal hour to speaker and audience alike. Spirit friends, dear beloved companions, once deemed dead and gone, were there, revealing their tender living presence to the eyes of the seers, and whispering words of comfort into the ears of the entranced.

When all was over, and the last question was propounded and answered, and the last affectionate farewell, and cordial "God bless you," was spoken, the party separated, once more penetrating into the thick darkness of the prairie, swollen into pits and quagmires by the winter rains, and the El Paso line of march was resumed, steering their way back as they came, the author finding their track by the inspiration of her guardian spirit, and the rest of the party keeping up the thread of connection by a long-drawn chorus of sweet songs, the burden of which was "There's rest for thee in Heaven."

At length the choral resonance grew faint and yet more faint, as, one after another, the spirit-led wanderers struck off into divergent tracks, until the low murmuring of a sweet quartette subsided before "the light in the window" of the ghospitable mansion which sheltered the speaker's party for the night.

And many and many a golden evening sun has set across the vast wastes of the prairies, to leave a starless night brightened by such spiritual midnight sunshine as these wild wanderings evoked. Hundreds of similar and often far more perilous journeyings the author and her co-laborers have undertaken in the progress of Western Spiritualism ; but the darkest night has always been illumined by the spiritual sun for them, the longest journey made smooth and pleasant, the most intricate path discovered, and the fiercest tempests calmed, by an angel's glorious presence and tender, watchful care.

Never have the eternal pillars of cloud and fire shone more radiantly before the eyes of mortality then in the spiritual medium's wild, unwearied wanderings in the land of the far West.

But, to return to St. Louis. In the month of July, 1853, an interest, amounting to great excitement, prevailed on the subject of a church trial instituted by the pastor and subordinate officials of the Second Baptist Church in St. Louis, in which Mr. Henry Stagg, one of the members and a distinguished citizen, was accused of heresy, or a belief in the doctrines of Spiritualism.

The trial, which was marked with circumstances of unparalleled bigotry and bitterness, opened with a citation to Mr. Stagg to appear before the authorities of the church, who claimed to hold their members' consciences, no less than their souls' welfare, locked up in the narrow archives of this little sectarian association. At the meeting where Mr. Stagg was to be formally arraigned, it was decided, contrary to the usual rules of their organization, that the strangers present should withdraw ; also that Mr. Stagg should not be allowed to enter into a defence of his views, such a course "being out of usage in Baptist churches."

Much discussion arising on these questions, the meeting was adjourned. From a pamphlet published by Mr. Stagg in which the whole trial is reported in full, we find that at this adjourned meeting, and contrary to all *former* "*usage in Baptist church meetings*," where the doors had always been open to the public, the strangers present, which meant about half a dozen Spiritualist friends of Mr. Stagg, were warned to quit the building. After much warm discussion on this point, the "moderator" directed that a committee should wait upon the strangers and ask their names and reasons for desiring to be present, when the following report was hastily drawn up amongst them :

"P. E. BLAND'S REASON FOR REMAINING.

"First. Because he believes he is here of right, the doors of the church being open on occasions of this kind. He has not been informed that his impression in this respect was erroneous. Second. Being here of right and requested to leave, he did not do so, because he believed the request wrong, and he is not accustomed to do what he deems wrong because requested to do so. Third. If he is wrongfully here, he will leave when the wrong is made apparent.

"WILLIAM H. MANZ'S REASONS.

"I entered to see manifestations of that charity which Christ taught while on earth. My friend, Mr. Stagg, has been charged with entertaining certain doctrines called by the church erroneous. With him I believe in these doctrines, and with him I desire to see them refuted.

"A. S. Whitby also subscribed to the above reasons.

"JOHN SQUIRES' REASONS.

"I am attracted here by the love of truth; and as I regard truth universal and for all, I have desired to hear it defended, by error being exposed; and now as you claim to be the light of the world, and as I am of the world, I hope you will not deprive me of the great privilege of your light, by putting it under a bushel.

"Mr. Charles Levy replied in substance, that he did withdraw when first requested to do so; but as he had heard some very harsh epithets applied to them as they were in the act of withdrawing, he had concluded to return again, and hear what the result might be."

It need hardly be stated that the perusal of these reasons did not tend to allay the bitterness of Christian wrath; on the contrary, the feeling waxed so strong against the strangers, that, fearing they should only prejudice their friend's cause and delay the proceedings, they departed, and the meeting again adjourned.

The sum of all, however, was the final condemnation and expulsion of Mr. Stagg from fellowship with his Christian brethren, the reverend pastor dismissing the lost sheep in these affecting words: "He [the pastor] was aware that it was always dangerous to listen to error, and hoped that those present, and especially the young, would take warning by Mr. Stagg and not go after these spirits or have anything to do with them, or read any of their writings, but to hold fast by the faith they professed. That he now regarded Mr. Stagg like a barque without chart or compass, in the midst of the ocean, and with nothing but the dim light of nature to guide him, which, he said, put him more in mind of a fire-fly flitting about in the dark, than anything else."

After this terrible exordium and the awful condemnation of being excluded from fellowship with the Second Baptist Church of St. Louis, it may be some consolation to sympathizing readers to know that Mr. Stagg has continued to go after those spirits ever since, with daily increasing satisfaction to himself, and benefit to his friends and the public advocacy of free thought in St. Louis; and though, for full fifteen years later, Mr. Stagg has had nothing but the "dim light of nature to guide him," that feeble fire-fly has conducted him into the honor, affection, and respect of all who know him; into financial prosperity and family joys; and seems still to promise fair to steer that deserted barque into the glorious haven "where the wicked cease from troubling, and the weary are at rest."

We regret that our space will not allow us to insert Mr. Stagg's answer to the clerical and Christian brethren, who denounced "the coveting after Spiritual gifts," and obedience to the charge "not to quench the spirit," as a crime. It is a document replete with unanswerable arguments and logical exposition of the very scripture on whose authority his condemnation was supposed to rest, but which afforded him, as it has done thousands of others, the most irrefragable proof that the true believer and follower of Christ must be a true Spiritualist.

CHAPTER XXXV.

WESTERN SPIRITUALISM—ST. LOUIS (CONTINUED).

> "I am a preacher come to tell ye truth;
> I tell ye too there is no time to be lost;
> So fold your souls up neatly, while ye may,
> Direct to God in Heaven; or some one else
> May seize them, seal them, send them, you know where."
>
> LUCIFER AND FESTUS.

WESTERN LECTURES—DR. RICE AND THE SPIRITUALISTS—THORNS IN THE FLESH—THE ORDER OF "PATRIARCHS"—THE ORDER OF "ANGELITES"—"ANGELIC" LAW, ORDER, AND POETRY—MORE BURSTING BUBBLES—THE PRICE OF CREDULITY.

ALL the spiritual speakers of eminence have lectured with acceptance and general interest at St. Louis. Judge Edmonds, Thomas Gales Forster, Thomas L. Harris, R. P. Ambler, and J. S. Finney were amongst the earliest male lecturers who succeeded in attracting large audiences to hear the claims of Spiritualism discussed upon evidence which was constantly confirmed at the numerous circles held in the city.

Besides the ladies whose names have already figured in these pages, two special favorites of the refined St. Louis Spiritualists were Miss Mattie Hulett and Miss Bell Scongall, both very young and interesting members of respectable families in Rockford, Illinois.

Although purely "Western lecturers," and with no experience of the intellectual circles at the East, these young ladies' discourses have been pronounced "miracles of eloquence, logic, and beauty."

They were both trance mediums of the highest order, and some of their published lectures transcend for depth of thought and purity of diction, many of the most elaborately prepared utterances of accomplished ecclesiastics.

Stimulated by their growing success and the remarkable powers of their speakers, the Spiritualists of St. Louis issued a bold challenge to the Rev. Dr. N. L. Rice, a famous debater and minister of the Presbyterian denomination, to enter upon a public discussion of the theory of Spiritualism with Mr. J. S. Finney. The Spiritualists laid down twelve propositions, which they intended to defend, explanatory of their theory, inviting Dr. Rice to disprove or answer them. To this the doctor replied in a long but somewhat contemptuous epistle, declining the debate and repudiating the Spiritualists' claim to any definite position, either in philosophy or religion. The Spiritualists retorted with an admirable and pungent review of the reverend gentleman's letter, and here the correspondence terminated, but its publication created immense interest and promoted a general desire to inquire further into the real claims of Spiritualism. Meantime, it must not be supposed that the course of this mighty current could be permitted to run any more smoothly in the far West than in the busy and litigious East. Many "thorns in the flesh," hard to bear, from time to time harassed the action of the common-sense and intelligent portion of the Spiritualists, and many a buffet of that Satan which dwells in every heart, they were compelled to endure, from the follies, indiscretions, and fanaticisms of the "Spiritists," who believed in the phenomena, but had not yet learned to apply it sufficiently to have become true "Spiritualists."

The reader will remember the visit of Mr. John M. Spear, to St. Louis, as described in a former chapter, and hence be prepared to learn that a very considerable check to the enthusiasm of believers, and the success of their propaganda, was experienced through this gentleman's eccentricities, and the imitations which grew out of his remarkable example.

Amongst other sources of "trouble in the camp" was the formation of two societies, neither of which originated in St. Louis, though both communicated their baleful influence to the cause there.

The first took rise in Cincinnati, and was entitled "The order of Patriarchs." It was a secret society, claiming to be of spiritual origin, and ramifying widely throughout the country, extending as far as Maine and New York, and establishing branch societies even in the remotest portions of the South. Its principal centre of operations, however, was in the West, where, radiating from its starting point, Cincinnati, it numbered many thousands of members, using that word for want of a better; for to say "disciples," votaries, or believers, would be totally inapplicable in reference to an association which based itself upon nothing in particular, taught only vague generalities, and amounted, in all, to the same as it arose from, namely, nothing.

The fact, however, that its organization involved the mysticism of a secret society, and flattered the empty-minded and puerile by official appointments, dignities, and regalias, formed features of attraction which captivated the fancy of thousands, whilst the hope that the mystery might inclose some germ of real usefulness and beauty, induced many, even of the best and most thoughtful Spiritualists, to join its ranks.

Fortunately for the cause of truth, though unhappily for the success of those who aimed at spiritual power and dignity through this notable association, it soon began to be confidently affirmed that some of its chief promoters, high and distinguished "patriarchs" of modern times, were persons whose proclivities peculiarly fitted them to assume that lofty title, in one sense at least, seeing that they had already begun to imitate the example of their venerable prototypes on the marriage question, and probably designed to inaugurate Abraham, Isaac, and Jacob, as models for the basis of a new social order, in which the household arrangements of these honored personages were to be held up as patterns for the nineteenth century gentiles.

The writer, having been herself a hierophant in the order, stimulated to the inquiry into its resources by the hope of discovering some kernel of wheat mixed up with a vast mass of superincumbent chaff, feels qualified to pronounce upon its merits, and could have undertaken to assure the community of its perfectly innoxious character, as far, at least, as folly and superstition can ever be harmless, but the world, outraged by the fact that some amongst the most distinguished of the "Patriarchs" were openly avowed contemners of all that was sacred in social or religious life, insisted upon fastening the characters of the propagandists on the order.

In the *Age of Progress* for 1856, the editor gives, on his own responsibility, a version of the origin of this society, which, together with his comments, we shall present to the reader in the following extracts:

"THE ORDER OF THE PATRIARCHS.

"No plant whose seed has been sown in the soil of earth, has ever grown so luxuriantly, or loaded the atmosphere with such rich aroma, as that of Spiritualism. But when we come to look about, even in those fields where it grows the most rapidly, we discover among it, rank weeds, the seeds of which must have been sown by some enemy, who cannot bear to see others enjoy that for which he has no taste himself.

"A short distance from where we stand, we see a large number of these noxious plants, with their crests waving above the level of the spiritual growths among which they stand. This species is called the 'Order of the Patriarchs.' On each of these weeds is something in the shape of humanity, who claims to be a Spiritualist, but who cannot bear to have his head even with his surrounding brethren and sisters, and hence, his aim seems to be to attain to a little eminence, that he may look down upon the common plane and feel exalted.

"It is a lamentable fact that there are large numbers of Spiritualists, in various localities in the country, to whose palates Spiritualism, in its simplicity, is becoming stale and nauseating, youthful and beautiful as it is. These, impelled by the aspirations of vanity, have essayed to elevate themselves a few inches above the heads of their peers, by the establishment of a secret order, which, of course, is to be the nucleus of a sect, to be characterized by all the bigotry, intolerance, and hatred which now rankle in the bosoms of one orthodox Christian sect towards another.

"As well as we can gather the history of this new form of an old idea, it is as follows: Sometime within the last two years, a man, whose name, if we ever heard it, did not write itself on our memory, being a citizen of Cincinnati, received direction—so he affirmed—by impression, or otherwise, to go to some other locality in the city than that which he was in, where he would meet with a person, who would give him further instructions respecting the performance of some duty that lay before him. He repaired to the spot indicated, where, to his surprise, he found a residence which he knew not existed in that locality before.

"He opened his eyes in amazement, for it appeared to him that the mansion he saw must be of the genus fungi, as it must have sprung up with mushroom rapidity of growth. Though somewhat disconcerted at this seeming evidence of magic, he ventured to pull at the bell-knob, which soon brought to the door a gentleman of venerable appearance, as all such ghostly personages are, who hesitated for a moment, apparently assuring himself, through his interior perceptions, what manner of man it was who demanded admittance to the interior of that enchanted castle.

"Arriving at the necessary conclusion, the venerable gentleman directed him to return to his own residence, where he would find that which would further instruct him in the duties which were required of him.

"Obedient to the mandate of duty, he put himself in retrograde motion, and soon arrived at his own door. And oh! reader, what do you think he found there? Was it an 'infernal machine,' designed to send him to kingdom-come on the back of a torpedo?

"No—his interior self told him not to fear, for there was nothing but good intended him—it was a box, longer one way than it was broad the other; and he valiantly stepped up to it and found it to bear the marks of Adams's Express, and addressed to himself. Courage! exclaimed the voice within him—not the box—and he boldly tore it open. What was there? It was a marble slab, all honey-combed with perforations! What he was to do with the present, was, for a time, exceedingly puzzling to his mind. But it was not long till 'impression' came to his relief, and sent him to consult a distinguished gentleman of the city, who was a well-known and leading Spiritualist.

"The two met, and, after consultation, agreed to refer the matter to the spirits, through the mediation of a clairvoyant, who resided in the same house with the gentleman appealed to.

"This reference was to be made without giving the clairvoyant any inkling of the circumstances in his normal state. This was done, and the contents of the box were described, and the perforations of the slab declared to be a language destined to be taught to the human family. A key to this language was also given, together with instructions as to forming a secret organization (the grand arcanum of the whole thing) under the title of 'The Order of the Patriarchs.'

"From different sources we glean scraps, which, when collected and put together, make an aggregate of character that presents this corner-stone of spiritual sectarianism as one of those abominations which, above all things, are to be eschewed and deprecated by all who aspire to that purity and spiritual elevation which tutelary angels commend as the means of obtaining happiness here and the road to a blissful immortality in the life to come. Among these scraps we find the following:

"The hieroglyphical perforations in the slab comprise a language which is to be doled out to the initiated as fast as they progress from degree to degree. They have, in this secret order, degrees, as they have in all other secret orders; and members in each degree attain to a knowledge of the slab-language which they had in the degree next below.

"The perforations in the slab are not stationary, but miraculously changeable, so that they will admit of infinite variations; hence, the mysteries are endless. The moral teachings of the slab-language, as we learn, embrace that of 'free love,' in its most revolting form.

> "It teaches that the marriage contract should be regarded as a mere rope of sand. Any man or any woman may repudiate it at will; and one of the fundamental principles inculcated by this *holy* stone, is, that 'all women have a right, under all circumstances, to choose for themselves who shall be the fathers of their children; and that all men, without regard to any covenant engagement previously entered into, may become such fathers whenever the animal love-passion is reciprocal in its prompting.'
>
> "We admit that these descriptions cannot be otherwise than disgusting to the reader, but we cannot excuse ourselves from the duty of exposing, as far as our information goes, the character of this carbuncular excrescence, which is about to attach itself to the body of Spiritualism.
>
> "Finally, we call upon every Spiritualist, male and female, who loves the sacred cause in which they are engaged, to use every influence in their power to guard against the approach of this monster. There is leprosy in every part of its body; and death—moral and spiritual—will be ever close on its track.
>
> "Let those who have already thrown themselves into the pool of moral pollution follow those mock Abrahams, Isaacs, Jacobs, to infamy and to death; but let those who prize purity and spiritual truth for their intrinsic value avoid them as they would the sirocco, on whose wing the pestilences ride, and in whose breath are concentrated all the deadly poisons."

To the scathing remarks of the editor above quoted we would reply that the position of openly-avowed "free loveism," if it was read at all on the mysterious slab, was one of the doctrines which happened to have temporarily withdrawn itself, on all such occasions as the author perused its mysterious hieroglyphics.

The evil reports which connected themselves with its leaders, might have been sufficient to account for evil opinions respecting the order, without the supposed revelations of the shifting hieroglyphics. Be this as it may, the society soon sunk into the obscurity from which it originated, and, though its existence involved some loss of character, time, and funds, for the maintenance of its superstitious rites, still, it served as a temporary check to the fervid enthusiasm of those Spiritualists whose expectations of an immediate millennium, were constantly being excited, and was one amongst a thousand similar warnings, that if ever the time arrives for a concrete organization of Spiritualism, it must be when each integral atom is sufficiently purified to take its place as a fitting associate of the general mass, not when the general mass is expected to purify the atoms.

The next associative movement which we shall notice as exercising a temporary influence on the progress of Spiritualism in St. Louis, is one of the most extraordinary evidences of human folly, credulity, impudent assumption, and blasphemous pretension, that the records of any movement can show. Though not originating, or even directly connecting itself with Spiritualism, it has been so constantly attributed to this source, and claims to deal so largely with the denizens of a spiritual world, that it cannot, with propriety, be omitted from this history.

The first public notice that the society of which we are about to speak, attracted to itself, arose from the issue of a little paper entitled *The Theocrat*, published at Harmony Springs, Benton County, Arkansas, where it was claimed that about forty persons had located on a fine tract of four hundred and eighty acres of land, owned by, or at least under the control of, an ex-Methodist minister, of the name of Spencer, who, with his wife, claimed to be the founders and leaders of the movement.

The association was sometimes called the "Harmonial Society," and still more frequently, though perhaps in ridicule, "The Angelites." Mr. Spencer, with the self-appointed degree of Doctor, was at one time known as a practitioner of medical electricity in St. Louis. Here he acquired some reputation for his success in psychologizing, or temporarily impressing his subjects by the force of his quiet, but singularly stubborn will.

After a while, it was rumored that he had succeeded in inducing several persons of wealth and respectable position to join him in the purchase of a large tract of land in Arkansas, where it was designed to form a society, the external basis of which may be gathered by a perusal of the following extracts from a circular, issued some time after certain wealthy dupes had actually inaugurated, by their presence and money, the commencement of the association.

"TO APPLICANTS.

"THE HARMONIAL SOCIETY was organized by angelic direction, December 25, 1855, which angels still preside over it, and will ever continue to do so, as long as their teachings are respected and their order observed. Their wisdom is unimpeachable, and their integrity is beyond suspicion. They seek not money, but men and women, whose spiritual aspirations draw them into harmonial relations with each other, forming one common brotherhood, where angelic wisdom and order can be freely unfolded.

They seek not the worldly-wise, nor the rich, because they are rich, but those whose love for truth is stronger than that for gold; and such, though poor and unlearned in worldly wisdom, are not rejected.

"Our manner of receiving members is not unlike that of the Harmonial Christians in the early days of Christianity; that is, each member or applicant places in the treasury *all moneys, or property of whatsoever kind which they may possess*, to be employed for the benefit of the society, or remain as a standing fund to meet, if necessary, any future contingencies. This union is perpetual, and no property can ever be taken from the society and used for selfish or isolated purposes outside of the interests of the society. The home can never be sold, except by special direction of our guides, whose wisdom is a safe light to direct us for all coming time. . . . . . .

"Our views of marriage are peculiar to ourselves. We believe in conjugal union, which union is, and should be, perpetual; that is, a man should have but one wife, a woman should have but one husband, as such. Yet all are free to enjoy the society of each other as brothers and sisters, without the withering curse of jealousy on the part of any, for purity alone can dwell in this society. Conjugal union is indispensable to the proper and natural reproduction of the human species; and even with conjugal pairs, reproduction is unadvisable, until our bodies are renovated by the adoption of a proper course of regimen and hygiene requisite to good health, a sound constitution, and consequent longevity, and our spirits resurrected from the gross element of selfishness and cold isolation, which conditions are necessary to the reproduction of the legitimate children of truth. The enjoyment of conjugal life is by no means prohibited, but all are instructed how to prevent the reproduction of their species, except at will, and by special advice of our guides to do so. If, however, any should fall into error by mistake, they are dealt with in a loving and lenient manner, so as to produce the most perfect offspring that their present conditions of purity will admit of. But it should be borne in mind that imperfect conditions produce imperfect offspring, and also, that perfect conditions produce perfect offspring. Here is the commencement of all true reform. . . . . . .

"All applications for membership are submitted to the wisdom of our guides, and whosoever they receive we receive.

"Now, if the foregoing meets with your approbation, and you feel solicitous of becoming one with us in this great and heavenly-appointed harmonial life, health, and happiness, please send in your application, in writing, giving your name and the names and number of your family, whom you expect to bring with you, together with a true statement of your pecuniary affairs, the amount of debts outstanding or incoming, the amount of real estate, money, personal property, etc. All these should accompany your written application, which will be immediately submitted to the wisdom of our guides, and an answer forwarded by return of mail.

"Please accept our sincere regards, and believe us your brother and sister in all truthful reform.

T. E. SPENCER.
MARTHA SPENCER.

"Address, T. E. Spencer, Harmony Springs, Benton County, Arkansas."

Over and above the information conveyed in this circular touching the pretensions of the "principal," or rather the only mediums, Dr. and Mrs. Spencer, the substance of the following statements were made by these parties to several persons outside the society, including the author herself.

They declared that they had once been Spiritualists, but had progressed into far brighter planes of communion than those open to the general body of believers. They found that about nine-tenths of "the spirits" that passed into the sphere after death were *not in reality immortal;* that many human souls perish at the death of the physical body, whilst a few others survived its dissolution, but after maintaining a short parasitical existence by preying on the emanations of human beings, gradually melted away, died out "the second death," and became absorbed in the great ocean of spiritual existence.

Meantime it was claimed that a very small percentage of the race — to wit, individuals who had lived on earth in a strict conformity with such laws of life, health, and doctrine, as were promulgated at Harmony Springs — had entirely survived the shock of earthly dissolution, and attained to the glory of immortality : how they had managed to arrive at this desirable state without the aid of the Spencers, male and female, was never quite clearly explained.

One of the conditions, however, was affirmed to be a purely vegetarian diet, and that doled out in exceedingly minimum proportions. Of course there were some illustrious exceptions made in favor of the Bible worthies, who had all managed to get into the Spencer Heaven, despite their meat-eating propensities; but then they lived a long time ago, and it might be presumed that Heaven had become more exclusive as its population increased, especially as the example of John the Baptist, who was assumed to hold a very distinguished place in eternity, could no longer be imitated, from the scarcity of locusts as an article of daily consumption.

The relations sustained between the angelic survivors of the wreck of human spirituality and the highly-favored Arkansas mediums, was a very curious one.

They were, as the parties declared, "angels," not "spirits" merely; and when they chose to leave their heavenly abode, they walked about earth in such strictly human form and costume that they were constantly encountered in the streets and mistaken for ordinary mortals. The lady alleged that these "angels" brought them gold, silver, bank bills, and wearing-apparel; the latter not made up, however, leaving the inference that there were no angelic dressmakers or tailors in Heaven; and in proof [?] of her assertion, she pointed to the garments she wore, declaring that the Parisian shawl, dress, and bonnet, in which she was attired had been brought her at sundry times by "angels," and certain pieces of gold, which she produced from her pocket, came from the same inexhaustible source. No explanation was offered of the uses to which the large sums cast into the general treasury by confiding disciples were put, nor did it appear what share the angels took in the labors of the home and farm, which the Spencers declared were wholly superintended by the said angels, though invisibly, either in person or effect, to any eyes than those of these illuminated seers.

The most tangible facts that came under public notice with reference to these people and their very large statements were, that they had induced some thirty families of wealth, respectability, and intelligence, to join them, and that they were affirmed to exert an almost unlimited influence over their votaries, especially in the case of two or three persons, whose sound sense, talent, and more than ordinary reputation for judgment, gave the community of St. Louis confidence that there must be some value in the movement.

One part of their doctrine was that the human body should *never die, and never would*, except man violated the laws of his being, *i. e.*, by living outsid of Harmony Springs and its doctrines.

Again, it was claimed that the whole race should live in universal brotherhood, especially on the community of property and social rights question, and that when mortals became sufficiently sublimated, by the Spencerian process, to throw off all the grossness of their natures, they would be clothed with pure spiritual bodies; live when, where, how, and as long as they pleased; become invisible at will; in short, be like the "angels," or the ancient Rosicrucians, of whom these modern harmonialists were obviously an effete sort of paraphrase.

The above is a summary of their doctrines, as exhibited to the world, represented in their own verbiage, and put forth in their ephemeral tract, entitled the *Theocrat.*

For some time a curiosity, amounting to real interest, was manifested in connection with the "Angelites," but after a few years of their mysterious existence, dark rumors issued from the angelic camp; threats of a portentous character were heard both from within and without the abode of harmony; and at last the bubble burst in the flight of the Spencers with all the property they could lay hands on, and their subsequent arrest and imprisonment at the instance of some of the enraged brethren who had been audaciously swindled out of large sums of money.

When the whole matter came to be the subject of public investigation, it proved that Spencer had pretended to purchase the property in the name of the community, but had, in reality, so perplexed the title and misrepresented its value, that those who had invested thousands of dollars in the undertaking, could not recover above fifty or a hundred, whilst many deluded families came out of the affair penniless.

An *exposé* of the internal arrangements discovered a condition of impudent assumption and psychological subjugation on the part of the disciples to the powerful will of the master-spirit of the swindle, almost incredible.

It seemed that, at first, the two pretenders who had founded the enterprise exerted an unlimited sway over their dupes. They made them perform the most laborious tasks and menial offices; eat meagre food, bad in quality and small in quantity; submit to extravagant and painfully minute directions for the time and mode of performing every act of life; rise, go to bed, pray, and even think, according to the most absurd and tyrannical rules, and all, under the horrible impression that in this way only could they be exempt from the inevitable doom of annihilation, and attain to angelic perfection; and in the meantime, their tyrants eat, drank, and acted exactly as they pleased, because *they had attained to the angelic perfection which absolved them from further responsibility.*

At last, as in the famous Mountain Cove movement, the *demagnetizing* process set in, and the *depsychologized* dupes, awaking from their fanatical dream of mesmeric influence and visionary enthusiasm, beheld themselves stripped of their earthly possessions and in the power of a pair of arrant swindlers, whose ignorance and impudence were on an equal parallel. The result of this dreadful awakening was manifest in scenes of perpetual discord and violent contention. Whenever unruly spirits broke forth into these scenes of opposition, Dr. Spencer had corrective communications from "the angels," and Mrs. Spencer fell into fits, spasms, and convulsions, which required cer tain stimulants, together with the endearments and caresses of the recusant, to bring her out of. At length, however, the fits became too frequent, and the reconciliations too few. The issue of the *Theocrat*, representing a state of angelic peace, began to be too feeble to counteract the loud voice of rumor, which affirmed the existence of a pandemonium at Harmony Springs. Finally, several of the members, who had staid by the ark in the vain hope of rescuing some of their dissipated wealth from the clutches of their spoilers, resolved to take active measures for its recovery, and the rumor of this proceeding reaching the Spencers, they eloped with whatever they could possess themselves of, leaving their victims literally penniless. Upon this, one of the members who had invested "five thousand good golden dollars in the operation," followed the fugitives, had them arrested and thrown into prison, but, unhappily, the complications of extravagance and roguery by which the money was spent and the estate involved, left little or nothing for the victims but mortification and ruin. And thus they separated, richer, perhaps, for their experience, and few of them disposed again to trust to plenary inspiration, infallible mediums, or the unimpeachable authority of spirits in the body, or even angels out of it. It is worthy of notice that no spirit mediums or spiritual speakers could be inveigled into this miserable delusion, though many of their most eminent members had been solicited to join it. On the contrary, they repeatedly warned the Spiritualists of the West that the movement was contrary to the genius of true Spiritualism, and a false and fatal interpolation of mean cunning and wickedness upon its rational teachings.

The result proved the truth of their affirmations, although, at the time, they were attributed to jealousy of the "angelic ministration," to which the undeveloped spirit mediums could not aspire.

The following are choice specimens of the lectures which were given on the special occasions above referred to, enunciated through the inspired lips of Mrs. Martha Spencer, and noted down by appointed scribes, until these sublime utterances were observed by some profane commentators to be singularly and habitually contradictory of each other, after which the lectures were given as "lectures of the hour," but transcription was forbidden.

"SPECIAL LECTURE ON THE ANGELS DISCOVERING THAT CERTAIN OF THE BRETHREN WERE GROWING SUSPICIOUS.

"There are some that think they are surrounded by enemies, but the worst enemy is in their own breasts. In the human heart is a great enemy; it lurks in a place where it can throw its deadly fangs into the mind, and except you have your mind fixed on the one eternal Father, you can never attain the end that you are living for. Now if your mind is impelled to talk on politics, or other low things of life, you are lowering yourself beneath the dignity of Christ, your leader; if you stoop below the order of heaven to meddle with such things, you can never attain to eternal life, and the tongue being an unruly member, it will say things that will bring you into trouble, whether you say them yourself or listen to others; and if you meddle in such things, *you must surely die.* Now, do not stoop to talk with any one unless you have business, for surely if you do you will come to contact with low, false, and worldly spirits; therefore keep from talking, or listening, or meddling with any one whatsoever.

"And some of you talk to strangers, and meddle and make, and every one that does, surely drinks in death at every sentence; and if you would have eternal life you must be partakers of none such things. . . . . . . Heaven and eternal life consist in having your organs rightly directed as you have been taught by the angels; and death is the prying into things that are of the world, and acquisitiveness, and keeping anything to yourselves, and looking into things too much for your knowledge, and inquiring into things that the angels only hint at, and questioning what the angels say, or do, and doubting much, and fixing up separate dishes for yourselves," etc.

It will be readily perceived that these communications were universally inferior in style and pretension to the Mountain Cove, or Spear inspirations.

The communications given through the medium of the minor operator, Mrs. Martha Spencer, are not fair specimens of the male genius of the movement, whose intelligence, shrewdness, and psychological power, were far superior to that of his assistant.

As an evidence of the trash that could be imposed upon a self-deluded comunity under the afflatus of fanaticism and credulity, we shall present the reader with some verses, said to have been given directly from "the angels," and commanded by them to be sung for the refreshment of the brethren and sisters of the Harmonial Society.

"SONG OF THE ANGELS.

"The car of Life is passing by,
They call for all who will, to come
And take a seat and ride with us,
Who are bound for Heaven's immortal shore.

"The fare is cheap and food is plain,
For you can eat as you ride along;
For there is no grease to soil your clothes,
No bone to pick, or scales of fish to interfere."

"ANOTHER ANGELIC SONG.

"Roll on, revolving time, nor stay
To count the days or years, to tell
When the curtain will be drawn,
The hidden vessels will be found.

"Roll on years, nor stop to stay,
For if to death we all are doomed,
We need not fear our early tomb,
For ages would increase our fears.

"Let not Joshua forbid the sun,
On one moment's time to stay,
When all are sure that we will meet
Our brothers that this truth now teach."

Our readers may feel uncertain whether any rational, educated Americans could have either perpetrated such lines, or suffered their transcription, when uttered by the lips of another; but, lest we should be accused of having selected special specimens for the purpose of caricature, we beg to state we have a large collection of MSS. of a similar description, furnished by one of the members, who remained some years in the society, and who, herself a very shrewd and intelligent woman, thus remarks upon them: "And the most wonderful part of the story is, that F—— and other intelligent, long-headed people, had such implicit faith in that man [Dr. Spencer] that they yielded up everything to him, without a murmur, and even, to the last, could scarcely be brought to believe that he was an impostor."

"For my part," adds my correspondent, "I saw through them the first hour I got into the place, and saw that everything had been misrepresented to us. I was always a thorn in their side; but I stayed along on account of my husband, and he, at last, in the hope of getting back the heavy sums we had put in the concern.

"I am quite sure the most of them were bewitched, or fascinated, or under the spell of that Spencer, somehow, and couldn't get out of it, with all of their sense, until the spell was broken."

We are entirely of our correspondent's opinion, only that we trace the spell to a natural cause; to wit, that powerful human psychology that has enabled hundreds of sectarian leaders of various denominations to bind to their cause, followers of a mental calibre and intellectual sterngth far above their own, and even, as in the cases of Montanus, Munzer, Joe Smith, and many other fanatics of repulsive characters and manners, to subdue, by some hidden force of will, minds that, without such a power, would shrink with disgust from their leadership.

As usual, the Spencer explosion was at once saddled upon the pack-horse, "Spiritualism;" and it requires some time and a good deal of forcible asseveration, to compel the world's acknowledgment that Spiritualists had always humbly acknowledged their unworthiness to soar to the high companionship of the angels at Harmony Springs, whilst frequent reference was made to certain communications given, at her own solicitation, to the author, by her spirit guides, of which the following brief dialogue is a specimen:

Medium questioning the spirits, who converse with her.

Q. My spirit friend, are you present?

A. I am. What would you?

Q. Did you see the lady who was with me just now?* Did you hear her narrative, and think you it is true?

A. I saw the lady, and think just as you do.

Q. Nay, you avoid my question. The lady wore clothes which she declared the angels brought her. Is that true?

A. I saw the clothes, but not the angels who brought them.

Q. Why not?

A. I am but a poor spirit, remember, and cannot enter into the sphere of the wonderful angels who provide yon lady's garments.

Q. Nay, but answer me more to the purpose, for—

A. Then be quick with your questions; I may melt out before you can frame them. You know I am only a parasite living on human emanations, and since you have had no dinner yourself, I have had no emanations to-day, and may fade out, for lack of sustenance, any moment.

Q. My sprightly "Demon," you mock me; I shall question you no more, but seek for information on this subject from my lecturing band. I shall ask my kind G. F. or J. F. to answer me.

A. Alas, my Emma, G. F. faded out yesterday, and J. F. has melted within the last hour.

And thus, by mere force of ridicule, but without a single grave comment or word of denial, spirits sneered the absurd Spencer theories out of their anxious mediums' minds, until not one of them could be induced to give heed to the Angelism whose bold asseverations were equally unsustained by the facts or rational philosophy, which marks the whole theory of modern Spiritualism.

It was long, however, before the prejudiced world could be induced to institute this comparison, or relieve Spiritualism from the odium of the movement at Harmony Springs.

In judging of this and the preceding case, let the reader remember that it was a Spiritualist editor that most severely lashed the abuses of the infamous "Patriarchal" order; Spiritualists who repudiated with the most persistant denial, the baseless theories of the self-styled Harmonialists; and Spiritualists who can always afford to trust their truth, with all its lights and shadows, facts and fanaticisms, to do battle with the whole world, its votaries and disciples included; convinced that it has a foundation of fact and philosophy to rest upon, which the winds of falsehood cannot shake, nor the waves of opposition lash from its eternal foundations.

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* Mrs. Martha Spencer.

CHAPTER XXXVI.

WESTERN SPIRITUALISM.—ST. LOUIS (CONTINUED).

> "How now! what have we here?
> A man or demon, saint or angel, which?
> Speak! for thy outward is a compost:
> Something above the earth, but more beneath it;
> Though nothing human on it."
>
> OLD PLAY.
>
> "Life is at best a mixt and tangled woof."
>
> SHAKSPEARE.

THE "COLOR DOCTOR"—WONDERFUL PHENOMENA—THE CAUSE IN ST. LOUIS—THE CASE OF IRA B. EDDY—JUDICIAL VIEWS OF SPIRITUALISM.

IN the city of St. Louis, on a street that leads away towards the extreme suburbs, stands a one-story frame building, whose worn, dilapidated appearance betokens neglect rather than age. The small fore-court is choked up with rubbish, and the dingy door, though always pertinaciously closed, looks as if it were ready to fall from its hinges with rust and decay. Knock upon its shaking panels, and you will encounter, in the narrow opening that is grudgingly yielded to your summons, a small elderly man, attired in a nondescript flutter of serge rags, in the shape of a tunic and pantaloons, torn and patched in many places, and bedight in others with dingy stripes of various colored rags.

Most likely the feet, hands, and throat, of this singular apparition will be bare, with the exception of the thick coating of dirt which is normal to their owner; but in all probability the toes and fingers, as well as the muscular neck, will be garnished with stripes of particolored rags tied around them.

The head of the little figure will be covered with a thin thatch of gray elf-locks, which erect themselves outwardly in bristling array, save only where they lie matted together with dirt. The whole aspect of this remarkable personage is so singular, uncouth, and repulsive, that you would inevitably shrink from the half-closed entrance, widening courteously at the approach of a well-behaved stranger, were you not arrested by the bright scintillations of a piercing and intelligent pair of eyes, and attracted onwards by the pleasant and even winning smile of a face which, if cleansed from the foul accretions gathered in *long years* of unwashed filth, promises to be kind and singularly intelligent.

Overcome the first repulsive start which the sight of this weird figure occasions you, cross the dim threshold, enter the dingy apartment, make your way, through broken sticks and the "dust of ages," to any such bench or frame as you may deem promises you a moderate share of support, be seated in response to a courteous wave of your host's dingy hand, and you sit face to face with the celebrated Dr. Hotchkiss, better known as the "color doctor," or "snapping doctor" [for both soubriquets fit him], of St. Louis.

If your visit is one of mere curiosity, you had better depart at once; in fact, to have stayed away altogether would have been your best alternative in such a case; but if you are suffering in body or earnest in mind to investigate one of the rarest of nature's phenomenal existences, stay where you are, and witness what follows.

Perhaps, like the author on the occasion of her first visit to the "Hotchkissonian Institute," as the two chambered shanty is styled, you may be introduced by one of the doctor's patients; if so, you are fortunate, and your experience may be similar to hers, which by way of a preparatory hint for your future guidance, we shall here relate.

Accompanied by Mr. M., at that time the president of the St. Louis Spiritual meetings, the author one day called on Dr. Hotchkiss, some time in the year 1858, with the desire to ascertain, if possible, upon what principles he based his celebrated methods of cure, which rumor affirmed to be little short of miraculous.

Arrived at the "shanty," as above described, and admitted on the strength of Mr. M.'s introduction, the little doctor invited the lady, her escort, and some strangers who were already in the entrance chamber, into an inner apartment. Here the party found two young women, attired in short skirts and jackets, the one pink and the other blue, whom the doctor called his "keys."

Mr. M., the patient to be operated upon, was then desired to mount on the chest of the little doctor, who stretched himself flat on his back on the ground, and whilst holding a hand of each of the "keys," in order to give greater force to the manifestations, Mr. jumped up and down on the doctor's ribs, some twelve or fourteen times, with all the impetus that a heavy man of a hundred and eighty pounds weight could give. The blows thus inflicted by the boots of the dancer on his passive human floor, might have been heard through the closed doors into the street, but produced no other effect upon their recipient than to induce him, with a violent quaking and shivering, to spring up at last from the ground, leap about in the air for a few seconds, snap his fingers violently, twist round and round with the agility of an ape, and then inform his patient that he knew he was much better, a proposition to which Mr. M. cordially assented.

The doctor then attempted to explain, for the edification of his guests, his belief that all diseases were occasioned by the plus or minus of certain rays of light, which the human system absorbed in different proportions.

He said that these rays containing different quantities of the prismatic colors, constituted component parts of the human organism, and that some persons exhibit the predominance of the ray of their special color, by their partiality for it as an article of dress; others by their indifference to, or incapacity to distinguished colors, etc.; in short, that this predominance of special colors in the organism of each individual caused corresponding peculiarities of temperament, while the plus or minus of the organic ray was the primary cause of disease.

Acting on this theory, he wore various strips of particolored rags to keep himself "in sympathy" with his patients, to whom he gave a corresponding strip and color to wear during the remedial process.

In addition to this treatment, the doctor occasionally required the said patients to jump on or pound his body after the manner above described, whilst the whole method of treatment included various gyrations, snappings, turnings, twistings, rollings on the ground, and a series of eccentric motions equally indescribable and strange.

To those who had witnessed the processes by which Eastern ecstatic s,such as dervishes, santons, or fakeers, induced the magnetic condition, it would have been apparent that similar principles were here involved and unconsciously operated in the "color doctor's" performances. The singular gambols of the erratic little figure not only fascinated or spell-bound the eye of the observer, but succeeded in liberating such a vast charge of magnetic aura from his highly electrical body, that it became next to impossible for a "sensitive" to remain in his presence during these curative exercises, without coming under his psychological influence, an effect which generally became manifest either by a deep trance, or in the subject's sympathetic imitation of the operator's fantastic movements. This was the effect produced upon the author, who, from first watching the remarkable actions of the ecstatic with simple curiosity, at last became spell-bound beneath his strong magnetic influence.

No sooner did the doctor perceive this than he directed towards her all his further operations.

He first diagnosed her temperament, and correctly intimated that her favorite colors were blue and white, the former of which he pronounced to be her representative.

He then, by silent will, commanded her to remove her bonnet and cloak, after which, placing her in a passive attitude in the inner chamber, he passed into the outer, ranging his visitors near the open door of communication so that they could see what transpired in both apartments.

He then, standing in the outer room, and entirely beyond the line of vision of any one in the inner chamber, took in his hand, one after another, strips of various colors, and the instant he touched these his subject in the inner chamber, wholly unable to see him, had she even looked that way, started up, and in highly significant pantomimic action, proceeded to represent some passion of the human soul, such as joy, grief, devotion, despair, hatred, rage, etc.

In every case a certain passion or a scene, such as captivity, liberty, etc., was represented, as if in correspondence to a special color; sometimes the color would be dropped by the operator and several others tried, when he would again return to the first one, but the pantomimic action of the subject was always special to each color, no matter how often it was tried or the experiment varied. In this way, and for a period of two hours, a vast number of pantomimic representations were enacted. It was enough for the doctor to touch a fresh color to change the action with the speed of lightning. So long as he continued holding that color, even while merely prolonging a conversation, the corresponding action continued; if he dropped it, it ceased instantly; even when he unconsciously touched another color, the spectators testified that the action changed, proving that intentional psychology was not at work. For instance, the doctor, without having the least idea what result would be produced upon his subject, took up a strip of yellow cloth; instantly the lady in the next apartment fell on her knees, began worshipping the sun, and representing the fervor of religious devotion; the operator dropped the color, and the room in which he stood with the spectators being very dark, and himself engaged in earnest conversation, he accidently took up a piece of gray cloth, when, instantly, the subject, as if beholding the action through the intervening wall, began to mimic the rattle and hiss of a snake, and to personate the most deadly malice and treachery. The specialties of this remarkable scene were, first, its entire spontaneity, neither party having prepared for it, or being in expectation of such results; indeed, notwithstanding Dr. Hotchkiss's vague theory that colors corresponded to passions, temperaments, and organic conditions, he had never attempted to reduce his theory to a system, and declared that he was totally unprepared to expect what results would proceed from the various colors he touched; furthermore, he admitted that he had never before witnessed such a scene, was entirely unprepared for it, and, therefore, that his will, or any psychological influence on his part, was entirely out of the question. The next noteworthy feature of the scene was the curious effect produced upon the subject, who, commencing by exceeding disgust and repulsion toward her operator, suddenly found herself spellbound, and though in perfect possession of her consciousness, felt so hopelessly in the power of this involuntary enchantment that she subsequently declared, had the doctor willed her to commit a murder under that influence, she would certainly have been compelled to do so.

As a still further illustration of this occult experiment, we call attention to the following incident: Mr. M., as president of the lecture committee, felt himself responsible for the welfare and sanity of his charge, who was then the lecturer for the St. Louis Association of Spiritualists; besides this, he was a warm personal friend of the author's, and felt greatly disturbed at the scene he witnessed, and distrustful of the effects that might result to her, from the strange and unaccountable influence the weird operator exerted; hence, he attempted, first by appeals, and finally by remonstrances, and even threats, to compel him to relinquish his terrible power. The operator, however, delighted to find "such a good subject," insisted on pursuing an experiment so novel to himself, as well as interesting to the whole party, save the harassed president and the helpless subject. At length, and in the midst of the performance, Mr. M. seized the lady by the arm, and attempted to lead her out of the enchanted circle.

The operator, instead of remonstrating, quietly bade him "take her." They quitted the inner room, and had advanced half way through the outer chamber, which was very dark, when the lady paused, and, with wild and agonizing cries, refused to advance one step further. Upon this the operator triumphantly cried, "Take her if you will, but if you force her onward you may kill her. I have placed a *green ray* on the ground and she cannot pass over it." It was so dark that the observers had to examine the ground minutely to ascertain the truth of this assertion, and yet the medium, without the possibility of being informed of the fact by natural sight, had felt and detected the presence of the obnoxious ray, across which it seemed impossible to drag her. The doctor explained that, having noticed her aversion to green, he had placed it on the ground by way of continuing his experiments. But this new and singular experience suggested a happy thought to Mr. M., who had also remarked the medium's predilection for blue. Observing that her cloak was lined with that color, he suddenly resolved to throw it across her shoulders. Whether the charm lay in the color or the substance, which was silk, we leave the electricians and psychologists to decide; certain it is that as soon as the garment enveloped her form, the spell which held the subject was broken, or rather, it might be said, it became polarized, or reversed; for whilst she passed into the happy and exalted condition of trance that usually attended her lectures, the hitherto powerful operator crouched at her feet, manifesting all the submissive action of a dog, and obviously changing places with his late subject.

It will be remembered by the habitual readers of the spiritual journals, that Mr. M., the gentleman who accompanied Mrs. Hardinge to this remarkable interview, has written detailed accounts of that and other *séances* between the same parties, in several different papers; but though his own witness and that of many others, can be cited for the accuracy of these statements, and experiments of this nature involve some deeply interesting, and little understood points of occult philosophy, our space forbids us to enter into further descriptions of them.

The occurrence we have noticed took place in 1858, since which time the eccentric healer has to some extent abandoned his faith in the sympathetic effect of colors as a curative agent, and relies chiefly on the liberation of a magnetic aura, diffused by snapping of the joints, whirlings, gyrations, and sundry rotary movements, in which he believes electrical principles are involved.

These he practices himself and requires in his patients, and, strange as such methods of cure may appear, that they are effective, is proved to be an obstinate fact, for the "snapping doctor" is not only renowned for his success as a healer, but he maintains in sympathy with him a number of disciples, who, by similar "snappings" and manifestations, make cures of an equally unaccountable and effective character. It is said that Dr. Hotchkiss, by a process peculiar to himself, can so charge his disciples with his powerful magnetism that they become reservoirs, whom he can send abroad to perform service in lieu of himself. Besides these, and in connection with the great central battery in St. Louis, he has instructed operators, scattered over different parts of the West, and provided they maintain their mysterious magnetic rapport with himself, they actually effect "miracles" of curative power, precisely as he would do, were he present.

The author has herself seen the ability of these "snapping doctors" fully tested; witnessed the rapid and healthful results of their operations, and been furnished with numerous testimonials from persons cured of various diseases by their agency. Perhaps not the least remarkable feature in the case of the great original is, that during the twenty years he has pursued this system of healing, for some reason understood by himself, though not imitated by his disciples, "the snapping doctor" of St. Louis has never washed nor cleansed his person, and when occasionally induced to incase himself in fresh garments, he proceeds systematically to reduce them to rags, so as to permit the same freedom of action which belonged to the cast-off suit.

The cures which he has performed, however, are fixed facts, to which many of his grateful patients have openly testified.

This is not the place to attempt any explanation of such a phenomenon, however, and we simply assign the narrative of its existence a record in these pages, as one of the unmistakable evidences of that occult side of our being which constitutes man's spiritual nature.

We shall close our account of the Spiritualism of St. Louis with one or two recitals of interest extracted from the papers of the day, and illustrative of the character of the movement in "the far West."

The following occurrence transpired quite early in the modern communion with spirits, and when first observed, was regarded with equal awe and wonder. The power of invisible beings to converse orally with mortals has now become so familiar a phenomenon, that it is no longer heralded to the world as a "wonderful manifestation."

TELEGRAPH PAPERS—MAY, 1853.

"A correspondent of *Light from the Spirit-World*, writing from Brookville, Missouri, gives the details of occurrences which took place with the spirits on two successive evenings, of so extraordinary a character that we cannot omit giving the following condensed account of them.

"On a certain evening several young persons met together to hold a circle, at which they endeavored to persuade the spirits to give them some 'fun,' as they expressed it. The room was partially darkened, and in this condition, the spirits manifested themselves by dancing, stamping, and knocking, until the house shook.

"They pulled the hair of some, and boxed the ears of others, sticking the parties with pins, until they drew blood.

"After several violent demonstrations of this kind, they took our correspondent's hat, which was of braided straw, drew it along the ceiling and cornices of the room until they heard it ripping, when it fell, piece by piece, torn to atoms, on the floor. The next evening, the same circle being assembled, and in the same spirit of thoughtless experiment, one of the members called out a request that if the spirits were present they would signify it by saying 'Yes.' To the astonishment of all, and the consternation of several, the word 'Yes' was distinctly pronounced.

"In their terror some of the company fled from the room; but after the excitement had a little subsided, those who remained, amongst whom were the mediums, requested the spirits to converse with them, if possible, in an audible tone. By the rappings, the spirits agreed to to do so, provided every one present would give their consent, and say they were willing to listen. An eager and unanimous assent being given, the party remained perfectly quiet for a few minutes, when a spirit voice proceeded to address them in a peculiarly high, shrill tone, as follows:

"'Oh, do not say that it is the evil one that speaks to you, for it is the spirit of Mary Gray, whom some of you know.

"'I was your friend on earth. I am so still. I come to speak peace to you, and teach you to love God. You remember the child of Mrs. Roby, who died in this place a few days ago.

"'Tell the poor, mourning mother her child still lives. I met it, attended by angel-guardians, bearing it to its spirit home. Tell her it is well and happy, and will grow in beauty and purity in heaven. Alas! how many are there here who might suddenly be called hence, but who are unfit to enter spirit-life! How few who know what it is, and yet who trifle away their opportunities of preparing for it!

"'You have all come here this evening to trifle with spirits, and then you ask for the privilege of conversing with beings from a higher world. Even now at your neighbor's, Mrs. Ward's, a circle is being held at which the subject is treated in the same trifling tone, and the high and holy truths of immortality are being turned into mere amusement and ridicule.'*

"The spirit then asked the company to sing a hymn and pray, in both of which exercises she distinctly and audibly joined, continuing to converse with them on subjects having a local or personal interest, for about two hours and a half. To this account the narrator appends the names of ten persons, who were witnesses of the scene; and upon a careful inquiry which we have instituted into the testimony of each one separately, we find they all agree in the minutest details.—EDITOR TELEGRAPH PAPERS."

In 1858 Mr. Miltenberger, the late president of the Sabbath meetings at St. Louis, writes of the cause in that city to the *Spiritual Telegraph*, as follows:

"THE CAUSE IN ST. LOUIS.

"Spiritualism is in a more healthy and flourishing condition in this city than it has ever been before. We have effected an organization for business purposes, and have elected that old champion, Peter E. Bland, as president, Robert White as vice-president, and J. W. Blood as secretary. We have rented the hall for the third year, and paid for it in advance. We now give the morning lecture free, with a collection, but at night charge one dime admittance, a fee which, small as it is, amounts, from our great numbers, to an ample fund, while it is sufficient to assess each, and not oppress any one, thus commanding the approval of all.

"We commenced our third year on the 12th inst., with Emma Hardinge, who remains with us through January. She was greeted on her first Sunday with an overflowing house, hundreds having to go away without being able to obtain standing room.

"On the second Sunday, although it poured rain all day, the house was as full as it could hold, and her third and fourth Sundays, will, if fair, compel us to procure a larger hall.

"She has drawn out largely the sceptical portion of our people, who do not understand anything about 'a trance,' but think she is 'a very learned and wonderful woman;' but I still doubt if our most learned men could deliver such lectures, even if they had the capacity to compose and the memory to retain them.

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* This, upon inquiry, proved to be correct.

"Our severest critics say they cannot detect her tripping in a single point of history or science. . . . . .

"A. J. and Mary Davis will lecture here after Emma Hardinge, to be followed, in rapid succession, by our best speakers.

"There is a vast interest awakened here, and extending to all the surrounding districts in the West. Calls are pouring in for Mrs. Hardinge more numerous than she could fulfill had she a trinity of mouths to lecture with. . . . . .

"A. MILTENBERGER.

"ST. LOUIS, *December* 20, 1858."

It would be impossible to follow out the course of this great movement further in St. Louis, except to say that it has ever been a noble stronghold of the faith.

Necessarily suspended during the progress of the great American conflict, the Sabbath meetings, a fine organization of the Children's Lyceum, and an immense number of private circles, have all been recently resumed with vastly increased interest; indeed, in point of numbers, and the abiding faith of sterling and reliable supporters, "the cause" has never assumed such strength and importance there as at the present time.

Redman, Foster, Mansfield, and all the best test travelling mediums, have visited the city, finding a warm welcome from the Spiritualists, and extensive patronage from a continually widening circle of inquirers.

True the friends of this great cause have been subject in St. Louis, as in every other place, to many mutations of fortune.

They have endured scandal, reproach, and mortification, sometimes unjustly, and at others justly called forth by the follies and inconsistencies of the advocates and exponents of their own belief. Faithful to the sublime truths intrusted to their keeping, the great bulk of the original army who first entered the field in defence of their glorious faith, are still in the warriors' panoply, or, more properly speaking, standing like well-tried sentinels around the outposts of duty, ready to do or die in behalf of their beloved cause. We may often have occasion to refer to the individuals who constitute the legions of this noble army, perhaps to incidents connected with the city itself, but our narrative of its specialties must now close, with a fervent blessing on the hospitable homes, warm hearts, and faithful hands, of the St. Louis Spiritualists.

Our review of Spiritualism in other portions of the West must be general rather than local, although each city, town, and village, would furnish ample materials for an interesting narrative.

Great excitement prevailed at one time through the West in consequence of the high-handed action by which a respectable and wealthy citizen of Chicago was arrested, dragged from his home, and incarcerated in a lunatic asylum, on no other grounds than a charge of being concerned in a banking operation, which, being established by Spiritualists, and conducted in a somewhat different manner to the gigantic American swindles commonly called "banks," necessarily implied insanity, according to the world's definition thereof.

The subject of this outrage was Mr. Ira B. Eddy, a gentleman who, having acquired a large property by his financial ability in business, deemed himself at liberty to dispose of his own earnings as he pleased, and hence invested certain sums in the banking establishment of Seth Paine, a Spiritualist, and generously fitted up a room, for the purpose of holding spiritual meetings, at his own expense. These were the chief, if not the only grounds of accusation against him; and constituting, as some of his nearest relatives chose to assume, sufficient proof of his insanity, they had him dragged from his home, conveyed, gagged and bound, to the distant State of Connecticut, and there incarcerated in the Hartford Lunatic Asylum, on the certificate obtained by an *affectionate and disinterested* brother!

The following extract from the *Telegraph* Papers of 1853 will give a fair summary of this infamous transaction:

"THE CASE OF IRA B. EDDY.

"Last week we published a letter from Chicago, signed by three gentlemen who reside in that city, giving a brief account of a high-handed outrage against the rights of Mr. Ira B. Eddy, one of the most peaceable and orderly citizens of that place.

"It appears that the person of Mr. Eddy was suddenly and violently seized, without any legal process, by several persons, amongst whom were Dr. John A. Kinnicott, a Mr. Starr Foote, one Freer, and another man [name not given], and, on the pretence of his insanity, he was tied, gagged, and borne away from his own house, he knew not whither. No opportunity was given him to speak to a single friend, or to disclose to any one the knowledge of his wrongs. We are sorry to record the alleged fact, that even his wife did not attempt to prevent this ignoble deed, but silently complied with the request of those men, in preparing his linen.

"Mr. Eddy was taken to the railroad cars, but kept in ignorance of his destination until he arrived at the lunatic asylum in Hartford, Connecticut. Dr. Kinnicott was introduced to the superintendent of the retreat by a letter, of which he was the bearer, from D. C. Eddy, the brother of Ira, and the doctor proceeded to introduce his associates, as 'medical men from the vicinity of Chicago.'

"But Mr. Eddy was too much respected, and the injury was of too flagrant a character to pass unnoticed. As soon as the nature of the case was fairly known, many persons of wealth and respectability interested themselves in his behalf. Letters were addressed to us, to Drs. Gray, Hallock, and others, in this city, and a communication forwarded to A. J. Davis, Hartford, Connecticut, signed by the postmaster of Chicago, the proprietor of the Tremont House, and thirty-six other highly respectable citizens of that place, many of whom were not Spiritualists.

"These all certified to the good character, sound mind, peaceable disposition, and business capacity of Ira B. Eddy. At the same time, James A. Morrell and Nathan H. Bolles, residents of Chicago, and personal friends of Mr. Eddy's, went to Hartford, to aid in procuring his release.

"On Tuesday, the 19th inst., 'Mr. Eddy was brought before Judge Phelps on a writ of *habeas corpus*.

"Dr. John S. Butler, of the Insane Retreat, Messrs. Morrell and Bolles, besides others cognizant of the facts and parties, were summoned as witnesses.

"The examination resulted in the immediate liberation of Mr. Eddy.

"We have a few earnest words to offer before we dismiss this case. The facts elicited by the evidence are, substantially, as follows:

"Mr. Ira B. Eddy is an honest man, a worthy citizen, of sane mind, and 'a good business man.' Mr. Bolles, who had known him for fifteen years, declared, under oath, that he had always conducted his business skilfully and well. Several other witnesses testified that Mr. Eddy, by his able management, had become the owner of an estate worth $80,000, but some of his relatives, desirous, it would seem, to possess themselves of the fruits of his industry, have taken advantage of his openly-avowed belief in Spiritualism, to pretend that he was 'insane,' and incompetent to manage his own affairs.

"His oppressors did not dare to introduce him into the asylum of his own State, where the flagrant character of the outrage might have been too readily discovered; but, with his hands tied, his mouth stopped like a condemned felon, he is dragged by Dr. Kinnicott and a trinity of farriers, all the way to New England. And these 'medical men from the vicinity of Chicago,' self-appointed, to protect the citizens of that place from acts of violence which one of the most amiable and inoffensive men in the world was never expected to commit, pay no sort of respect to his manhood, but treat him in exactly the way that a set of horse-doctors usually do treat their patients.

"But it may be interesting to inquire how Mr. Eddy conducted himself under the trying circumstances. Did he act like a madman? Did the outrages to which he was subject succeed in compelling from him acts or words whose violence, however natural under the circumstances, and perhaps anticipated as the result of such treatment, could give the least

> sanction to the charge of insanity? On the contrary, Dr. Butler, the superintendent of the retreat, bore emphatic witness that his conduct was 'uniformly quiet, gentlemanlike, and courteous,' nor could the closest cross-examination elicit from him a shadow of evidence to justify the suspicion of insanity.
>
> "The other witnesses, but few of whom were Spiritualists, though two of them wealthy citizens of Chicago, voluntarily undertook the long journey to Hartford, to bear their indignant testimony against Mr. Eddy's wrongs, all affirmed, from long and intimate personal acquaintance with him, that he had on all occasions manifested great forbearance towards his enemies, never resenting their injuries in a revengeful spirit, only insisting on the undisputed possession of his most sacred rights,— his freedom of conscience and action.
>
> "But his persecutors did act like madmen, or we have no correct idea of what insanity is; indeed, they can hardly hope to be excused by a righteous public sentiment, unless they urge the plea of lunacy in their behalf."

The details of the trial are too long for insertion, and the evidence elicited only forms a confirmation of the foregoing statements.

After the appearance in court, and calm, collected evidence of Mr. Eddy himself, who firmly but mildly attributed the outrage he had endured to the bitter opposition with which his relatives regarded his adherence to Spiritualism, the judge, without a moment's hesitation, agreed to the motion of Mr. Eddy's counsel for his immediate discharge.

Another instance of the animus with which Spiritualism was regarded, and the intolerance, even of public officials, in connection with the subject, is to be found in the charge pronounced against a criminal by Judge Clinton, of the Superior Court, in Buffalo. An indictment for assault and battery had been laid against a certain Mr. G., whose wife was known to be an excellent spirit medium. This fact was elicited in the course of the trial; and as the prisoner's offence was assumed to be proved, Judge Clinton, in pronouncing sentence upon him, alluded to the spiritualistic part of the evidence in terms which are summed up in the report of the trial published in the *Age of Progress*, with the editor's comments, as follows:

> "'MR. G., — In consideration of the good character which you have shown by the affidavits just read, the court is disposed to be as lenient to you as the circumstances of the case will admit; but, on the other hand, they feel it to be their duty to deal with you more severely on account of the shameful fact that the difficulty out of which your offence grew originated in your connection with that miserable and dangerous delusion, Spiritualism. I am surprised that a man who can adduce such testimony of a good reputation should suffer himself to be led away by a fatal delusion, which has sent hundreds of its victims to the asylums for the insane, and which, if it be of spiritual origin, must be of the devil. The court have decided to fine you,' etc.
>
> "At the close of this exhortation and sentence, the counsel for the defendant arose, and asked if the court intended any portion of the fine as a punishment for the defendant's connection with Spiritualism.
>
> "The judge gave an answer indirectly inclining to the negative, but indicating that the court felt it their duty to punish with a heavier hand all offences growing out of Spiritualism, adding, after a pause, and with an emphatic flourish of his head, 'And this course will be continued.'
>
> "When the judge ceased the defendant whispered to his counsel that he was not a Spiritualist, nor a believer in Spiritualism.
>
> "This the counsel stated to the court, together with the defendant's further assurance that, though his wife was a believer, he himself had never seen anything to convince him of the truth of the alleged spiritual intercourse."

The editor of the *Age of Progress*, in his report, goes on to say, "that such a metamorphosis as came over Judge Clinton's face, he never before remembered; indeed, the sweetness of the smile that overspread it was far in advance, for blandness, of any smile that he had heretofore beheld on a judicial face. The gracious expression was accompanied with these words:

"I am heartily glad to hear it. I am very glad that you have more sense than to give credence to the absurdities and follies of that most mischievous delusion."

The editor adds, that in his statement "he has not aimed to give the precise language of the judge, though he has preserved the spirit and substance of it, taking care, however, to make it rather less than more offensive to the class of people whom he denounced."

Comment on either of the above cases is unnecessary, beyond the observation that such acts — proceeding in an open, public, and offensive way, to brand Spiritualism as insanity and crime, worthy in the one instance of outrage and incarceration, and in the other, of judicial rebuke and classification with penal offences — proclaim in trumpet tones, the desperate character of the antagonism with which Spiritualism was compelled to strive. In a land boasting the largest amount of liberty which an individual could enjoy, the poorest, and even the most degraded street "rowdy" might hope for better protection to his personal freedom, and such property as rags and misery left him, were he even a heathen or an atheist, than an inoffensive and amiable gentleman could claim, if his religious convictions inclined him to Spiritualism.

But not only this: the very judges, sitting on the bench to administer impartial justice to Jew and Gentile, Christian and Pagan, deemed it in place to preach religious homilies to prisoners on the diabolism of Spiritualism, and utter sentences which virtually treated its religious convictions as a crime.

The results, now as heretofore, were far otherwise than the actors of such dramas intended. The Spiritualists became "martyrs," and the outside world roused to the propriety of inquiring into their crime, became, in numerous instances, investigators, believers, and finally devoted adherents of those ranks that gained its legionaries as surely from the over-reaching virulence of its opponents, as from its own inherent truth and attractive beauty.

CHAPTER XXXVII.

WESTERN SPIRITUALISM — ITS GENERAL FACTS AND FEATURES.

"They are slaves who dare not speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

J. R. LOWELL.

MRS. PACKARD — A PARALLEL CASE TO MR. EDDY'S — CHURCH TRIAL OF MISS GRACE DAVIS — REVIVAL AT OBERLIN AND PERSECUTION OF MRS. SCHULL — REMARKABLE PHENOMENA.

IN the preceding chapter we republished the account of an attempt, which, for intolerant bigotry and bold outrage, was, at that time, unparalleled in the brief history of Spiritualism. Unfortunately, however, the precedent afforded by the assumption on the part of Mr. Eddy's affectionate relatives that a notorious Spiritualist must be a notorious lunatic, was a dangerous, because a suggestive one, and operated upon the minds of others sufficiently to set a pernicious example to religious bigots.

The very idea that Spiritualists could be incarcerated, and their "mischievous influence" destroyed by denouncing them as "insane," was a hint too valuable to be lost uponthe unfriendly; hence, despite the strong feeling of indignation which Mr. Eddy's treatment excited, the cry began to gather force and spread abroad in every direction: "The Spiritualists are all insane." True, it became as difficult to prove the truth of this assertion, as it had been in Mr. Eddy's case; still, the repetition of the story proved, as was expected, injurious to the credit of the Spiritualists, and served as a fresh weapon in the hands of those antagonists whose swords were already too battered for further use.

Amongst the numerous attempts at this species of persecution, many readers will remember the too-notorious case of Mrs. Packard, which, though not actually coming within the pale of Spiritualism, is of so kindred a character with that of Mr. Eddy's, that we cannot omit its recital in this connection, especially as the wrong endured by this unfortunate lady had the effect of throwing her upon the sympathies of the Spiritualists, many of whom became earnest in her defence, and interested in the alleviation of her unmerited sufferings.

Mrs. Packard was the wife of a Christian minister resident at Chicago. Her crime was the adoption of sentiments corresponding to the spiritualistic faith, and her punishment three years' imprisonment in a lunatic asylum, at the instance of her reverend and Christian husband!

Her case is thus stated in the Boston *Universalist*, a religious Eastern paper, by no means in sympathy with the spiritual movement and its adherents, hence its testimony is entitled to the more attention.

The article is as follows:

"AN EXTRAORDINARY PERSECUTION.

"Several months since the Chicago papers gave the particulars of a most extraordinary persecution, with accompaniments of refined cruelty, which was alleged to have taken place in the town of Waukegan, Illinois, about forty miles south of Chicago. The statement was substantially as follows:

"A Rev. Mr. Packard, a Presbyterian clergyman, was pastor of a church in that place. His wife greatly offended him by avowing liberal opinions, calling in question the dogma of total depravity, and criticizing freely other points of belief in the Calvinistic creed. The husband deemed, or pretended to deem, that these expressions of opinion were detrimental to the spiritual safety of his children, the welfare of his church, and the good of the community generally.

"Resolving to put a summary stop to the growth of heresy emanating from his own family, he managed to procure the certificate of two physicians to the charge of his wife's insanity, and placed her in the Jacksonville Lunatic Asylum, where she has been kept in confinement for three years! No law could reach her, for the 'common law' makes the husband the guardian of the wife's person, and while the certificates of physicians in 'regular standing' hold good, the husband can keep the wife in custody. We pass over the circumstances of Mrs. Packard's escape, simply calling attention to the fact that a Presbyterian clergyman placed his wife in an insane asylum, basing his charge of insanity on the grounds that he differed from her in religious opinions, and finding two physicians willing, on similar grounds, to grant a certificate of lunacy. Mrs. Packard, having made her escape, is now in Boston, canvassing the city for the sale of the first volume of her book, entitled 'The Great Drama,' and has been seen by ourselves and others, not only in the full possession of her senses, but in the endowment of a very remarkable share of that judgment and mental balance which are the highest indications of sanity. Her persecutions are of so extraordinary a nature, and her statements so difficult of credence, that she requests us to publish the following letters in confirmation of the facts of the case as she relates them. The first letter is from Judge Boardman, of Waukegan, the second from Hon. S. S. Jones, of St. Charles, Illinois.

"Both are distinguished citizens, men of high social and political standing, and thoroughly cognizant of all the circumstances which Mrs. Packard alleges."

The gentlemen whose testimony the Boston *Universalist* cites will at once be recognized by the reader as Spiritualists of high standing, but we omit their letters, logical and unanswerable as they are, from the fact that they present arguments already familiar to the spiritualistic reader, and throw no new light on the details above given. In addition to the testimony of the above-named gentlemen, Mrs. Packard published a full statement of her case, attested by sixteen of her fellow-citizens, all well-known and highly respectable inhabitants of Chicago.

Another case of clerical persecution, exhibited in different form, but exciting a wide-spread interest throughout the West, was that of Miss Grace Davis, a lady, who, without any other motive than pure benevolence, devoted her remarkable endowments as a "healing medium" to the benefit of the sick and suffering, for which crime she was arraigned before an ecclesiastical tribunal of her own church, and then and there condemned to suffer disgraceful expulsion from its membership.

The fact that Miss Grace Davis was punished by Christian authority for obeying the charge of the founder of Christianity in doing the works which he commanded, and following practically his example, is thus recorded in a brief summary of the trial, furnished by an Illinois secular paper:

CHURCH TRIAL OF MISS GRACE DAVIS—WAUKEGAN INDEPENDENT DEMOCRAT.

"During the past year and a half, scarcely a day has elapsed in which the citizens of Waukegan have not been cheered by the sight of a little airy female form, quietly gliding from the sick-bed of one sufferer to that of another, and, under the professed guidance of 'spirits,' administering such aid as was within her power.* The almost unexampled success which attended her efforts, and the unselfish zeal she manifested, often spending sleepless nights and days of unremitted toil without hope of reward, gradually drew upon her the ire of the Congregational Church, of which she was a member. True, many friends of that church, including its minister, have received the benefit of her healing powers, and she was daily proving the truth of Christ's promise, that 'believers in Him should lay their hands on the sick, and they should be healed;' yet, for reasons best known to himself, the Rev. William Richards deemed such conduct unchristian, and gave her notice, by letter, to appear and answer before him to the following four charges which he preferred against her.

'First, that she had not, for some time past, attended the Sacrament of the Lord's Supper. Secondly, that for some time past she had absented herself from all the public services of the sanctuary. Thirdly, that she had attended meetings with those who revile the Bible and oppose, by all possible and safe methods, the existence and progress of orthodox sentiments.

"The fourth and last charge was, that 'she practiced the healing art under the professed guidance of spirits in another sphere, and sometimes in a manner opposed to the known laws of health and healing.'

"The notice gave her the privilege of appearing in person or by counsel, or both. She accordingly selected Hon. W. A. Boardman, Ira Porter, and C. J. Smith, Esqs., all attorneys and personal friends, and prepared herself for the trial, which was held on Wednesday evening last.

"The congregation was first addressed by way of prayer from Mr. Richards, the minister after which he was chosen 'moderator,' and the so-called trial commenced.

"The church voted to exclude Messrs. Porter and Smith from being Miss Davis's counsel; and the first charge was declared sustained, without even a statement on any one's part that she was guilty. It finally appeared, by a statement of some member of the church, that she had been absent from the Sacrament only twice during eight years, so for that she was excused.

"The second charge was changed for a new one, which stated that she had absented herself from their Sunday meetings; and this was declared sustained in the same manner, without even an offer to show that she was guilty.

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* The exact date of this article is unfortunately omitted, but it is presumed from collateral testimony to have been written about 1853.

"A motion was made to declare the other charges sustained without proof. At this stage of the proceedings, Mr. Porter arose to inquire what neighbor of his was willing to stigmatize him as a 'reviler of religion,' yet he associated with the respondent and was amenable to the same charge as herself. He proceeded to show that the accusation was false and unchristian, but his courteous deportment, glowing eloquence, and sound logic, were too strong for those who sat in judgment, determined to prejudge the case, and he was 'choked down.' Judge Boardman offered to prove by witnesses that the charges were false, but the church, prompted by their priest, refused to hear him, and the motion was carried.

"The next thing in order was to fix the measure of the punishment. Dr. Barker moved to adjourn and settle the matter at some future church meeting. Judge Boardman opposed this proceeding, and insisted that he had a right to be heard upon this as well as any other portion of the trial. But Mr. Richards interposed, informing the judge he would let Miss Davis know by letter after their next meeting what action the church had taken. The judge denounced this step as unprecedented and inquisitorial, whereupon he was called to order by one Newman, a church-member, and ordered to sit down. As Judge B. did not at once comply with this order, Mr. Newman rushed toward him with his face flushed, and his fist doubled, evidently with the intention of exhibiting his pugilistic prowess. At this stage of the proceedings, A. J. Waterman, Esq., a police magistrate, presented himself upon the scene, and the meek and lowly church-member slunk back to his seat, considerably subdued. Some women screamed, and two poor dogs, who found they had been caught in bad company, set up a howl of shame. Mr. Richards declared the meeting adjourned without a vote, and so the farce ended."

A public meeting was subsequently called at the court house, on Friday evening, August 29, to review the proceedings of this trial.

The court room was thronged to overflowing, and a general feeling of indignation appeared to pervade the assembly at the conduct of the professed Christians in their action with Miss Davis. The following is a summary of the proceedings, taken from the paper quoted above:

"Mr. Ira Porter arose and stated that he had attended the trial of Grace Davis, and heard the principles of Christianity, as unfolded in the New Testament, trampled under foot by those who professed to be their exponents.

"Mr. Porter read the charges against the respondent, and detailed the action of the church.

"After an eloquent and impressive exposition of Christianity as proved in the acts of the benevolent healing medium, Miss Davis, contrasted with the Christianity of the church that expelled her from its fellowship, for following the example of its founder, he proposed that a committee of three be appointed to draft resolutions expressive of the sense of the meeting.

"This proposition was at once carried into effect. A committee was appointed, and a series of resolutions prepared and read, expressive of sympathy with Miss Davis and indignant protest against her accusers.

"Some of the latter were present, it seemed, and retorted so fiercely on the Spiritualists with threats and violent denunciation, that the trial not only ended in severing the connection of Miss Grace Davis with the Congregational Church, but in causing many of its members, who had listened with disgust to the whole proceeding, to seek in Miss Davis's religion for that practical Christianity which they had failed to find in the church which expelled her."

As an addenda to this narrative, we here publish an account of one of those acts, far too numerous for record, for which the Christian Congregational Church deemed Miss Davis unworthy to hold fellowship with them. The case, although reported subsequent to the trial and the medium's removal from the West, is especially selected, because it was communicated to the New York *Spiritual Telegraph* by one of the most esteemed and prominent citizens of Williamsburgh, and although, for certain personal reasons, the names of the parties are withheld, the reader may rely on the entire authenticity of the relation.

SPIRITUAL TELEGRAPH—NEW YORK, JULY 20, 1857.

"On Monday, July 6, the spiritual medium, Miss Grace Davis, was informed by one of her guardian spirits, a physician, that on the Thursday week next, in the afternoon, she would be called upon to heal the sick. From that day to the time appointed she was frequently reminded of this charge, and bidden to hold herself in readiness to be called. When the day arrived, however, other circumstances had driven the appointment from her mind, when she was hastily summoned to the bedside of a young friend [Miss M.], who lay apparently dead, cold, and lifeless. The attack had been sudden, and the young lady's friends could not conceive of any cause that could have produced it. On approaching the bedside, the spirit physician reminded Miss Davis of her warning, and informed her that her patient was suffering from a morbid and stagnant condition of the blood, occasioned by physical weakness and the excessive heat of the day. Under the directions of her guide, the medium manipulated her patient for about twenty minutes, when the circulation was resumed, the color returned to her face, the rigidity left her limbs, and in a few minutes more she arose perfectly restored, and without the least unpleasant symptom remaining of her late alarming condition.

"We desire to add, that this is but one out of hundreds of cases in which this wonderful and beneficent medium has, under spirit direction, effected cures, some of them of malignant diseases, and many in cases of suffering deemed by the physicians incurable. We are constantly asked, 'What good does Spiritualism do?' Let the acts of this one admirable minister of good and use answer the question.

"Yours, for the truth

"A LOVER OF TRUTH."

We too must add that we are supplied with a mass of evidence of a similar character, in relation to Miss Grace Davis, the despised and rejected of the Waukegan Congregational Christians, but our space forbids us to enter upon further details.

During a season of revival, which took place at Oberlin, Ohio, about 1860, when the great Evangelist, Charles G. Finney, of Oberlin College, was pastor o the First Congregational Church, the afflatus which was expected to carry divers stray souls into the fold of the collegiate shepherd, somehow worked in a contrary direction, and by developing new and occult powers in the revivalists, succeeded in converting a large number of them into what was popularly known as "spirit mediums."

Greatly perplexed by the wonderful ingenuity with which "Satan" contrived to traverse the best laid plans for capturing and creed-binding the grace of God, the reverend shepherd resolved to make an example of one of the recusants for the benefit of the rest, and, as there were several worthy men of good standing and "solid substance" gone over to the enemy, it was judged meet, by the church dignitaries, to sacrifice a small and weak sister for the example and behoof of these strong and rich brothers, in virtue of which manly resolution, the victim selected was an unoffending invalid lady, of the name of Schull, who, upon being visited by Deacon Hull, to inform her of the charges preferred against her, declared her inability, on the plea of ill-health, to attend any such citation.

It would almost seem that this course was both expected and desired, for the invalid was immediately informed that the church must proceed against her, whether she could attend to make her defence or not. Mrs. Schull was taken somewhat by surprise at such an announcement, and a correspondent of the *Banner of Light*, in his report of the case, broadly hints that the sister charged her accusers with cowardice: first, in selecting a lady to proceed against, when there were so many male criminals involved in a similar offence; next, in pressing the matter home upon a weak invalid; and finally, in denying her time to make such preparation as might avail to arrange her defence. "Church discipline," however, was urged as the answer to these somewhat awkward allegations, and it appears that Mrs. Schull, stimulated by a strong sense of the injustice practiced against her, summoned up sufficient spirit to plead her cause in person, and despite, of all odds, determined to be present at the church trial.

The *Banner of Light* correspondent goes on to say :

"The good people were assembled on the day appointed, and the meeting was opened with a very earnest prayer by the pastor, who said, 'O God! we pray that this meeting may be conducted in such a manner as will please thee. It has become necessary that this woman should be made an example of, that thy people may see how vain it is for them to rebel against thy government,' etc. The answers were then read, to the surprise of the audience, and the manifest discomfiture of the pastor, whose countenance changed considerably during the reading. At its close, he arose, evidently confused, and said there was no need of discussing the matter, as she plead guilty on the first two charges and that was enough to convict her; the last charge she denied when she stated that she believed in modern Spiritualism as she did in ancient Spiritualism. He [Mr. Finney] stated, 'that there was no such thing as ancient Spiritualism.'

"Mrs. Schull replied, that she believed in Spiritualism, and if she had embraced any of its errors, she desired to have them pointed out, that she might discard them. To this, the pastor answered, that the errors it embraced were so numerous that they had no time to discuss them, and even if they had, he did not consider it expedient for him to do so, as he considered it a subject that tended to lead mankind from God, and the less we have to do with it, the better we are off. He further stated that Mrs. Schull, in her answers to the second charge, denied the divinity of Jesus by saying that he professed 'a two-fold nature, a carnal and a divine,' the same as other men. He said none but the good possessed the divine nature; the wicked had none of it.

"Mrs. Schull asked him some shrewd questions, to which the able and faithful shepherd replied that he had no time to discuss them. Several of the members present wanted the meeting adjourned until there was time for such a discussion, but the pastor thought better of it, and stated that they had better vote upon it at once, so as to get it off their hands as quickly as possible. The more they agitated the subject the worse it was for them. And so Mrs. Schull was voted out, and dismissed upon the first and second charges, because the pastor *had not time* to discuss the questions upon which Mrs. Schull's soul was to be saved or lost to all eternity !

"In the humble hope that there may be salvation outside of a creed which permits souls to be bandied about at the pleasure of a fallible mortal, or suffers them to be lost if he has not leisure to save them, we shall here insert a verbatim copy of the charges preferred against Mrs. Schull, and the reply which was deemed insufficient to save her from expulsion from the holy membership of her church.

THE CHARGES.

"The undersigned represent, that sister Elizabeth D. Schull, a member of the First Congregational Church, in Oberlin, O., is guilty of unchristian conduct in the following particulars:

"First. We charge her in breaking a covenant with this church, in not attending the public worship and ordinances for two years past. Second. We charge her with heresy in denying the cardinal doctrines of the Bible; viz., the divinity of Jesus Christ and the doctrine of the atonement by Jesus Christ. Third. In embracing modern Spiritualism, with its various errors. All of which is submitted to the church for action.'

"S. HULL,
E. W. ANDREWS."

MRS. SCHULL'S REPLY.

"*To the First Congregational Church of Oberlin:*

"I am most happy to have this privilege of answering for myself to charges which my accusers have brought against me for unchristian conduct, as they are pleased to term it.

"I would say, in answer to the first charge, that it is five years and more since I have attended the ordinances of the church. . . . . I might excuse myself, and truthfully too, by saying that the circumstances of my family have been such as to oblige me to work so excessively hard during the six days of the week, that I felt too much need of rest on the seventh to attend public worship. But that would not be all the truth. The church had ceased to benefit me spiritually, so I chose to worship God according to the dictates of my own conscience, and under my own vine, had I a place to plant one. . . . . I do believe in modern Spiritualism, and also in ancient Spiritualism, which I believe to be one and the same thing, differing only in degree of development in accordance with the advancement of the age. I believe God's laws are unchangeable, and that the same law that allowed Peter and John to see Moses and Elias, and John the Revelator to converse with angels, stands unrepealed to-day. I believe God commissions my angel friends as ministering spirits to commune with me, and I have tangible evidence of their presence, encouraging me to a nobler, purer, and higher life, and strengthening me to bear, unmoved, the scoffs and rebukes of the time-serving.

"I have unbounded confidence in a Supreme Being who creates, governs, and guides the destinies of individuals and nations.

"I love to contemplate the works of his hands,— the tiny flower beneath our feet, the starry canopy of heaven, the feathery tribes sheltered in the foliage of the solemn forests and chanting forth the boundless praises of the great All Father! I only see discord in his noblest work, man. Jesus gave a new commandment, saying, 'Love one another;' he also said, 'Judge not, lest ye be judged.' I thank God most devoutly that we are endowed with faculties to think, reason, and comprehend for ourselves, and that man is not our final judge. I have dared to think and believe what to me is truth; and if my religion cannot bear the test of reason, philosophy, and common sense, it may go; but if the church has a better to offer me, I will accept it with pleasure.

"I have endeavored to answer to the charges as best I could in the short time allowed me for that purpose, and I will close by asking my accusers to give me a clear elucidation of 'the various errors of Spiritualism,' and point out to me those which I have embraced, and I will gladly relinquish them.

"That Spiritualism, as it now exists in its rudimental state, has many, very many errors clinging about it, no one denies; but let him who knows himself to be perfect be the first to lift up his voice in total denunication of all the claims of Spiritualism or any belief well founded in truth and philosophy.

"Whatever may be the errors of Spiritualism or any other ism, I am ready to discard all the errors I have embraced when convinced of them. Henceforth my church is the world, and humanity my brothers and sisters.

"ELIZABETH D. SCHULL."

Let it not be supposed by any one who peruses those pages, that by citing the expulsion of Mrs. Schull from a Congregational Church as an act of persecution, we would thereby deny to any ecclesiastical association the right to include only such members as conform, in act and word, to the strict tenor of its credal obligations.

On the contrary, in the spirit of universal justice, we would defend such a right where and whenever claimed, and by virtue thereof Mrs. Schull had forfeited her privileges in the First Congregational Church of Oberlin; but in view of the enormous claims to salvatory influences which all Christian organizations arrogate to themselves, the question still remains an open one, how can the "shepherds," "pastors," or spiritual guides of such associations reconcile it to their consciences and duty, ruthlessly to expel their members in the very hour and act of their most imminent peril, and that in the method adopted by Mr. Charles Finney, namely, of alleging ruinous errors in the new faith of the expelled, yet refusing to explain them, reason with her delusions, or take any other steps than such as vindictive feelings prompted, to save the soul escaping from his charge into what he himself called "eternal pedition." As the treatment experienced by Mrs. Schull may be taken as a fair specimen of the action of a large number of Christian ministers towards spiritualistic church-members, the moral of such histories, may be summed up in the fervent ejaculation, "Thank God, the days of the fiery stake and Spanish Inquisition are ended!" Were it otherwise, eleven millions of American Spiritualists would not be alive now to draw the line of demarcation between their Christlike faith and that of their "Christian" persecutors.

We now invite the reader to consider some of the fair blossoms which sprang from the rank weeds of scientific intolerance and ecclesiastical bigotry, which we have been compelled to record.

In Sturgis, Michigan, the progressives of the town had combined to build a handsome church, which was, by common consent, to be open to all denominations who desired to perform service within its walls; that is, of course, all the various forms of faith professed by the most liberal contributors to its erection. Amongst these were several wealthy and prominent Spiritualists and, it was in view of the very generous donations which they had made towards the erection of this church that they deemed themselves greatly wronged when, upon applying for the liberty to hold spiritual meetings within its walls, they were rudely denied, and informed that a place set apart for Christian worship could not be granted for any such purposes.

After the conflict which this unchristian conduct stirred up had proceeded too far for compromise or conciliation, the good people of Sturgis were one morning astonished by the sight of the longest procession that had ever been witnessed in that remote prairie town.

It consisted of a long line of teams, each loaded with lumber, bricks, iron, and every description of building material.

Each wagon was adorned with a little flag, bearing the inscription of "Sturgis Free Church," and the whole of the materials, amply sufficient for the erection of a new and handsome building, were voluntary contributions from the large-hearted and unsectarian men of the district, who felt outraged at the narrowness of that Christianity which could not admit within its precincts the only body of believers who could practically prove the truth of their faith by giving the signs their Master and Founder required of them.*

We shall now make a few extracts from the correspondents' columns of the spiritualistic journals, dating from 1855 to 1861, recording the progress of Spiritualism in the West.

The *Spiritual Telegraph* quotes the following from the Chicago *Times*, a secular paper:

> "We learn that there is a boy on Bonus Prairie, by the name of Barnes, who preaches under what we call, for want of a better term, the 'spirit-rapping' influence. We are informed by the neighbors of the boy, persons in whom we have implicit confidence, that by forming a 'circle,' that is, by several persons sitting quietly around a table, the young lad will pass into a trance, or magnetic sleep, and in this condition either describe clairvoyantly distant scenes, diagnose and prescribe successfully for diseases, or deliver sermons, characterized by a depth of thought and eloquence of language that would do credit to our most eminent and learned divines.
>
> "The boy is only twelve years of age, and entirely uneducated."

A letter from the Hon. Charles W. Cathcart, dated 1858, detailing one of his numerous experiences in the scientific phase of Spiritualism, will doubtless be acceptable to the intelligent reader.

"SPIRIT AND ODIC LIGHTS—SPIRITUAL TELEGRAPH.

"LAPORTE, INDIANA, *July* 11, 1858.

"EDITORS TELEGRAPH,—Last night it occurred to me to try whether those who could see spirit lights, could also see any luminous emanations from the poles of a magnet. After holding one of our dark circles, during which we had our usual powerful musical manifestations, together with a great number of lights, distinctly seen by all, of various sizes, forms, and motions, we placed a small electro-magnet on the table. The magnet would lift one hundred and fifty pounds. The battery used was a single cell of Grove's, ordinary size.

"I removed the armature, and we all tried if we could see any light about its poles, but in vain. There were eight of us who distinctly saw the spirit lights, and occasionally, under

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***Vide* the last chapter of St. Mark.

their radiance, the magnet, like our hands, faces, and forms, or anything else. Objects were illuminated whether the armature was on or off. While trying the experiment the spirit lights were exhibited freely, and in answer to our questions whether the odic and spirit flames were the same, loud rappings responded, 'No.'

"The spirit of Professor Hare purported to communicate with us, for, hearing of the death of that great and good man, we asked our spirit friends if they would try and induce him to visit our circle. They replied that they would endeavor to bring him to us, and that when he arrived, they would give a certain signal, which promise was redeemed at this sitting.

"This spirit exhibited a vast amount of physical strength. He wished us to say to the world that he was still devoted to investigation, and the search for truth, as he was on earth; that the communications coming through Mrs. Gourlay were from him; that he pitied and forgave his bigoted adversaries; that he found his situation in the spirit-world far in advance of his most sanguine expectations; and that he would continue to labor for the promotion of truth and the happiness of humanity.

"CHARLES W. CATHCART."

The following was communicated by a regular correspondent to the *Democratic Press*, of Chicago. Besides the authority of that journal, the parties who formed both the actors and witnesses of the scene, were well known to Messrs. Partridge and Britain, who copied the report in the *Telegraph*, and vouched for the entire accuracy of the statement:

"A CONCERT BY SPANISH SPIRITS.

"ROCKFORD, ILLINOIS, *August*, 17, 1856.

"Having been informed that Rockford was a stronghold of 'the spirits,' and being desirous to witness some of their performances, I accepted a friend's invitation to attend with him a circle, held at a house of a well-known and highly respected citizen of the place, last evening. After my introduction, the circle 'sat,' and the 'influence' soon became visible on the nerves of some of the sitters, one of whom, a young man, arose and delivered a striking address in a foreign tongue, which I was informed by a party present, who understood it, was spoken in the language of, and purported to come from, a Sioux chief. Soon after this, two ladies and one gentleman came under the 'influence,' and after conversing for some time with each other very fluently in a language unknown to me, they commenced singing, in various parts and the most exquisite harmony. They sang what seemed to be pieces from some opera, taking their several parts with highly dramatic and most thrilling effect.

"The lady who performed the treble part, sang in the most perfect professional style, producing all the trills, cadences, and *fioriture* of the most accomplished vocalists, in a manner that quite equalled Parodi or the best opera singer of the day.

"The concert lasted an hour, not only delighting all who heard it within the house, but entertaining also a large crowd without, who seemed equally fascinated by the performance. At the close of the music, one of the mediums became influenced by an English spirit, who stated that the spirit vocalists had been three distinguished Spanish opera singers, and that the language in which they sang was Spanish, a statement confirmed by a Spanish gentleman present, who declared that the language was sung with the utmost purity. Most of those present were well acquainted with the mediums, and testified that they had not only no knowledge of any language but their own, but that, in their normal state, they were utterly incapable of executing such music, as they were humble persons, and had never until that night been known as singers, musicians, linguists, or gifted in any way so as to account for their extraordinary performances!

In Dixon, Illinois, a small, remote prairie town, Spiritualism received a strong impulse which has resulted in its permanent establishment there, through the mediumship of a blind lady, Mrs. Briggs, who became suddenly developed as a clairvoyant physician, diagnosing and prescribing for disease, and most successfully healing the sick by the laying on of hands.

The remarkable lucidity with which Mrs. Briggs described the physical condition of her patients, discovered lost property, and detailed the character and personal appearance of her visitors, strongly impressed her neighbors with the superiority of spiritual over material sight.

The origin and progress of Spiritualism in remote districts may generally be traced to the mediumship of some person, who, like Mrs. Briggs, were specially endowed to meet the circumstances and surroundings of special districts. A glance at the characteristics of the phenomena produced in localities far removed from the influence of older communities, will show that there is a design and intelligence governing it, and adapting it to the wants and peculiarities of each district. The following sketches will illustrate this proposition :

"THE PHENOMENA AT THE WEST.

"*June*, 1856.

"*To the Editor of the Spiritual Telegraph:*

"DEAR SIR,—Believing that you and your readers feel an interest in whatever appertains of Spiritualism, we send you a short sketch of the introduction and progress of the cause in our vicinity. It is now nearly one year since the manifestations claiming to be 'spiritual' were made in the form of raps. These demonstrations were soon superseded by the higher, as writing and clairvoyance, but more generally by a species of exercising which we have not seen described in any of the spiritual periodicals, hence we are inclined to believe that it is peculiar to the West. It consists of a kind of dancing, in which the peculiar characteristics of individuals deceased are represented in action, as well as national character, and occasionally acts of marked individuality, by some or all of which means, spirits are readily recognized as portraying themselves in these actions, by their friends and kindred.

"We think we can safely state there are over an hundred persons in this vicinity, of all classes and ages, from the child of two years to the parent of seventy, who have been thus influenced. We have frequently seen as many as twenty, and sometimes fifty persons dancing at one time under this influence. The scene is most novel, and strikingly elicits the attention even of the most sceptical. The phenomena presented in the dance are doubtless psychologically produced by spirits, as many of the movements correspond closely, if not identically, with those we see in psychological subjects, impressed by minds in the body.

"We have many writing media, clairvoyants, and psychometrical subjects. . . . . . The only church in our place has most unceremoniously expelled the best part of its members for believing that the Lord's immortality is a *demonstrated* fact. The clergy hereabouts seem to feel something as they did about eighteen hundred years ago, and the cry is again abroad, 'He will take away our place and nation.' . . . . .

"MCCANN DUNN.

"MAQUON, COX CO., ILLINOIS.

Another specimen of the rudimental days of Spiritualism in the West, is furnished in the following communication to the *Spiritual Telegraph:*

SPIRIT COMMUNICATIONS IN IOWA.

"WILSON'S GROVE, FAYETTE CO., IOWA, *October* 27, 1856.

"MESSRS. PARTRIDGE AND BRITAIN,—Feeling much interest in what is called Spiritualism, I have concluded to send you an account of the method in which, for the last five or six years past, my family have had communications spelled out to them.

"A board, about two feet long and six inches wide, is nailed to the wall, so as to hang perpendicular. On one side of the board, an alphabet is placed. On each end of the board is a small pulley with a cord passing over each, and attached to this cord is a finger, or index. Then, as three or four of us sit with our hands on the table, it rises and falls, the index, at the same time moving up and down over the alphabet, and halting at those letters which, when put together, spell out sentences.

"When seated at the table, we have only to ask the spirits to spell out a communication when the table commences to move and the index to point to different letters. These letters are put down by us on paper, and then read by us for the first time, so that our minds can have nothing to do with the production of the sentences."

The writer then gives some of the communications spelled out in this truly automatic though primitive mode, but as they are of a purely personal character and would be uninteresting to the general reader, we omit them.

The letter is signed by the well-known and respected name of Mr. Oliver T. Fox.

Colonel Kilgore, a brave and distinguished officer in the Federal army, sends the following account of the spiritual manifestations occurring in the section of county where he resided. Colonel Kilgore's testimony may be received as unquestionable authority.

REMARKABLE OCCURRENCES IN TENNESSEE.

"COMO, TENNESSEE, *February* 3, 1854.

"FRIEND BRITAIN,—Since I wrote to you last, I have been much encouraged in consequence of some interesting spirit manifestations, that are taking place in West Tennessee. A singular instance of spiritual power over material objects has just occurred in this neighborhood.

"A circle was formed by some persons who conducted themselves in a very trifling manner, seeming to use the manifestations that were occurring with considerable force, simply as a means of light amusement, when, suddenly, an immense log, some eighteen feet in length, which formed part of the building in which the circle was being held, split from one end to within two feet of the other, with an explosion like the firing of a cannon!

"Stolen money has been recovered by the spirits pointing out the thief, and putting the loser in possession of legal testimony against the offender, so clear that the thief came forward and gave up the money, and paid off another debt of long standing rather than be prosecuted." [We are in possession of the names of the parties concerned, but in respect for the worthy family of the detected thief, we deem it right to suppress them.—AUTHOR.]

"In the next county, we have several writing mediums of a very interesting character."

From Niles, Michigan, Mr. O. P. Drury, a prominent and highly respected Spiritualist, wrote to the *Spiritual Telegraph* as follows, in 1855:

"Some twenty miles from here reside several brothers and their families, three of them wealthy farmers, the other a Methodist preacher, all Spiritualists, by the name of Hicks. They are most worthy people, and highly esteemed in their neighborhood.

"I spent a delightful Sunday amongst them ten days ago, and was amused enough, considering the reputation for folly and insanity which our well-informed journals fasten upon Spiritualism, to hear those matter-of-fact, solid men, detailing their experiences, and relating the remarkable cures effected by a daughter of one of the brothers.

"Several wonderful feats of healing had been performed through this young lady's mediumship. When one day her father had his foot crushed by a horse, and arrived with it swollen and bleeding at his house, calling his daughter, he exclamed, 'Minerva! for Heaven's sake call up the doctor,' [the spirit doctor]; but the 'doctor' was already there, in possession of the medium, and influenced her to set the broken bone without any assistance. She then bathed the foot, and, with a few passes, removed entirely the inflammation and pain from the suffering limb.

"A few hours later, Mr. Hicks put on his boot, went about his business, and scarcely ever after experienced any inconvenience from the accident. A neighbor of theirs, who sent the account to the papers, with his affidavit to the truth of the statement, relates how he dislocated his knee, and instead of sending for a surgeon, insisted upon calling in the aid of Minerva Hicks. The bystanders, scoffing at the idea of such a surgeon in such a crisis, tried to fool her by telling her that it was the ankle that was hurt, but the medium, looking up with that peculiar expression which denoted spiritual entrancement, replied:

"'I know my own business;' then, calling for the aid of some of the bystanders, she directed them how, by strong yet skilful manipulations, to reduce the dislocation, after which she made passes over the swelled limb, until it became entirely painless and as well as the other."

Numerous other well-attested cases of healing are recorded of this young lady, as well as several other members of the Hicks family, who were developed as healing mediums, all giving their services freely for the benefit of the sick in their neighborhood, which is now, through their influence, a stronghold of Spiritualism.

We shall conclude this chapter's notices of Spiritualism in the West with a few "notes of travel" from the diary of Warren Chase, the faithful and zealous pioneer of "the cause" in many of the remotest and least favorable districts. Writing from Watertown, Wisconsin, in 1853, Mr. Chase says:

"Last fall, when I lectured here, I found one firm believer, one excellent writing medium and about twenty persons who could be induced to go and hear me speak; now, on my return, after an absence of only six months, my audiences number several hundred, while many good mediums have become powerfully developed. One of the most useful is Mr. Healy Ackley, whose powers were unfolded in the following singular way:

"By spiritual direction, Mr. Achley abstained from food entirely for thirty days, during which time he took nothing but water and chewed spruce gum. He pursued his object steadily, accomplished his development as a fine healing medium, and has now gone on his mission to restore the sick and afflicted. He lost about thirty pounds in weight during his fast, but did not suffer from disease or hunger. He walked about, but performed no labor. Of course all sorts of false reports were circulated at his expense; but the fact and its excellent and important fruits remain, and no falsehoods can get rid of them.

It is interesting to compare the promise which Mr. Chase's report in 1853 offers, with the fulfilment which the diary of the same writer supplies in 1858–9, in a communication addressed to the *Banner of Light*, on the progress of Spiritualism in the West, as follows:

"MICHIGAN.

"Of our cause in general throughout the country, I can speak most encouragingly, and perhaps, I can find no better index of this growth than the spread of the *Banner of Light*, which, I am happy to say, is carried at mast-head in full sail, and readable in its own light. . . . . . .

"In our own peninsular State [Michigan], the signs of progress are truly encouraging. At Adrian, I found our friends better systematized and stronger than ever.

"Professor Mahan, who has been preaching against Spiritualism for more than a year there, has done more than all our lecturers in aiding the spread of investigation, and thus procuring converts by too heartily abusing us.

"At Coldwater, Brother F. L. Willis is ministering most acceptably to souls hungering for truth, and Brother Hackstaff has resumed his editorial labors, advancing the character of his paper from politics to the harmonial philosophy.

"At Sturgis, a beautiful little town on the Southern Railroad, our friends have just completed a meeting house at a cost of over four thousand dollars [the 'Free Church' mentioned in a former part of this chapter]. From Burr Oak, Janesville, and other points on that road, I have most flourishing reports, and bad reports from — 'nowhere and orthodoxy;' I propose, therefore, that the latter should move to the former, as a locality, and let 'nobody' preach to it 'what they say.'

"From Pontiac, Lyons, Ionia, and all the towns on the Northern Railroad, accounts pour in of the irrepressible interest that pervades each place.

"At Ypsilanti, Brother Sampson is a host, whose formidable strength has rallied around him a large part of the inhabitants.

"At Ann Arbor, our university city, Brother Stebbins has been engaged for a year, and is doing a good work in 'the Free Church,' calling out the students and some of the best and most intelligent families in the place.

"The circuit judge, his companion, and many of the most distinguished of the citizens, are frequent attendants at the meetings.

"At Jackson, I found such a vast interest that there was no adequate supply either for lectures or phenomena. I was engaged there all the time. There I found Brother Anderson from Lasalle, astonishing the ignorant and alarming the superstitious, by his wonderful likenesses of deceased persons, executed in the trance state.

"Our friends at Albion have purchased the Presbyterian Church which they borrowed for me some years ago. For the last three months, they have had regular meetings in it, with A. B. Whiting for the preacher.

"There I spoke to very large and intelligent audiences.

"Even Marshall, one of the most bigoted and superstitious towns in our little State, is beginning to hold meetings and circles, and at Kalamazoo, the Unitarians, who have taken the court house, are uniting with the most liberal minds of the place, and slowly, but surely, merging into our philosophy.

"From other towns of our State further west, I receive numerous calls, and hear most cheering accounts.

"At Battle Creek, the most lively and enterprising station between Detroit and Chicago, our cause and friends are in the ascendant.

"Three very large and intelligent audiences assembled to hear me last Sunday.

"The best choir in the city belongs to this meeting, and a large gathering of children and adults met in the afternoon for a Sunday-school. Brother Peebles, one of our ablest and best speakers, lectures every alternate Sabbath, the other Sunday's exercises being conducted by transient speakers.

"Five miles from Battle Creek is the little settlement called Harmonia, where stands my cottage on the plain.

"Here our friends have had a liberal school for seven or eight years, which the enemies have reported as dead or broken up about once a month. It still lives, however, and is flourishing. It is entirely conducted by female teachers, and my heart is gladdened by the sound of its bell every half hour."

Mr. Chase's detailed account of Spiritualism in Michigan, although containing no items of special interest or novelty, is commended to the reader for its entire truthfulness, and its unassuming, yet graphic, representation of most of the other States which come under the generic denomination of "the West."

CHAPTER XXXVIII.

WESTERN SPIRITUALISM CONTINUED—GENERAL FACTS AND FEATURES.

"March, march, march!
Earth groans as they tread!
Each carries a skull,
Going down to the dead.
Every stride, every stamp,
Every footfall, is bolder!
'Tis a skeleton's tramp,
With a skull on its shoulder!"

A. C. COXE.

THE ASHTABULA COUNTY MANIFESTATIONS — MR. T. F. COLES'S TESTIMONY FOR SPIRITUALISM — SUNDRY MANIFESTATIONS.

So many contradictory and exaggerated reports have, from time to time, been circulated concerning the celebrated manifestations which are characterized as the "Ashtabula County phenomena," that we are happy to be able to present to our readers a thoroughly authentic and circumstantial account of their origin and progress, from the pen of an eye-witness, and one whose testimony would be considered, in any community where he was known, as authority the most unimpeachable and veracious that could be obtained. Besides the witness of this gentleman, the author has had singularly fortunate opportunities of verifying every portion of the history here related, and is in a position to affirm that the following details fall considerably short of the truth, as many of the most startling attendant circumstances, it has been deemed proper to suppress.

The letter of our esteemed authority is but slightly abridged from the form in which it originally appeared in the reprints of the famous "Richmond and

Britain discussion." The private portions of the narrative which are omitted were communicated to the author by intimate associates of the lady referred to as H——:

"A CIRCUMSTANTIAL ACCOUNT OF THE SPIRITUAL PHENOMENA WITNESSED IN ASHTABULA COUNTY, OHIO.

"AUSTINBURG, *February* 4, 1853.

"S. B. BRITAIN, ESQ.: *Dear Sir,*—In your favor of the 19th inst. you request me to communicate an authentic account of certain remarkable phenomena, to which I referred in a former letter, and also to state my relations to the parties, and what were my opportunities for making observations.

"I do not feel at liberty to publish the name of the lady spoken of without her consent, nor can I obtain that consent for the present, as she is in a distant State, and I am unacquainted with her address.*

"I will, however, make the following brief statements concerning this lady's position and characteristics, in justice to herself.

"During the fall of 1850 she was plunged into a state of the deepest distress by the news of her husband's death, which occurred on his outward passage to San Francisco. His decease on ship-board, far from family and friends, with no relative near to soothe his sufferings in the hour of sickness and dissolution, was to her a trial of no ordinary magnitude. She was for a long time overwhelmed with an agony that seemed to threaten her very existence; and when, at length, the first intensity of her grief subsided, and she had fixed upon her plans for the welfare of herself and two little children, she was at the greatest possible remove from the state of mind which would admit of her being a party to any deception or intrigue, could that which I shall have to relate, have ever, by any possibility, come under that category. I simply make this statement to show that the character, position, and surroundings of the lady preclude the ordinary resort of rude and illogical minds, namely, to attempt accounting for the manifestations they cannot explain, upon the impertinent and uncalled-for assumption of fraud or imposture.

"It was in the summer of 1851, whilst on a visit to the family of Mr. S. M. Cowles, that her history as a 'medium' commenced.

"Soon after her arrival at Mr. Cowles's the sounds began to be heard which were soon after recognized as the 'raps.' She had never before heard them, and what she had learned of the manifestations in other places, had not impressed her mind in favor of the spiritual hypothesis for their origin. It was consequently a great annoyance to her, that, wherever she went, or whatever she might be doing, the sounds were around her in all directions.

"Of course the family and their friends were anxious to get communications, and she, in some instances, consented to gratify their wishes. The messages obtained by these means were through the rappings and alphabet. On one occasion I was kindly invited by a member of the family to call and see for myself what these strange things might mean. My mind had been so prepossessed with what I conceived to be the utter absurdity of the idea that disembodied spirits produced the alleged phenomena, that I had not, until a short time previously, even had patience to read an article on the subject. But, for certain reasons, my curiosity had lately become excited, and I was glad of an opportunity to see and judge for myself something about 'Spiritualism.'

"On my way to Mr. Cowles's, I mentally arranged my test questions, and when seated at the table with the medium, waiting for demonstrations, I had made up my mind that the spirit, if any, that would favor me with a communication, would be that of my father.

"In a few minutes the raps came, but did not respond to or spell out the name of either my father or mother, but that of a spirit child, of whom the medium could have had no knowledge. At this moment the sounds were heard at three distinct parts of the table simul.

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* The lady's name and family are matters of full publicity in Ashtabula County.

taneously. The medium observed, 'Here are several spirits; you have lost more than one child.' 'I have lost three,' I replied. After this, many questions were put and responded to correctly, the spirits all three rapping together in each instance. In reply to the query as to whether they were together in the spirit-world, the raps sounded affirmatively in the most animated manner, and finally they united in rapping out, 'We are all happy together. Earth was pleasant and we were happy: Heaven is beautiful and we are full of joy.' From the spirit of one of my children, who passed away at the age of four years, it was spelled: 'Father, I was an undeveloped child when I seemed to leave you, but I have progressed to a state more glorious than manhood's wisdom.'

"This was my first experience in spiritual phenomena, and everything I had witnessed was unexpected and surprising to me.

"I had not the remotest idea of holding any converse with the spirits of my little children, and the medium, having no knowledge of my family history, must have been equally unprepared for the scene.

"What I have related above, was all that I personally witnessed of the manifestations during her visit that time. She went from Austinburgh to Marlborough for the purpose of attending a course of lectures on anatomy.

"It was at that place that the extraordinary phenomena occurred, to which Dr. Richmond refers.

"I have before me several letters from Dr. Whiting, of Canton, which give the details of several of the strange occurrences personally witnessed by himself, or vouched for by the most unimpeachable testimony. Suffice it to say, for the present, that mysterious performances were constantly going on in the room occupied by H. — by which initial letter of her name I shall hereafter distinguish her — and a fellow-student, principally during the night, but not unfrequently, also, in the day. Mrs. H. was at that time studying surgery, etc., with a view to practice, and the bones with which illustrations in anatomy were made, were frequently moved about the room without the agency of any visible being, but particularly the cranium would become locomotive and self-adjusting, and was found always looking at her, place it where and in what position she would.

"At night were heard the most appalling noises, and sounds as of objects thrown in all directions, and striking at various points on the wall, table, chairs, bed, etc. This annoyance was so constant as to deprive them of sleep, and it kept them in a state of terrible fear and apprehension.

"At length, harassed and worn out with the dreadful persecution of a spirit who called itself 'Ann Merrick,' H. left Marlborough and went to Dr. Whiting's. Thither the spirit followed her, and she was driven almost to despair. One night, after her arrival at Canton, she felt a calm and soothing influence gently passing over her mind, inspiring her with the confident hope that the hour of her deliverance from this fearful haunting was at hand. The next morning, in presence of Dr. and Mrs. Whiting, H.'s hand was involuntarily moved for the first time, and the following was written:

"'Frank,' — the name of her deceased husband — 'I have tried to communicate several times, but, dearest, you did not heed me. I would have saved you from the annoyance, would you have permitted me. Never allow yourself to be alarmed by her raps. Never converse with or about her. Call for me; I am still your protector, dear H., though a veil is between us. She is attracted by no affinity of mind, but your physical condition admits of her annoying you. . . . . . Call for higher spirits. . . . . . Be calm, dear wife; do not weep. . . . . . It causes me to feel sad, grief in you; for though earth's troubles are no more, we can and do sympathize with the loved ones we seem to have left. . . . . . It is better for you, better for our little ones, and better for me, to see you cheerful and happy as you were when I was with you in life.' . . . . .

"'Ann' repeatedly appeared after this, but a mental call for Frank would at once banish her. H. experienced not the slightest annoyance from that source so long as she fulfilled the conditions on which Frank promised his protection.

"From Canton, H. returned to her friends in Austinburgh on the 11th of October, 1851. Mr. Cowles and his family were, of course, interested, and anxious to be informed respecting the phenomena which had occurred at Marlborough. In the course of the evening H. was conversing with her friends on the subject of her painful experiences at that place, when suddenly the loud raps were heard which indicated the presence of 'Ann Merrick.' Mr. Cowles, wishing to see something of her power, gave her a cordial welcome, to which she responded in loud rappings.

"By way of giving them a taste of her quality, she performed some of her more gentle antics, such as only knocking about chairs, tables, etc.

"During the whole of the next day and night, Sunday, 'Ann' was perfectly quiet. Several interesting communications, purporting to come from spirit friends of the family, were given through H.

"About eight o'clock on the following Monday evening, H. had occasion to go up-stairs to give some drink to one of her children. The hall stair-carpet had been taken up, and the carpet-rods were placed at the head of the stairs. When H. was about half-way up, with a pitcher of water in one hand and a lighted candle in the other, the rods suddenly started from their place, knocking the water and light from her hands, but without else touching her. On hearing the noise, the family hastened to the scene of tumult, and found all the rods scattered on the floor below. . . . . . .

"At the usual hour of retiring, H., Miss Rhoda Snow, and Miss Martha Cowles, went to the same apartment to pass the night. A door at the end of this chamber opens into a hall chamber, and at the opposite end another door opens into a lumber room, containing about fifty muskets, with bayonets; a similar number of cartridge-boxes and belts were hung up on the wall above. One of the lady's children was sleeping in that room, but it had no other occupant. The bed in which the child lay was in a direct line between the muskets and the bed in the adjoining chamber, which H. that night occupied. The whole distance between H.'s bed and the muskets was twenty-five feet. Another bed in the same room stood near the door of the lumber-room. After extinguishing the light, the ladies conversed together uninterruptedly for about ten minutes, when suddenly the carpet-rods, as they supposed, fell clattering on the floor. This disturbance was followed by various sounds in rapid succession, of different objects thrown hither and thither about the room. At length came a tremendous crash, so loud as to awaken and attract thither every member of the household.

"When they had arrived in precipitate haste, with lights, a scene of confusion, worthy of Bedlam ten times over, was revealed. Piled indiscriminately on the floor were cartridge-boxes and belts, the carpet-rods, candlesticks, combs, brushes, clothes, and almost every movable object in the room. One of the muskets, with the bayonet fixed, was found thrown completely under H.'s bed, having passed in its way thither twenty-five feet, or nearly the whole extent of the two rooms. The rammer was drawn from the musket and was found amongst the central pile. The muskets had not been used for some years, and were much rusted, so that the rammer could not have been drawn without immense force.

"On Wednesday evening the following phenomena occurred in the presence of Mr. and Mrs. Cowles, Mr. and Mrs. Samuel Snow, Miss M. Cowles, myself, and some other persons: We were seated around a large heavy table when Ann announced her presence by tremendous raps. She at once directed the lights to be extinguished, but as we would not consent to this, she finally induced us to place lights in an adjoining chamber, leaving the door of communication open. H. sat with her fingers lightly resting on the table, no one else touching it. After performing sundry feats of rocking, turning, and finally upsetting this heavy piece of furniture, Mr. Cowles seated himself upon it and challenged Ann to overturn it if she could. Instantly it began rocking as before, and in the twinkling of an eye Mr. Cowles was on the ground, the table upon him. It was replaced, and he remounted it. Again, and yet again it was turned over; and when Mr. Cowles said, 'Now,

> Ann, do your worst,' a chair started from the side of the room, flew at him, and struck him violently across the back.
>
> "Mr. Cowles declaimed further encounters with the spirit that night. During these occurrences, another table, with no one near it, was tipped over, whilst all the books and other articles upon it were thrown on the floor and then tossed about violently. A heavy bureau in the adjoining room was overturned, whilst hats, caps, clothing, and other articles, hanging on the walls, left their places and jumped about as if endowed with life."

After a considerable more of similar performances, it seems that Messrs. Cowles and Snow induced the spirit to keep time with the furniture to their music on the violin; that thus encouraged, her proceedings and feats of strength became more and more outrageous, until they succeeded in conversing with her by means of raps, when she announced that she was born in Ireland, spent the last three years of her life at Cincinnati, died in the hospital, and followed her body to Marlborough, whither it had been brought for dissection. The strong medium power of H. and the magnetic force still attaching to her own mortal remains, served, it would seem, as associative links whereby she was enabled to play her ghostly pranks amongst the horrors of the dissecting room.

The accounts which we have obtained of these feats from other sources, are thus explained on philosophical principles, but the details are too hideous and revolting for insertion here.

Resuming Mr. Austin's narrative, we find that Ann had gained an advantage which she did not intend to lose again. She alleged that Messrs. Cowles and Snow were "kindred spirits," and she should bestow her particular attentions on them. The narrative goes on to say:

> "Mr. and Mrs. Snow remained at Mr. Cowles's through the night. Before retiring to her sleeping apartment, H., accompanied by Mrs. Snow, went into the parlor chamber adjoining the circle room, where, amidst a general movement of all the objects in the room, a wash-stand, with the bowl, pitcher, and furnishings, started from the side of the room, moving out at least four feet; but though the motion was quick as thought, the china was not displaced, and not a thing stirred or was moved on the stand.
>
> "When the family retired, Messrs. Cowles and Snow occupied a bed in one room, and H. and Mrs. Snow shared one of the beds in the adjoining chamber, before described. At H.'s request, a candle and box of matches was left at her bedside. No sooner was the light extinguished than these articles were brought by the invisible agent from H.'s bedside to Mr. Snow's, and there put into his hands, evidently with the design of removing them from H.'s reach.
>
> "Soon after, a candlestick, shoes, brushes, combs, and various heavy articles, began to fly round the bed of the gentlemen, touching them sometimes, without hitting them hard, and falling in wild disorder all around them. The case was different when pillows or clothing were used as missiles. These were dashed directly in their faces. The cartridge-boxes swung on their nails, and the guns and swords kept vibrating so as to keep up an incessant clicking.
>
> "The spirit kept articles, in this way, in constant motion for some time, when a bright thought seemed to occur to her.
>
> "The ladies had hitherto been more annoyed than distressed at the tribulation of the gentlemen, when 'Ann' pulled out a quantity of straw through a small hole in the ticking of the mattress under their bed, and used it in whipping their faces. She also jerked the pillows from under their heads, and the bedclothes from beneath and off them, besides keeping up an incessant movement of the chairs and other articles of furniture in both rooms, etc. . . . . . On Thursday, October 16, the father of H. arrived, full of scepticism and resolutely determined 'to put an end to the whole proceeding.'

"During his first night's residence in the house, he received full and satisfactory proof that 'Ann Merrick' would not acknowledge *his* authority in the premises, and that he must submit to let her have her own way, *nolens volens.*

"On Friday evening, October 17, a lady came to Mr. Cowles's house on a visit, and, desiring to see something of the doings of the wonder-working 'Ann,' agreed to pass the night with H.

"They retired to rest, H.'s father occupying a bed in the adjoining room, the door of communication being open. The lady occupied one bed and H. another.

"As soon as the light was put out very hard rapping was heard, and the lady, terrified, went to H.'s bed for protection. From this, however, she was so violently repulsed, that, supposing H. had struck her, she exclaimed, 'What are you striking me for, H?' 'I have not touched you,' was the reply, but she was struck again and again; and when she tried to get into bed she was so forcibly pushed back that she retreated in extreme terror to the gentleman's room for protection. From thence, however, she was pelted with stockings and garments of various kinds, until she succeeded in making her way from the haunted chambers into another apartment. . . . . . .

"On Saturday evening, October 25, two ladies called at Mr. Cowles's, both sceptical in regard to the strange phenomena alleged to be occurring there. On this occasion, it seemed as if Ann felt called upon to make some unusual demonstrations. About 7 o'clock, as one of the ladies was passing, with H., through a lighted chamber, a bed-quilt, thickly stuffed, left its place and moved towards the lady, when, passing over her head and brushing gently her cap, it dropped in a heap at her feet. Various other things began to move about in a similar manner, until but a few minutes had elapsed ere the lady was thoroughly convinced of the genuine and supra-mundane character of the phenomena.

"Passing from the chamber, and descending the stairs, they saw the chairs in the hall move from their places and come to meet them. Entering a room from the hall, containing, amongst other things, a wood-box, rocking-chair, and table, a large stick of wood flew from the box, the rocking-chair was overturned, and the table moved itself out from the wall to the centre of the room. Without pausing in this room, they passed into another and seated themselves on a heavy settee furnished with rockers.

"Instantly the settee was rocked with frightful power and rapidity. No two men could by their combined efforts, have given such a motion to that heavy settee with the weight of two persons sitting on it. The lady finally escaped from that terrible rocking and her incredulity about the same time.

"On Sunday evening, October 26, H., Miss Sarah Austin, and Miss Martha Cowles, retired to the same room to pass the night.

"Soon after they withdrew such a scene was transacted there as altogether transcends the power of description. It seemed as if 'Ann' had obtained a reinforcement from pandemonium itself. The father of H., who was in a room separated from hers by the hall-chamber, hastened below for a light. As he descended the stairs, a chair followed him bodily, rocking itself on the floor and stairs as it tumbled down, making a terrible racket.

"In the hall he met Mr. Cowles with a light, and they returned together up-stairs. At the door of his own room he met the pitcher and bowl, taken off the wash-stand and placed exactly in the entrance of the door.

"On entering the room of the ladies, where the noise was tremendous, they saw a heavy trunk, closely packed, rocking and rolling about with such force as to shake the whole house.

"Other trunks were overturned, and their contents scattered on the floor. Almost every movable object in the room was piled up in a heap on the floor. At the earnest request of H., they left a lighted candle in the room and retired. Instantly, the candle was put out by some unseen agent, and then the universal uproar and tossing about of furniture recommenced.

"Another light was called for, instantly dashed out, and the same scene renewed.

"After a light had been procured and a third time extinguished, every sound was suddenly hushed, and for some minutes a death-like and ominous stillness prevailed. Then the silence was broken by strains of the most exquisite harmony. It seemed like instrumental music, yet there was no instrument in the house, or within forty rods of it. But there, in H.'s room, apparently close to them, music was heard by all in the house, sweeter than its auditors had ever before listened to. Some familiar airs were performed, but the most touching and delicious melodies were strange to all who listened to that mysterious music. It was thus that 'Ann' seemed to have made her final adieu.

"H. has never, for aught I know, heard more of her since.

"After H. left Austinburg, what purported to be the spirits of her departed friends expressed an earnest desire that she should yield herself to their influence and become a medium for communication from them to the world. To this she was most determinedly opposed. Her plans were fixed, and she could not be induced to change them.

"There was a considerable amount of magnetic influence exercised over her, but she succeeded generally in throwing it off. It was after this that she returned to the town of Marlborough, where the strange part of her experiences occurred.

"She had resumed her medical studies, under the direction of her former instructor.

"I have since had a relation of the occurrences that transpired from H. herself; but it is a long story, and I cannot trust my memory to repeat it correctly. The day before the appearance of the spirit that succeeded 'Ann Merrick,' the brain had been taken from the cranium of a female subject, and dissected, and a portion of the muscles also taken up about one eye. The arms of the body were extended on each side, and the room was then carefully locked up for the night.

"That night H. and her room-mate, and fellow-student were alarmed by the most frightful sounds. Trembling with apprehension of, they knew not what, they covered their heads with the bedclothes; but when at last they uncovered them, there, standing by their bedside, they beheld the spectre of the corpse that they had been dissecting, all reeking and ghastly, as they had left it on the table, save that one of the arms was folded across the breast, a change which was actually found to have taken place when the remains were examined.

"So tremendous were the sounds produced by this strange agency that crowds of people were attracted around the house where they occurred. The raps were more like those occasioned by the blows of a sledge-hammer than the ordinary spirit detonations.

"The manifestations at last became so fearful and alarming, that H. and her room-mate were afraid to pass the night alone. On one occasion H. requested her brother to remain in the room with them, and in the course of the night, being greatly disturbed, she begged him to ascertain what it was that was being knocked about around their bed and over their heads. He approached the bed, and saw by the moonlight, a human skull, dancing up and down over their heads.'

"He watched the motion of the skull for a considerable time, and then attempted to remove it; but it was only by the exertion of a good deal of strength and agility that he succeeded.

"But I must close this communication. For the convenience of narrative, I have spoken of the agents in these transactions as 'spirits,' but whatever may have been the cause of the phenomena, there was no voluntary agency of man, woman, or child, in their production.

"The foregoing is but an outline of some of the principal facts. Such as it is, I submit it to the consideration of the scientific.

"Very truly, yours, L. M. AUSTIN."

"The foregoing statement is correct so far as we personally witnessed the phenomena therein related.

"L. M. COWLES.
S. H. SNOW.
ANN J. SNOW.
MARTHA H. COWLES."

RACHEL COWLES.
RHODA SNOW.
SARAH H. AUSTIN."

From many other sources the author has verified the highly respectable testimony of Mr. Austin in every particular, and obtained, in addition, a number of evidences of a still stranger kind, concerning the mediumship of the lady referred to above. As they are chiefly of the ghastly character that belongs to the dissecting room, or relate to the spirits of those whose bodies had been thus operated upon after death, we forbear their relation.

Besides this, it seems that the medium to this day retains her invincible dislike to the subject of spiritual manifestations, and strenuously disavows any connection with them. Despite, and perhaps in consequence of this aversion and stubborn resolution, she is still attended by ghastly sights and sounds as the author has personally proved. Nevertheless we do not feel at liberty to point further to the lady's name or personality, though both have been the subject of wide-spread celebrity, whilst there are scores of living witnesses who can bear testimony to the occurrence of similar, and even far stronger and stranger phenomena than any above detailed, through the mediumship of the same person.

The reader who is familiar with the autobiography of Mr. George Redman, the late great physical medium of Boston, will recognize in "Ann Merrick" an old acquaintance, her spirit purporting to be the author of an immense variety of demonstrations occurring in Mr. Redman's presence, to which the appellation of physical force is eminently graphic.

Pursuing our observations still further west, and south, we once more invite the reader to glance over the "digest of correspondence" found in the columns of the spiritual journals from 1850 to 1860.

TELEGRAPH PAPERS—1854.

"Mr. Cowey, of Greensburgh, Indiana, writes an account of spiritual manifestations which have just commenced in the family of General Foley, one of the most respectable and influential citizens of that place. The general and his family had been previously sceptical, but were incited to inquiry by the recent visit and lectures of Warren Chase, at Greensburgh. One evening, after the family had retired to bed, the young men heard strange rappings, which induced them to rise and seat themselves round a table, when the raps increased in number and volume, and most satisfactory communications were obtained.

"At subsequent sittings, the table was moved whilst General Foley was sitting upon it, though he weighs some two hundred pounds.

"These and many similar occurrences have fully convinced the family of the reality of a spiritual presence and power."

The manifestations occurring in this family, so highly distinguished by social position, were noticed in the local papers of the time and place as "very remarkable, and worthy of scientific investigation," whilst far more wonderful and continuous evidences of spirit presence transpiring in the household of the venerable and benevolent Seth Hinshaw, in the same neighborhood, were stigmatized as the effects of "fanaticism" and evidences of "delusion and folly."

The world has judged more fairly than these time-serving editors, however, and given to the unostentatious munificence of the good Quaker's life a celebrity which makes General Foley's spiritual experiences remarkable only because they occurred in Seth Hinshaw's vicinity. As a sketch of this estimable Spiritualist will be given in a forthcoming volume, we pass on to notice the report of Western Spiritualism, written for the *Spiritual Telegraph* by Mr. F. Coles, at that time the travelling agent of the celebrated rapping and test medium, Mrs. Coan. Mr. Coles's report will be found in the following extracts, to be somewhat at variance with the character of a "spiritual detective," which he subsequently assumed:

"During the month of October, we held thirty public meetings in some of the principal towns in Wisconsin, Iowa, and Illinois. Notwithstanding the tightness of the times and prostration of business, we have succeeded in interesting very large audiences, sufficiently liberal, moreover, to pay our expenses, which average from ten to twenty dollars a night. We adopt the independent plan of paying our own bills, and trusting to a small admittance fee of ten or fifteen cents for compensation. We think this a better plan than to have free meetings and burden our friends with expenses they may not be able to meet.

"Saul, the son of Kish, was willing to give Samuel, the seer, a quarter shekel of silver [about thirteen cents] to divine the whereabouts of his father's lost asses. Surely fifteen cents is not too much for the divination of lost friends in the spirit-world; and none grumbled at our prices, save now and then a thin, sharp-faced fellow, who is not conscious of having any friends to inquire for or a soul to lose. Such ones, of course, are unwilling to give something for nothing. They will not even let a sympathetic tear cross the bridge of their noses for fear of being obliged to pay toll.

"ROCKFORD, ILLINOIS. — This is one of the finest cities in Illinois. We held two meetings there, and shall give three more. Regular meetings are held each Sunday, and every good speaker who has visited the West has found a warm welcome and a good audience at Rockford. There are six or eight hundred Spiritualists in town and the cause is in a very flourishing condition. . . . . . .

"STIRLING, ILLINOIS. — We held two meetings here during court week. Of course the lawyers were in attendance, and the spirits stood their cross-questioning triumphantly. Judge Eustace was on the committee of investigation, and in his report to the audience frankly confessed that he had witnessed that which he could not account for, and that he was positive no trick or collusion had been practiced. . . . . . .

"MILWAUKEE, WISCONSIN. — This is the largest city in Wisconsin. We had three meetings, the weather being stormy every night; yet our audiences were large, the manifestations very good, the reports of the committee favorable, and the press more than usually honest and impartial. There are many staunch friends here, and the cause is fully able to stand alone.

"PALMYRA, WISCONSIN. — We had fine meetings in this town, and found some warm friends. Mr. Severance, proprietor of the Palmyra Hotel, refused to receive any compensation, either for our board or the use of the hall in which our meetings were held. Mr. S., and nearly all his household are Spiritualists, and to him and his lady we are indebted for their many acts of kindness, and a cordial invitation to visit them again. . . . .

"DUBUQUE, IOWA. — This beautiful city lies on the west side of the Mississippi and contains 15,000 inhabitants. Ours were the first spiritual meeings ever held in Dubuque. Our first and second meetings were but slimly attended, owing to rainy weather; our third and last drew out several hundreds and created immense astonishment at the phenomena.

"The people looked for jugglery and nonsense, and were surprised to witness manifestations that their oldest and wisest heads could not account for. Judge Hamilton, one of the first men in Iowa, was on the committee, and publicly stated that he knew no way of accounting for what he had witnessed, save the spiritual hypothesis. Mr. William Longhurst, formerly of Buffalo, a good speaking medium, now resides at Dubuque, and has succeeded in getting up quite an interest. A private circle is held once a week, and the success of Mrs. Coan's meetings has awakened the desire to investigate through many other circles.

"JOHN F. COLES."

The following statement was sent to the *Spiritual Telegraph* by one of the most thorough and reliable spiritualists in the country:

"In the month of November, 1855, Mr. Henry Bathurst a young man of about twenty-two years of age, called upon us one evening as we were about to form a spiritual circle, which he joined at our invitation. Mr. Bathurst is well skilled in phonography, is our near neighbor, a highly esteemed member of the Methodist Episcopal Church, and no

Spiritualist, yet he is willing to bear his testimony to what follows. A boy thirteen years old, who had not even learned to write his own alphabet, was the medium, and after we had formed our circle, the spirit of Mr. Bathurst's father commenced writing phonography, and then presented it to Mr. B. Mr. B. acknowledged the characters, but said the vowel marks were omitted. The boy again took the paper, and supplied the deficiency, when Mr. B. pronounced it to be complete phonography! In the course of the evening the spirit wrote in what he called reporting style, and Mr. Bathurst, the only one present who could read it, endorsed its correctness, and read it in full.

"At another time this boy was controlled by a female German spirit, who requested him to write a letter for her, in German, to her son, living in the county west of this, a man by the name of Linebaugh. The letter was accordingly written through this boy, and sent to Mr. Linebaugh, who states that it was German, purported to come from his mother, who had lived and died in Germany, and gave correctly her name, the place where she had resided and passed away, etc. The particulars even of the existence of such a person were unknown to any one in this country. Here, then, is a lad who cannot write in our own common alphabet, writing correctly in phonographic characters and German, and giving histories and facts of persons of whose existence he could not have the remotest idea.

"We have spirit healing and clairvoyance amongst us. Spirits from our old residence in Pennsylvania often pay us a visit, and communicate to us with an intelligence and foresight truly astonishing. . . . . . .

"Yours, truly,

"FRANCIS NORTH.

"VALLEY, WASHINGTON COUNTY, IOWA, *January* 11, 1857."

Spiritualism has ever been rife amongst the North American Indians; but its manifestations generally differ so widely from that which prevails amongst the whites, and the source by the Indians themselves is claimed to be so different to that of their civilized neighbors, that we have deemed it fitting to devote a special chapter to the subject. We shall, however, notice the experience of a very distinguished Sioux warrior, whose "mediumship," as we may term it, so closely resembles the phases familiar amongst ourselves that we may justly rank them in the same category.

An eminent traveller, writing to the *Banner of Light*, thus describes the spiritual endowments of the son of the forest, Spotted Tail:

"Spotted Tail, chief of the Brute Sioux, recently ennunciated his views of the spirit land to a party of whites at North Platte, Nebraska. After death he had an idea that the spirit always moved about.

"He had frequently heard voices, in the stillness of the forest, from friends that had departed.

"He once went to the war with the Pawnees. He heard a voice calling to him from the top of a high hill. He went up to the top of the hill, and the voice continued calling to him from the timber. He looked about and found no one there. It was a spirit. The voice told him what to do; he believed it, and, following the advice, went into the fight and came out victorious.

"Thrillingly interesting was our conversation with this great Sioux chief, through the interpreter, relative to the religious views of his people.

"They believe in one great spirit, infinite, changeless; that smiles in the sun, whispers in the winds, and dances unseen in the shimmering waters of seas and rivers. They believe the soul is immortal and pursues occupations in the future life something similar to what employs it here. Bad Indians go to poor hunting grounds; good and brave ones ascend to glorious lands, seas, and forests, where fish, game, and every earthly delight, await them; where streams are crystal, flowers deathless; where dusky maidens meet their lovers, sport to the rhythm of the winds and waves, and never Christian robbers enter. This chief told us distinctly that many of his tribe saw blanketed ghosts; and spirits returned from their heavenly hunting grounds to counsel their mortal brothers.

"When the Indian is about to die, he said, spirits came for them, and were often so clearly visible that their relatives and friends, seeing them around the lodge, would shoot arrows at them in the air, in the hope of preventing their carrying their loved ones away. They have set seasons for talking with and making presents to the dead, and they constantly send messages by the dying to those who have gone before."

The cases of persecution which follow in the track of Spiritualism are so numerous and so constantly interspersed with the more agreeable details of its triumphant progress, that our fidelity to the truth of history compels us to make frequent mention of them; and we shall close this chapter by noticing two instances of this kind which acquired a considerable share of notoriety about this time. It was commonly supposed that the striking and ghostly manifestations which we have recorded in the earlier part of this chapter created a considerable prejudice against the subject in the district where they transpired, and this may in some measure account for the disgraceful result of a prosecution which took place in Monroe Centre, Ashtabula County, Ohio, in relating which Mr. Laird, a worthy citizen of that place, says that, "in a mock judicial proceeding which has just taken place here, before a Justice of Peace, ten persons, most of them children, were fined from five to ten dollars a piece, with costs, for no other crime than being Spiritualists, and some of them mediums. The prosecution was instituted by a church-member."

Still another instance of the bitter warfare through which Spiritualism has been compelled to march to its triumphs, is reported in the *Telegraph* papers as follows:

> "Mr. M. W. Potter, of Circleville, Pickaway County, Ohio, writes that, two years ago, he became interested in Spiritualism, and, for purposes of investigation, formed a circle in his own family. After sitting a few evenings, his hand was moved to write a request, wholly without his own volition, that he would go apart into a room by himself, and await the influence of the spirits.
>
> "These injunctions he obeyed; and, in compliance with further directions, kept his room for several days, during which time he became an excellent automatic writing medium. He was in the meanwhile entirely cured of a painful disease which had hopelessly afflicted him for eight years. His confinement to his room, however, and his sudden and almost miraculous restoration to health, excited the superstitious terror and indignation of his bigoted neighbors. They surrounded his house, forced themselves into his presence, and threatened, if he did not give up Spiritualism, they would procure his incarceration in a lunatic asylum. Finding him inflexible, they laid such charges against him as finally induced the physicians who had failed to cure him to grant a certificate of lunacy.
>
> "Thus armed, they broke in upon his home, forced him from it, and bore him off to the insane asylum at Columbus, Ohio.
>
> "Here he remained for seven weeks! His friends at home, knowing him to be perfectly sane, made application for his release. The case against him, however, had been so strongly represented by his bigoted neighbors, and the prejudice against Spiritualism was so strong, that it required all the representations of the physicians and officials of the asylum to set him free. This, however, was ultimately accomplished, and Mr. Potter permitted to return to his home."

In relating the particulars of this atrocious violation of the liberty of the subject and the rights of conscience, Mr. Potter remarks: "They could not carry off or affect my belief along with my body, and that is full compensation for the outrage I have endured, and enables me truthfully to say, in the strength and light of my new faith: 'Father, forgive them; they know not what they do.'"

CHAPTER XXXIX.

SPIRITUALISM IN THE SOUTH.

"The outward world is dark and drear,
  When friends we love are seen no more;
But hark! their happy songs we hear
  In music from the spirit shore.

"We wake no more by night to mourn;
  They are not lost, but gone before;
And still their loving thoughts are borne
  In music, from the spirit shore."

PSALMS OF LIFE.

SPIRITUALISM IN TEXAS — THE SOUTH AND ITS CHARACTERISTICS IN REGARD TO SPIRITUALISM — TENNESSEE: DR. FERGUSON AND HIS "LITTLE DAUGHTER" — WONDERFUL CHILD MEDIUM OF SPRINGFIELD — MEMPHIS — THE "MEMPHIS ENQUIRER," AND THE "LEATH ORPHAN ASYLUM — THE "TABLES TURNED" ON THE OPPOSITION.

PASSING over an immense mass of testimony, furnished by every city, town, and village of the far West, concerning the universality as well as the power of the great spiritual outpouring, and omitting, for lack of space, any details, but such as bear witness to the variety of methods observed in the manifestations, we must now invite our readers' attention to some of those more distant sections of country in the New World, which might have been expected to escape the contagion, if such it were, of a mere psychological movement, communicated by immediate intercourse from one district to another.

In this category we might reasonably include the Gulf States, Texas, Arkansas, Florida, California, Oregon, and the still more remote lands of South America. The following chapters, however, will dissipate such an illusion, if the reader has not already been better informed on this topic, and give some idea of the working of an universal force amongst people predisposed, by local circumstances and surroundings, to entertain widely different opinions on similar subjects. Our first extracts, from the *Spiritual Telegraph*, will refer to the gradual growth of Spiritualism in the still remote and sparsely populated State of Texas.

The following communication is dated 1856, and is from a regular and valued correspondent, Mr. Ebenezer Allen:

"SPIRITUALISM IN TEXAS.

"GALVESTON, *July* 2, 1856.

"GENTLEMEN,— Some five months ago, a letter from Mr. Henry Force, of Madison, Orange County, Texas, appeared in the *Telegraph*, giving an account of the singular apparition of a black hand in presence of several respectable gentlemen and ladies, while the medium, Mrs. A. E. Force, anticipating a communication from the spirit-world, sat waiting at the table in the attitude of writing. . . . . . .

"In that portion of Texas where Mrs. Force resides, Spiritualism was of spontaneous growth. Mrs. Force was unexpectedly acted upon by mysterious powers, and she became, at what precise date I am not informed, a medium of superior capacities.

"A gentleman living about two miles from her dwelling, had a favorite servant who was suffering under a severe rheumatic attack. He was in great pain and unable to rise from his bed.

One dark, stormy night in January last, she was roused from her slumber, under the influence of a strong impression that she must get up immediately and go to her neighbor's. She wakened her husband, who at first tried to dissuade her, but in vain. The impression was imperative and could not be resisted, and he consented to accompany her. Travelling over a prairie through deep mud, and facing a violent wind, with the rain falling in torrents, they reached the house of their neighbor an hour or more past midnight. At her request she was conducted to the room of the negro. She found him in great agony, and immediately commenced making passes over him. She continued her manipulations at intervals, as directed by her impressions, and before morning the servant was restored to health. So complete, indeed, was the cure, that, at an early hour, he went to work as usual, and continued his labor without any relapse or inconvenience.

"Other examples might be related but for want of space. Her mediumship is not limited to the department of healing, and I send you some communications recently written in her hand.

"Under date of June 7 is the following, addressed to J. H. C.:

"'DEAR MORTAL FRIENDS,—We will, to-night, speak of the condition of other worlds. We may not tell anything altogether new, but all good spirits can add their testimony. Your system of worlds is progressing and becoming more refined.

"'The atmosphere, also, is becoming more suitable to the spiritual progress of your race.

"'When earth's inhabitants shall have progressed still further, they will have more perfect organizations — more love and wisdom. Then, new inventions, or rather, new applications of the agencies under their control, will be discovered by them. Then steam-power will be dispensed with, and in its stead you will use electricity.

"'Good-night, dear friends.'

"*Question* [By one of the circle].—Spirits say the earth is receding from the sun. What is the cause?

"*Answer.*— The attractions are growing weaker in that direction and stronger in the opposite.

"*Q.* Can spirits divulge and suppress crime? if so, how long before they will do it?

"*A.* They do so now, in many instances. We think, probably in ten years it will be quite common; but mediumship is not properly established yet, so as to admit of dependence on communications. Evil spirits will communicate, as well as good, and mortals cannot always be guarded on that point; but, as a general rule, judge the spirits by what they write. Good-night.

"Many other communications of an interesting nature are furnished by Mr. Ebenezer Allen, proving the general coincidence of spiritual teachings everywhere, and the growth and progress of the cause in his section of country."

About the same date, another correspondent of the *Spiritual Telegraph* writes of an entirely different section of the State in the following desponding tone:

LETTER FROM TEXAS.

"VICTORIA, TEXAS.

"CHARLES PARTRIDGE, ESQ.— I have finally awakened some little interest here, on this all-important subject, and many respectable citizens are beginning to investigate and discuss the possibility of intercourse between the visible and invisible worlds. The clergy are busily engaged in trying to suppress inquiry among their flock, but occasionally one breaks out of the orthodox pen, and, from curiosity or some other motive, attends one of our feeble circles to see what he can, and goes off wondering if this can be a reality. We are moving slowly but surely. . . . . . .

"I feel a little encouraged. Eighteen months since I settled in this place: at first I found but two individuals here who had the moral courage to avow their sentiments on this subject. Now we number about twenty, that dare hold circles, but, unfortunately, we are not systematized. I have not been able to impress upon the friends the importance of regular meetings; consequently, we have no well or reliably developed mediums.

"This whole country is now prepared to hear the subject discussed. If we only had a good trance speaking medium, — one who is posted up sufficiently to meet the clergy in debate, — Spiritualism would prevail to a very great extent.

"Mr. Forster paid us a flying visit, but left very soon. To my knowledge, he was getting invitations from every town and village in Western Texas, to visit them. I will take the responsibility to say that a good lecturer would be received by the people of Western Texas with open arms and enthusiasm. A majority are open to conviction, 'but,' say they, 'we want to hear and see those things.'

"Your attention to the above will greatly oblige an old subscriber.

"J. W. MAULDING."

About four months after the publication of Mr. Maulding's letter, a secular paper, the *Texas Advocate*, published its version of Spiritualism in Texas, through a communication understood to be the opinion of the editor himself.

"THE SPIRITS IN VICTORIA, TEXAS.

"A correspondent, in whom we have perfect confidence, relates that the spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be profitless of enjoyment. When the train was about four miles from town, the locomotive came in contact with two planks, which some desperate fellow had placed across the track. The engine was materially damaged, but no person sustained any injury. As to ourselves, we can testify, by personal experience, that the spirits are having a fine time here. They have pretty much got me to stop using tobacco, which, I think, is very sensible. I have been at several circles, and have come to the conclusion that the spirits are universally polite and gentlemanly, or ladylike, according to sex; that while they are higher, purer, better than we possibly can be in this life, they are not infallible. The long and short of my investigation establishes absolutely, that the spirits of our depated friends do communicate with us."

This was a great admission for a Texas editor in 1856, amongst a somewhat dangerous and priest-ridden community.

One more verbatim report must be inserted as illustrative of the modes in which conviction reached leading minds in Texas, and established that large and imposing State as what it now really is, namely, a rallying point for Spiritualism of the most liberal and progressive character.

The following was written by a prominent politician and esteemed citizen of Houston:

"HOUSTON, TEXAS, *November*, 1859.

"*To the Editor of the Spiritual Telegraph*:

"DEAR SIR, — For about seven years previous to January, 1855, various stories of table tipping, spirit rapping, and other similar wonders, had been related to me, and I had often gone to the places where such things were to be seen, but always arrived a little too soon or a little too late. No demonstration could ever be had when I looked on. I knew the parties to be sincere and truthful persons, but seriously regretted that they could have no rapping exercises at a time when I could see them. My presence seemed to destroy the exhibition. Of course I strongly suspected delusion. Years rolled on. My heart's desire and prayer was that I might see something that would lead to a satisfactory conclusion. At length, in January, 1855, at San Antonio, in this State, one day, being on a business tour through that region, I was standing in front of the principal hotel in conversation with several gentlemen, when the rappings became the subject of remark, and I expressed my desire to see something, — anything that a reasonable mind could call proof of the fact of spirit communion. One of the gentlemen told me there would be a 'circle' at his house that night, and if I would come round, perhaps there might or might not be a demonstration; but he wished me to come anyhow, as the weather was pleasant, the distance short, and the company would be intelligent. I went: five persons in all were assembled, and became seated at a round table, upon which were paper and all proper writing apparatus. It was proposed first to lay hands on the table and sit quiet. In about five minutes spirits announced themselves by certain convulsive motions in three of the persons; pens or pencils were emphatically seized, and after some wild scribbling, one led off into a connected sentence, announcing the presence of very many spirits anxious to communicate. It was then proposed that each person at the table should have one chance, going round from the medium to her left, and so on. I sat immediately on her right, and, of course, was the last. I improved the occasion, however, by watching all that was done or said. Things proceeded in the most quiet and orderly way, all the parties, except myself, having been there before, and the whole affair being perfectly familiar to them. Upon the arrival of my opportunity, I framed in my own mind the following wish: 'If there be a possibility that spirits of the departed can communicate with mortals, let some rational proof thereof be now given.' With perfect spontaneity the hand of the medium wrote: 'Do not regret your past experiences; they have all helped to develop your mind, and enable you to arrive at primary truth.'

"Of course there was nothing in the words of the communication startling. The sentence was finished. The medium's hand gave a peculiar gyratory motion, and executed the fac-simile signature of a distinguished United States Senator, who had been a friend indeed to me, but whom I had seen buried nearly six years before that writing! I saw my departed friend's name, written as if by his own hand, a thousand miles from the place of his burial, among the most perfect strangers, and so strikingly like his proper hand that, had I not seen it written by another, I would cheerfully have testified it to have been in his own proper hand.

"Immediately followed another, and another, all of similar import, and each in the peculiar handwriting of the parties respectively while living. There were seven or eight in all, and, among them, those of Senators Ashley, and Sevier, and the Hon. T. W. Trapnall, all of Arkansas, all of whom I had known intimately, and had seen buried years before, Trapnall having died about two years before. The signatures of each of those gentlemen had striking peculiarities, which were preserved in all their perfection. The medium wrote a most cramped and miserable hand while in her normal condition, but executed the signatures of those dead persons in wonderful perfection. Now, what was I to think? Here was a stranger, a thousand miles from the place where those friends lived and died, who could scracely have heard of, much less been acquainted with the parties; and that stranger was now here, as certain a medium of written communication from deceased friends to me, as the post-office was while they were alive. There was but one conclusion to draw, which was, that the spirits of men and women, after their bodies are dead and buried, can and do communicate intelligibly with living, healthy, wide-awake men. . . . . . .

[Signed] "A TRUTH-HUNTER."

"[The author of the above sends us his real name and address, as a voucher for this statement.—Editor *Telegraph.*]"

To follow understandingly the course of Spiritualism in that part of the country, which, antecedent to the great American war, was known as the Slave States, it would be almost essential that the observer should have personally acquainted himself with the immense sectional differences of character and interests which have divided the North and South in the original Federal "Union" of States, rendering that "Union" a political association, but in every other respect, a mere name without a shadow of foundation.

It is not our purpose in any way to revive the bitter causes of severance that always divided these two great sections of country, nor to pronounce any opinion upon their respective claims in the war; but it is necessary that we should briefly advert to some of those causes which operated to render some of the Southern people singularly hostile to the introduction of Spiritualism amongst them.

It is patent to every American Spiritualist that the great majority of the believers, save and except the residents of the Gulf States, were more or less in favor of anti-slavery.

If they did not openly espouse that cause, it was in the belief that the inevitable tendency of Spiritualism was to promote the freedom of all mankind in better and more effective methods than those insisted on by the New England abolition party.

At the same time many devoted Spiritualists were to be found amongst the ranks of anti-slavery, and actively operating for its success. Besides these, an immense majority openly proclaimed "liberty for all mankind," whilst only a scattered few attached themselves to the pro-slavery party.

Independent of the known and wide-spread proclivity of the Spiritualists for anti-slavery, the South had reason to regard the highly liberalizing tendencies of Spiritualism as fatal to the perpetuation of their "peculiar institution."

The edicts which forbade the education of the negro under penalties little short of death, were wholly disregarded by the unconservative inhabitants of the spirit country, who frequently selected their mediums from amongst the ranks of the servile and uneducated blacks, causing them, under the afflatus of their divine power, to read, write, and speak with all the facile eloquence of high educational training, and not unfrequently with new tongues.

The reports from the ranks of colored mediums were most alarming, and of course utterly disruptive of that ignorance and mental weakness which was the stronghold of the master, and formed chains far more binding than military legions or iron yokes. Altogether, the teachings of Spiritualism, this democracy of its tendencies on earth, and the republicanism of its societie after death, were wholly inconsistent with the autocracy of the slave-holding power.

It is too late now to enlarge upon this subject further; it is too soon after the bleeding hearts of a conquered nation have been lacerated by defeat, to tear open their wounds by a recapitulation of the springs of action which influenced them.

It is enough to notice that whilst the genius of Spiritualism seemed to be essentially opposed to the perpetuation of human slavery in any form, the *universality* of the opposition manifested toward the belief in the South was much exaggerated in the North, and was far more due to the rancorous and envenomed antagonism of an interested Southern priesthood, than to a lack of spirituality in the people themselves.

Making all due allowance for the dangerous possibilities which might grow out of Spiritualistic teachings, the Southern people, naturally warm-hearted, generous, and impulsive, highly impressible, and intellectually capable of appreciating the beauty and refining tendencies of Spiritualism, loved and cherished it in some families with an ardor which was greatly misunderstood at the North, and which, amongst other characteristic errors, tended to widen the breach already interposed between these unfortunately divided brethren. Bearing these preliminary remarks in mind, the bitter opposition on the one hand, and the ardent and enthusiastic appreciation on the other, which Spiritualism experienced in the South, may now be better understood.

Our first glance at Southern Spiritualism must be taken from Tennessee, where a goodly number of noble and high-souled Spiritualists clustered together in considerable strength.

One of the most prominent and respected of the ranks was the Rev. J. B. Ferguson, a gentleman who has filled many positions of religious and political distinction with the highest credit to himself and benefit to his country.

Besides being one of the most liberal, eloquent, and popular preachers in Tennessee, Dr. Ferguson is a Master of Arts of Bacon College, Kentucky, and Doctor of Laws of Franklin College, Tennessee. His kindly disposition, intellectual attainments, and distinguished public services, justly entitled him to exercise great influence in his State; hence it was no small advantage to the cause of Spiritualism in the South to include this noble adherent in its ranks.

In 1848, Dr. Ferguson became the editor of the Nashville *Christian Magazine;* but no literary position, however high, could fetter his great soul in the search after truth, which he rightly estimated as the word of God, under whatever aspect it was found, hence, after a thorough examination into the mysterious power of magnetism and clairvoyance, he became an ardent student of occult philosophy, and as such, no sooner heard of the so-called spiritual manifestations than he deemed it imperative upon him, alike as a Christian minister, editor, and teacher of the young, to investigate the truth or falsehood of what was alleged in relation to it.

Dr. Ferguson's experiences have resulted in such a wide-spread influence upon the cause, that we deem it an essential part of our narrative to notice the circumstances attending his conversion. This we do in a few extracts from Dr. Nicholl's admirable transcript of the life of Jesse B. Ferguson, entitled "Supra-mundane Facts."

In this work Dr. Ferguson says:

"When the spiritual manifestations at Rochester and other places were claiming popular attention, I was so occupied in pastoral, editorial, and other duties, that I passed them by for the most part, and was disposed to regard them as the minglings of fanaticism and imposture. There was one exception to this statement. When attempting, in company with a medical friend, to relieve a case of physical suffering, finding the subject in the state usually called clairvoyant, I asked her in relation to the Rochester manifestations, and received this response:

"'The manifestations are from spirits, many of whom lived before the present nations of the earth existed; they are seeking access to the world by the agency of spirits recently departed. This is true, and you will find it so.'

"This remarkable declaration did not pass from my memory, and I made a note of it among my records; but I was disposed to attribute it to a mesmeric reflection of the mind of my friend upon that of the patient. He always protested, however, that I was mistaken. This was in May, 1849.

"My subsequent experience and observation are detailed in the following letters and communications, which I now offer to the public as an imperative duty I owe alike to truth and right, and to the responsibilities that grow out of privileges I regard as the highest and holiest ever granted to man.

"SPRINGFIELD, OHIO, *October* 24, 1853."

"MR. W. D. M.: *My dear Friend,* — In accordance with my promise, I proceed to present you, in as concise a form as possible, my observations on 'spiritual manifestations.'

"The chief object of my present visit to Ohio was to secure the privilege of personal observation of these strange phenomena. In the prosecution of this design I introduced the subject in the house of a worthy friend, who informed me that himself and his brother were mediums. They had not been exercised for eighteen months; had just come in from the corn harvest to pay their respects to me, and, though anxious to gratify me, evidently wished I had sought some other gratification. By persuasion, however, they consented to try, and we sat down seriously to the table. We had not been seated long until we had the raps, the tipping of the stand, and decided changes in their nervous systems. We received, also, responses by the aid of the alphabet, and the name of an aged and deceased preacher companion of mine was spelled out. The manifesting power gave answers to audible and mental questions, somewhat remarkable in their character, but by no means satisfactory as to the degree of intelligence in the replies. The afternoon, however, was wearing away, and my friends were expecting me at the house of a relative. I persuaded the best medium to accompany me there. We opened the examination again at night, with like results. Spirits that had departed in the room we occupied were said to be present, and among many strange things revealed to us was, that I myself would receive unmistakable manifestations shortly, and that during the ensuing twenty-four hours. Most of those who witnessed the proceedings concluded that all we had seen and heard were involuntary effects produced by the medium. We retired to rest, dismissing the subject. Late in the night I awoke from a most delightful dream, when I recognized distinct raps. Of course I was all attention. Satisfying myself that I was entirely awake, I directed, mentally, several questions to the rapping-power, and received remarkable answers. . . . . .

"On Sunday a gentleman called and assured me we could have a meeting with a medium at night. The meeting was arranged to take place in my room; and after tea quite a number gathered, and three mediums were present. With the exception of one individual, a Methodist clergyman, formerly from Tennessee, I was a total stranger to all present. They neither knew me nor of me. Some of them had come in, they scarcely knew why, and one of the mediums was a total stranger to us all, coming, as he said, under the impression that he 'must come to this place to-night.' The coincidences of desire and unexpected meeting were so remarkable that, but for my knowledge of all that had been done towards the meeting, I would have feared collusion. On this point, however, I was fully satisfied. . . . . .

"We were soon seated around a table, and joined in a good old song of Zion, to produce, as they said, passivity and harmony of mind. Our clerical medium stated to us, what we had previously heard; that he was a man of embarrassing timidity in the presence of strangers, and had been so all his life; that he enjoyed spiritual communications best alone, and that in company, even when he felt the influence most powerfully, he hesitated to act. We encouraged him, and did all in our power to make him feel at ease. Soon his arm was singularly agitated, and, taking a pencil, he wrote what seemed to be an admonition to himself, as follows:

"'You should do your duty at all times, and under all circumstances. What if you are in the presence of strangers? You are also in the presence of heavenly messengers, who are ever ready to help and assist you. We know the state of your mind. Be passive. We will think; you must write. Say to all who look on, God is present by His messengers, and we wish to show that writing may be done intelligibly by one who is not willing to do his duty. . . . . .

"'R. F. MILLER.'

'At this moment another medium commenced speaking, who had responded to all said by Mr. S. We will call him Mr. L. He seemed to take up the last remark of Mr. S., and proceeded to make an address in the German language, which was translated for the benefit of all present. . . . .

"After another address from Mr. S., of a useful and impressive character, Mr. L. sang us a most beautiful German song, music and poetry purporting to be composed by a German ancestor — deceased more than a hundred years — for the occasion. The ideas were certainly good — the music very good. What made it remarkable was, that all his acquaintances declared that he knew not, in his natural state, one word of German. . . . .

"Thus they continued, alternately speaking in German and English, singing and gesticulating, till the evening had grown quite late, when what purported to be a German spirit, sang a parting song, through the medium, bidding each of us good-night, and assuring u we would meet again.

"Believe me, my dear sir,

"Very truly, etc.,

"J. B. FERGUSON."

Shortly after this preliminary meeting with the spirits, Dr. Ferguson enjoyed a better opportunity of investigation, through the mediumship of a young girl whom many of our readers will recognize as having been one of the most extraordinary and reliable mediums of the day, although we are deterred from giving her name in full, on account of personal reasons peculiar to herself and her former employers.

The following is Dr. Ferguson's letter descriptive of his first meeting with this wonderful child:—

"NASHVILLE, TENNESSEE, *November* 10, 1864.

"W. D, M.: *My Dear Friend,*— While I remained in Springfield, Ohio, during a period of six weeks, I was regularly engaged in the examination of spiritual phenomena, under circumstances every way favorable to a calm and candid investigation. After witnessing what I have detailed to you in a previous letter, I requested the privilege of investigating what were denominated 'physical manifestations.' A meeting was immediately called for that purpose; a large company of ladies and gentlemen of the highest respectability were present, and a circle of sceptics and believers surrounded a large dining-table, weighing, I suppose, not less than fifty pounds.

"My attention was directed to a little girl of some fifteen years, perhaps more, very small of her age, who was declared to be the medium of these wonderful appeals to the outward senses. I learned that she was an orphan, and a day laborer in a factory, for her own support and that of an aged grandmother. She was well known to two of my brothers-in-law, who had accompanied me to the meeting, but who had never witnessed a spiritual demonstration. They spoke of her kindly; said she had been in their employ, was uncultivated, but worthy of the highest commendation for industry and kindness to an aged relative, and that they regretted to see her engaged in a work they regarded as deceptive and dangerous. She appeared awkward and timid when introduced to the company, and evidently manifested a desire to retire from the gaze of so many strange eyes. Her confidence was soon gained, and she took her seat at the table. We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious pressure of the party, or some person in the circle. Soon, however, our little 'Mary'—the only name of the medium with which we were favored—evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanor. She lifted her hands as if to catch some invisible influence descending from above, and placed them upon the heads of several persons present, and, among the rest, that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner that she was the most adroit of deceivers, or else entirely unconscious of her movements.

"After completing this pantomimic anointing, she again placed her hands on the table and the following effects immediately succeeded: The table was thrown suddenly from her, and against the persons opposite; it was tipped down on each side, and again elevated with a rapidity almost inconceivable. Our hands were thrown above it by a power we could not appreciate, and several of the party present were made to clasp theirs above their heads; among whom was one of the most confirmed sceptics present, who has since become a remarkable writing medium. I prescribed several movements of the table, which were made as with the velocity of thought, and loud raps were heard under and upon it, to the astonishment of all present. This character of demonstration was carried on for some twenty or thirty minutes, when 'Mary' said, 'Mr. M. cannot rise from his seat.' We noticed the gentleman referred to, and found him firmly seated, his feet and chair riveted to the floor. Several persons of great physical strength attempted to remove his chair and failed. A number of experiments of this kind were repeated, and carefully tested by all the scrutinizing powers our party could command. The company seemed confounded. At length, a Mr. F., a connection of mine, who was present, and an open denouncer of Spiritualism, spoke and said: 'If Mary can have that table moved without our hands upon it, I will believe.' Of course, I did not expect that this could be done. Immediately, with a graceful gesture, she motioned every person from the table to a distance of not less than four feet. She seemed to examine, with eyes still closed, that neither human foot nor dress were near it. She sat down in her chair at the table, her chair carried, as it were, by invisible hands. She then remarked that her chair was fastened, and could not be moved. A gentleman attempted to move it and confirmed her statement. She ordered all to be seated and quiet, with an air of authority that would have provoked a smile on a less serious occasion, had it not been for the true dignity of her manner. Then, pointing to the table, she commanded it to 'come,' and it moved, more rapidly than any two men could have moved it over a rough carpet, no human hand, nor any dynamic power, that could be recognized by the external senses, being near it. She commanded it back again, and it obeyed her order, when the alphabet was called, and a name, which was said to be that of her deceased mother, was distinctly rapped, each rap answering to the letters as she called them; then my sceptical relation spoke out and said: 'It is enough; I am convinced.' I need not describe the effect upon our company, as his honest conviction was theirs, and many who were then present are now avowed believers."

From this time forth, Dr. Ferguson's investigations were constant and untiring. Convinced at last of the reality of communion between the spiritual and natural worlds, and the perpetual witness of phenomena that ought to have enlisted the interest and sympathy of every truly religious and scientific mind in the country, the amiable preacher both wrote and spoke his convictions with a freedom that ill suited the temper of this material age; which soon enrolled his hitherto honored name on the list of the proscribed, and often threatened to write it in letters of fire amongst the "the noble army of martyrs."

Amongst the descriptions of mediumistic persons with which his "Supramundane Facts" abound, the following will illustrate the character of the Spiritualism in Tennessee, over and above the visits of celebrated itinerant mediums who were always welcomed in Memphis and Nashville. Dr. Ferguson writes:

"*May* 21, 1856.

"Last night, amid the usual addresses and privileges of our regular meetings, our large piano was moved without mortal hands; its strings were repeatedly touched while the lid was down, and nomortal hand near the keys; our little altar—a small table—was carried over the room, no one present touching it; loud raps, confirmatory of important spiritual impressions, were made upon the table, several articles of furniture, glass, and the walls of the rooms, so hard as to be heard in the rooms above us; and all in the presence of eight persons, no one of whom had anticipated or thought of, though each was delighted with, such evidences. An orphan girl, who was evidently the medium for these manifestations, had come in by spiritual impression, and amid some of these wonderful demonstrations, was carried to the piano, upon which she performed, improvising three very beautiful songs, although without an ordinary education, or the advantage of a single lesson in music. Her name is Miss Nannie West, a destitute orphan, whose father received his death by violence, and who has since been cared for by the kindly and truly christian charity of Mrs. Lee Coleman, of this city, at whose house, whenever she is present in the circle, the same or similar manifestations have been made repeatedly during a period of months, and in the presence of hundreds.

"I seek only to give a plain statement of facts on these manifestations, and therefore forbear to offer a commentary. They are true."

In another place he describes one of the most celebrated of the Tennessee mediums, Mr. Champion, a writing, speaking, and seeing medium. This young man was developed, quite unexpectedly to himself, at the house of Dr. Ferguson, and since the period of his interior unfoldment, his experience as a seer, test medium, trance speaker, prophet, and clairvoyant, would fill volumes. He then speaks of a Mr. W. W. Finn, an excellent medium, and a most faithful and zealous laborer in the cause. No one, however, more generally contributed to the success and spread of Spiritualism than the wife of Dr. Ferguson, a lady whose remarkable gifts of healing alone would appear, if fairly represented, equal to the miracles of the Jewish or Christian dispensation.

In speaking of his companion, Dr. Ferguson modestly says:

"Mrs. Ferguson is a medium for visions as well as writing. She always sees the spirit while communicating, whether through herself or others. Frequently, while engaged in her household duties, she receives a request from some spirit friend to give forth a communication. In such cases she sometimes refuses, and again, after her duties are over, will sit down and in a few moments, pour forth the wishes of her invisible visitants. She often recognizes them while engaged in ordinary conversation with her friends, while visiting among her neighbors, at church, and in the street, but, refers to such greetings only in the sacred privacy of confiding friendship, and then with evident wonder that all do not realize their presence. She sees them come and go; marks their pleasure and disappointment; and, were it not for the materialistic scepticism she meets, would, perhaps, never meet an earthly friend without calling attention to a presence near them they may still cherish in their memory, or may have forgotten. We would delight to give you many of her visions, but have failed to secure her consent. Nothing but the highest sense of religious duty, and that after repeated admonitions from her spirit monitors, could induce her to allow even this brief notice, and the use we make of the communications that follow:

"'Miss Agnes Morrison was developed under your own observation. She has felt the retarding influence of ridicule from those who know nothing of the difficulties attending a development so extraordinary, and those who indulged it, now wonder why she has not advanced more rapidly. She is what we would call a pictorial medium, and presents, at times, the highest psychical and spiritual truths under symbols most beautiful and impressive. She has never failed to convince all who have taken the time and pains necessary to an honest investigation.

"'My daughter Virginia both writes and speaks under spirit impressions. Her manner, voice, and language are graceful and appropriate in the extreme. We had no thought of her as a medium till we were advised of her peculiar organization and capacity, from the spirit-world. She seems not, as yet, aware of her strange privileges when in the normal state, and is more interested in what she has been writing or speaking than even the astonished isteners who witness her happy and impressive transformations."

One of the most extraordinary evidences of supramundane power afforded by this highly gifted family to the world, came through Dr. Ferguson's little girl, whose wonderful phenomenal endowments have been so thoroughly attested by numerous still living witnesses, that we feel justified in transcribing her father's account of her development in his own candid and truthful words. He writes:

"In the summer of 1854, my daughter was on a visit to our friends at Merryville, Kentucky, the country seat of Dr. Charles Merryweather. She had been there two weeks prior to a proposed visit by her mother and myself. She was a favorite of the family, but was not then recognized, either by them or us, as a medium for any form of what they called spiritual manifestations. When we arrived we were surprised to learn from the venerable matron of the mansion, and from Mr. W. D. Merryweather, that our daughter had exhibited a fact more astounding than any we had recorded or witnessed. Her mother heard it with evident pain, for it was the desire of her heart that no one of her children should be called upon to bear the reproaches attached to mediumship before an ignorant and prejudiced people. I heard it with grave suspicion that my friends were trying to deceive me. I had told them such strange experiences that I feared they were disposed to set off my truthful representations with an effort to see how much I could believe. Indeed, I was offended at their story, and felt that I was not treated as I deserved. So seriously did I feel this that I determined not to remain, even with tried friends, where there was a trifling with great truths, and especially as I had gone to them for a respite from the foolish and distracting jargon of the city upon this great subject.

"They saw and felt my condition of mind, and assured me they were never more sincere. Their manner confounded, but did not convince me. It served, however, to relieve me from all idea of trespass upon my serious method of treating the subject, and I remained.

"These persons averred that my little daughter, standing in the centre of the drawing-room, in the presence of eight or ten members of the family, came under a deep and strange spell, which imparted a beaming expression to her countenance, and gave a womanly self-possession to her manner; that then she ordered a clean teacup and silver spoon. When brought, she subjected each to the scrutiny of every individual present, and required each to examine and pronounce them clean. Then, selecting Miss King to stand by her side, she resumed her place in the centre of the room, and, in gleeful spirits, commenced stirring the spoon in the vacant cup. All of this seemed meaningless enough, and she joined the witnesses in their playful remarks respecting it, all the time, however, exhibiting a manner clearly not her own. Suddenly she claimed to be acting under the direction of an invisible chemist — once the head of this family, and deceased some ten years — and an Indian chieftain, and requiring that all should remain unmoved in their places, said that a power of spirit over form should be presented, such as no one present had ever witnessed.

"She continued the stirring of the spoon in the cup, and again subjected it to the observation of each one present. Then, returning to the centre of the room, in what they supposed was about five minutes, she presented the cup with over a teaspoonful of an ointment, dark in color, and distinctly odorous all over the room, with which she anointed the face of the gentleman of the house; he was suffering from neuralgia and received immediate relief.

"She then demanded to see every patient on the plantation, young and old, in a negro family of over one hundred souls, for each of whom she precribed as if with a full knowledge of the art of medicine. Among the number was a lad of fourteen, who, in some encounter, had dislocated his arm at the shoulder joint. They were on the eve of sending for the family surgeon, a distance of six miles, when she replaced the dislocated arm, bound it and fastened it securely to the body, with professional skill, and was then relieved from the spell or trance in which she had acted, with every evidence that she scarce knew anything that had occurred since she first came into the drawing-room.

"Again I must record that her mother seemed deeply pained in hearing the circumstantial narrative of these facts, and said to me: 'I would rather bury our dear bright child than see her a medium.' I felt all the mother said; but as, in all true experiences in life, I had learned to know that a power supreme directs our destiny, I accepted the strange experience. The child seemed to feel this, and nestled to me, when again she became entranced, and produced before me and four other persons the same result. In this case she prescribed for a man who happened to come in at the time, and was much emaciated from loss of blood, caused by a terrible wound inflicted upon him by an enraged negro some months before. She directed that he should seek and make free use of chalybeate water, and as there was none near, she ordered a glass of rain-water to be brought, which she stirred for some minutes with a spoon, pronounced it chalybeate, and gave him to drink. He also pronounced it such. He is a physician in that neighborhood, and has often avowed that what he drank was as distinctly chalybeate as that which he afterwards sought, and by which he was benefited.

"These facts, with all our efforts to conceal them, became generally known, and were treated with ridicule or respect, according to the character of the journals that gave them circulation. They were, of course, inaccurately stated, and I was appealed to by scientific men in many parts of the Union for a true statement. This I made, and it was published in the New York *Spiritual Telegraph*, over my own signature, and with the attestation of all who witnessed the manifestations. It is due to truth to say that this manifestation was never given upon demand, and in each case it was evidently the result of a care and direction, superior in every respect to that of either parents or friends.

"One day, some months afterwards, when this daughter was at school at Nashville, she was found by her teacher weeping inconsolably, and was sent home, refusing to give to any one but myself a reason for her grief. I was sent for, when she said, with deep sobs, 'It is gone!' 'What, my child?' said I. 'The power!' she replied. I soon understood her trouble, and reassured her, more, perhaps, by my manner than by anything I said, for I never felt more at a loss than in the strange and now sad experience of a most lovely and dutiful child. A week passed, and all noticed that she seemed as one who had lost a parent or a friend. My residence was near the academy. One day, returning from the city on foot, my little girl came running, all alive with joy, and on taking her in my arms, she exclaimed, 'I have got it again, pa!' 'What?' was my question. 'I can't make the medicine, but I can write,' said she. 'To-day I was called on in my class for a composition. I could not write one. I thought I would ask you to do it for me, when the teacher required that each one of the class should retire and bring a composition to her. I went away, and while grieving that I could think of nothing to write, my hand felt just as it did when I made the medicine, and I wrote a composition, which Miss S. says is beautiful, and she asked me if I had not committed it to memory from some book.' This power of writing continued, and its blessing to us all need not be further described."

Besides these interesting personages, Dr. Ferguson makes high and eulogistic mention of a lady well known in Memphis, Tennessee, Mrs. Winchester by name, a person of the highest social position, wealth, and standing, and, amongst other remarkable endowments, gifted with the power to give masonic signs, and go through all the degrees of masonry, in the presence of the most accomplished of the order, whose testimony to her "supernatural knowledge of their craft" has often been rendered with generous candor.

We have frequently had occasion to show how intimately the progress of the movement has been blended with the personal experiences of its human agents, and it is this feature of Spiritualism which must plead our apology for dwelling so long on the influence of Dr. Ferguson and his family, and for proceeding to relate some experiences of the author's which became of considerable importance in the advancement of the cause in Memphis, Tennessee.

When first invited to lecture at Memphis in 1859, Mrs. Hardinge was greeted with a cordial welcome from a large and enthusiastic body of friends, together with a vast concourse of listeners, who attended her sabbath lectures, at which, however, frequent and unmistakable signs of hostility were manifested.

This spirit of antagonism soon took the shape of a religious persecution, carried on cheifly by the editor of the Memphis *Inquirer*, a professed organ of the Presbyterian party in the city.

Besides the most bitter tone of insult towards Spiritualism, it pleased the editor of this Christian journal to confess that the favorite Southern institution was just at that time resting on the edge of a "slumbering volcano," whose irruptive fires, he seemed to think, it was the peculiar province of Mrs. Hardinge to kindle into consuming fury.

The repeated and merciless insults with which all the author's public addresses were lashed, excited in her friends the deepest indignation, and frequently provoked the lady to retort, or at least to deny the atrocious allegations with which she was assailed. For some weeks, however, this just and reasonable course of defence was hindered by the emphatic remonstrances of her spirit friends, who constantly urged her to "wait a little longer," assuring her that her time had not yet come, but would, if she only consented to follow their advice, and wait for the opening of the gates by their hands, rather than vainly attempt to right herself. "Wait, Emma, wait," they would whisper; "bide your time and ours; we are not unmindful, nor yet powerless to do you justice; only wait until we bid you write." Spirits never forget, but they take their own time to work out their purposes.

A few weeks before the close of Mrs. Hardinge's engagement in Memphis, she had agreed, according to her custom, to lecture for the benefit of the Leath Orphanage, an institution which was greatly in want of funds, and for which the guardians had solicited her willing aid.

On the day fixed for the lecture, the proprietor of the hall was compelled to close the doors at the commands of a set of "roughs," who, led on by several well-known clerical gentlemen, savagely threatened to lynch all parties concerned, if they dared to proceed with the lecture.

The next day being Sunday, Mrs. Hardinge, when preparing for her morning lecture, was advised by her spirit friends that she was threatened with some danger during the exercises, but that, if she had faith in their power and protection, nothing earthly could harm her.

Communicating this warning to her friends, and entreating her kind hostess to abstain from accompanying her, the lecturer, attended by her host and some members of his family, who were resolved to share any danger incident to their speaker, proceeded to enter upon her Sabbath morning's duties.

When the lecturer had spoken about half an hour, a large stone was thrown through the window exactly opposite to where she stood, shivering several panes of glass, and falling with such force and correct aim that, had it hit a few feet above, and struck her forehead, instead of falling exactly at her feet, the career of the author must, then and there, have closed on this mortal sphere of existence.

Many of the audience rose in consternation, but so perfect was the spiritual control of the speaker, that her voice never faltered, her attitude was not changed, nor was a syllable in the sentence she was uttering broken or sus pended. Seemingly wholly unconscious of the interruption, she proceeded with such unwavering steadiness that quiet and order, were instantly restored and no one in that audience dreamed that she had even been conscious of her imminent peril, until the close of the address, when, stooping to pick up the stone which still lay in ugly proximity to her feet, she remarked that "in the progress of all true reforms, the projection of vituperation, insults, falsehoods, and stones, might be regarded as *striking* arguments, but they were rarely convincing."

The next morning the Memphis *Inquirer* seemed to have exhausted itself in terms of abuse wherewith to belabor the obnoxious lecturer for the high crime and misdemeanour of attempting to lend the aid of her infidelic talents to build up the "Leath Orphan Asylum."

He denounced the projector of the missile in terms which left no doubt that his error was not the act itself, but a false aim and lack of success, and concluded his string of invectives by an unfortunate string of falsehoods, wherein he accused Mrs. Hardinge of being a "New England Abolitionist," instead of an Old England Spiritualist; of forcing her services upon the guardians of the "Leath Orphan Asylum," instead of simply responding in the affirmative to an earnest invitation from that body to lecture for them; of seeking to propagate her "infamous opinions" through a charitable plea, instead of admitting that the lecturer had insisted that the audience should choose any subject they pleased for her discourse, after she had taken her seat on the platform, and of being one of the atrocious "free love party," instead of having been for years an indefatigable laborer to redeem the unhappy outcast woman from the wrongs which free love had put upon her, a work with which Mrs. Hardinge's name had been even more widely associated than with Spiritualism.

Finally, the writer concluded this awkward tissue of "slight mistakes" by insisting that "if the people of Memphis could not sustain their orphan asylums without importing infidel lecturers from the North, their true course was to "let them slide," alleging, in substance, that the bodies of hungry orphans were of no account, whilst the souls of rabid sectarians were in danger.

This remarkable exposition of the Scripture parable of the Good Samaritan no sooner appeared on the Monday morning in the columns of the Presbyterian organ, over the assumed signature of "An old Subscriber," than the spirit guides of the slandered lecturer enunciated, in their usual emphatic whisper, "EMMA, THE TIME HAS COME; TAKE YOUR PEN AND WRITE."

It were needless to reiterate the arguments which fell from the pen of the spiritually guided medium.

It is enough to say that, after a formal and emphatic denial of the country, character, office, and acts, which had been falsely attributed to her, the lecturer proceeded to enter into a full and elaborate description of what her doctrines, belief, and practices, really were, and to institute a not unnatural comparison between her statements, the action of the religious papers, and the religious "old subscriber," in general, and the life and teachings of the master they professed to follow, in particular.

When Mrs. Hardinge intimated to her host her wish that he should carry her letter to the office of the Memphis *Inquirer* for immediate publication, her friend asked her if she was insane, or deemed him so; but on her confident assurance that the letter would be accepted, and that the editor was already under the influence of an invisible presence, which would compel him to print it, Mr. C. agreed "to try it on."

The trial was successful; the letter was published, read, and sold, until, before noon on the day of publication, extra editions were in wide demand, to satisfy the suddenly awakened interest which the subject had at last begun to excite.

Truly the long delayed writing came in due season, as it not only redeemed the character of the writer, but went from house to house as a missionary for that noble cause, which, until then, could scarcely obtain any other hearing in Memphis than through the medium of newspaper ribaldry. The editor of the paper himself, shrinking from the mortification of the transaction behind the excuse of "correspondence," acknowledged that "the old subscriber" had "got whipped," and declined to prosecute further attacks on so "dangerous" an antagonist.

This admission was generally interpreted by the community into the editorial purpose to "let it slide," which significant sentence became for a long time a popular by-word "on street and 'Change," whilst an attempt to overreach in business was met by the expression, "You can't come the 'old subscriber' over me."

It need hardly be said that the popularity of these phrases, insignificant and even vulgar as they were, denoted the public sentiment, and proved how deep a hold the transaction in which they originated had taken on the mind of that capricious world, that is so easily moved in favor of the strong and successful.

By obedience to the spiritual mandate in waiting for the full ripening of time and opportunity, the cause which the author had in charge to propogate became "strong and successful," and long continued to remain so in Memphis, Tennessee.

CHAPTER XL.

SPIRITUALISM IN THE SOUTH.

> "The burden of a prophet's power
> Fell on me in that fearful hour:
> From off unutterable woes
> The curtain of the future rose.
> I saw, far down the coming time,
> The fiery chastisement of crime,
> With noise of mingling hosts, and jar
> Of falling towers and shouts of war."
>
> WHITTIER.

THE ALABAMA LEGISLATURE AND THE SPIRITS—PROPHECY IN THE ALABAMA LEGISLATIVE HALLS—RETRIBUTION—THE CRESCENT CITY—MONSIEUR BARTHET'S TESTIMONY—THE LITTLE CLAIRVOYANT AND THE SPIRITS—MR. JAMES WINGARD, THE MEDIUM—AUTHOR'S CORRESPONDENCE.

SOMETIME about the month of January, 1860, the Legislature of Alabama passed a bill declaring that any person or persons giving public spiritual manifestations in Alabama should be subject to a penalty of five hundred dollars.

We have given the substance, though not the exact wording of this edict, which was met by considerable opposition, not only on the part of great numbers of Spiritualists resident in the State, but also by the Governor himself, who refused to give his sanction to the bill.

Mr. George Redman, the celebrated physical test medium, had just passed through the South, and remained long enough to create an immense interest throughout its length and breadth.

The author was already engaged to deliver a course of lectures in Mobile, and numerous invitations were sent to her from other parts of the State.

As Mrs. Hardinge's visit was anticipated at the very time when the bill above named was in agitation, its friends in the Legislature considered themselves much aggrieved by the Governor's refusal to sanction its passage, and deeming either that he was suspiciously favorable to the cause it was designed to destroy, or that their own case would be aggravated by the advent of the expected lecturer, they passed their bill over the Governor's veto, just twenty-four hours before the explosion anticipated in her arrival could take place.

On landing in Mobile, Mrs. Hardinge was greeted by a large and enthusiastic body of friends, but found herself precluded, by legislative wisdom, from expounding the sublime truths of immortality in a city whose walls were placarded all over with bills announcing the arrival of Madame Leon, the celebrated " seeress and business clairvoyant, who would show the picture of your future husband, tell the successful numbers in lotteries, and enable any despairing lover to secure the affections of his heart's idol," etc. Side by side with these creditable but legalized exhibitions, were flaming announcements of "the humbug of Spiritualism exposed by Herr Marvel," with a long list of all the astonishing feats which "this only genuine living wizard" would display for the benefit of the pious State where angelic ministry might not be spoken of.

Mrs. Hardinge passed through Mobile, leaving many warm hearts behind her, who would fain have exchanged these profane caricatures for the glad tidings which beloved spirit friends were ready to dispense to the world.

In passing through the capital city, Montgomery, a detention occurred, of some hours, in forming a railway connection *en route* for Macon, Georgia, when Mrs. Hardinge and some friends travelling in her company, were induced to while away the tedious time by visiting the State House. The legislature was not sitting that day, and one of the party, a Spiritualist, remarked that they were even then standing in the very chamber from which the recent obnoxious enactment against their faith had issued.

The day was warm, soft, and clear. The sweet southern breeze stirred a few solitary pines which waved on the capitol hill, and the scene from the windows of the legislative hall was pleasant, tranquil, and suggestive of calm, but sluggish peace.

At that period — January, 1860 — not an ominous murmur, not the faintest whisper, even, that the war spirit was abroad, and the legions of death and ruin were lighting their brands and sharpening their relentless swords to be drenched in the life-blood of millions, had made itself heard in the land.

The long-cherished purpose of hate and fratricidal struggle were all shrouded in the depths of profound secrecy, and the whole Southern country might have been represented in the scene of stillness and tranquillity that lay outstretched before the eyes of the watchers, who stood in the State House of the capital city of Alabama, on that pleasant January afternoon.

There were present six persons besides the author, namely: Mr. and Mrs. Adams, of Tioga County, Pennsylvania; Mrs. Waters and her son; a Scotch lady and gentleman, from Aberdeen; Mr. Halford, of New York City; and Mr. James, of Philadelphia. All but the mother and son from Scotland were acquainted with the author, and more or less sympathetic with her belief; all are now living and willing to testify to what follows.

Suddenly Mrs Hardinge became entranced, when the whole scene, laying outstretched before her eyes, appeared to become filled with long lines of glittering horse and foot soldiers, who, in martial pomp and military discipline, filed, rank after rank and regiment after regiment, through the streets of Montgomery, and then passed off into distance, and were lost to view.

Meantime the crash of military music seemed to thrill through the clairvoyant's ears, at first merely marking the tramp of the vast bodies of infantry with a joyous rhythm, but anon, as it died off in their receding march, wild, agonizing shrieks commingled with its tones, and the thundering roll of the drums seemed to be muffled by deep, low, but heart-rending groans, as of human sufferers in their last mortal agony.

At length all was still again, the last gleam of the muskets flashed in the sunlight and melted away in the dim horizon; the last echo of the strangely mingled music and agony ceased, and then, over the whole radiant landscape, there stole an advancing army of clouds, like a march of tall gray columns, reaching from earth to the skies, and filling the air with such a dense and hideous gloom, that the whole scene became swallowed up in the thick, serried folds of mist. In the midst of these cloudy legions, the eye of the seeress could discern innumerable forms who seemed to shiver and bend, as if in the whirl of a hidden tempest, and flitted restlessly hither and thither, aimless, and hopeless, apparently driven by some invisible power from nothing to nowhere.

And these mystic shadows, flitting about in the thick grayness, were unbodied souls; not like visitants from the bright summer land, nor yet beings resembling the dark, undeveloped "dwellers on the threshold," whom earthly crimes held bound near their former homes, but they seemed as if they were misty emanations of unripe human bodies, scarcely conscious of their state, yet living, actual individualities, once resident in mortal tenements, but torn from their sheltering envelope too soon, or too suddenly, to have acquired the strength and consistency of a fresh existence. And yet the numbers of these restless phantoms were legion, and their multitude seemed to be ever increasing, when, lo! this weird phantasmagoria too passed away, but not before the seeress had, with entranced lips, described to the listeners every feature of the scene she had witnessed.

Then the influence seemed to deepen upon her, and she pronounced words which the young Scotchman, Mr. Waters, a phonographic writer, transcribed upon the spot to the following effect:

"Woe, woe to thee, Alabama!

"Fair land of rest, thy peace shall depart, thy glory be shorn, and the proud bigots, tyrants, and cowards, who have driven God's angels back from thy cities, even in this chamber, have sealed thy doom, and their own together.

"Woe to thee, Alabama! Ere five drear years have fled, thou shalt sit as a widow, desolate.

"The staff from thy husband's hand shall be broken, the crown plucked from his head, the sceptre rent from his grasp.

"Thy sons shall be slain, thy legislators mocked and bound with the chains thou hast fastened on others.

"The blind ones, who have proscribed the spirits of love and comfort from ministry in thy homes, shall be spirits themselves, and ere those five years be passed, more spirits than bodies shall wander in the streets of Alabama, homeless, restless, and unripe; torn from their earthly tenements, and unfit for their heavenly ones, until thy grass-grown streets and thy moss-covered dwellings, shall be the haunts of legions of unbodied souls, whom thy crimes shall have violently thrust into eternity!"

When this involuntary prophecy of evil import was read by the young scribe to the disenthralled medium, her own horror and regret at its utterance far exceeded that of any of her aghast listeners, not one of whom, any more than herself, attached to it any other meaning than an impression produced by temporary excitement and the sphere of the unholy legislative chamber.

How deeply significant this fearful prophecy became during the ensuing five years, all who were witnesses to its utterance, and many others, to whom it was communicated in that same year, can bear witness of.

Swept into the red gulf of all-consuming war, many of the unhappy gentlemen who had legislated against "the spirits in Alabama," became, during the ensuing five years, spirits themselves, and have doubtless realized the inestimable privileges which the communion they so rashly denounced on earth was calculated to afford to the inhabitants of the spheres.

In other respects, the fatal prophecy has been too literally fulfilled. Many a regiment of brave men have marched out of the city streets of Alabama, only to return as unbodied souls, and to behold the streets grass-grown and deserted, and the thresholds which their mortal feet might never again cross, overspread with the moss of corruption and decay.

Alabama has truly "sat as a widow, desolate." Her strength has been shorn, her beauty gone. No State has sent forth a greater number of brave and devoted victims to the war than Alabama; no Southern State has suffered more fearfully. May God and kind angels lift the war curse from her widowed head!

The following extract from a letter, written by Mr. Adams, one of the witnesses of the above scene, to the author, in 1864, from New York, during a temporary sojourn there, will carry its own comment on the fulfilment of the fatal prophecy:

> "Now that my two poor boys are in daily danger of themselves becoming 'unbodied spirits,' Emma, I continually revert to that terrible prophecy of yours, uttered in the assembly chamber at Montgomery. Heaven knows I was then so little prepared to expect war or any reasonable fulfilment of the doom, that I could only look to see some great pestilence, fire, or other sweeping calamity falling on poor Alabama. Last night, when I read in the *Herald*, of the sweeping extermination that had visited those two fine Alabama regiments, I could not help going to Mrs. Adams's desk, where she keeps the copy that young Waters made us of your prophecy, and reading it aloud to the whole company.
>
> "Our friend J. B., who was present, insisted upon seeing the date, and when he saw that it was January, 1860, they were all fairly aghast, and said, if ever there was genuine prophecy it was contained in that paper." . . . . . .

The next halting point in our Southern review must be the beautiful "Crescent City" of New Orleans, where as large a number of true-hearted Spiritualists resided before the late war, as in any place of similar size and population in the country. Messrs. Thomas L. Harris and Thomas Gales Forster, had awakened an irrepressible interest in the doctrinal part of Spiritualism in New Orleans. Dr. Ferguson and other eminent speakers had always been warmly received there, and several distinguised test mediums had given its inhabitants the most conclusive proofs of the telegraphic communion. Both amongst the French and American portions of the population, a number of fine local mediums have been developed, some of whom have given manifestations second to none in phenomenal marvel and power. We shall now present our readers with a few selections from the published accounts of New Orleans Spiritualism.

The first extract refers to the experience of a French gentleman, well known in the spiritual ranks as a man of unimpeachable veracity:

"MIRACLES IN NEW ORLEANS.—TELEGRAPH PAPERS.

"The following literal translation of a communication which we have received from a French gentleman of New Orleans, will no doubt be perused with deep interest, as adding materially to the common stock of marvels and inexplicabilities that are now being developed. We have only to add that the communication comes to us well authenticated by collateral testimony. We have conversed with a French gentleman of this city who is intimately acquainted with the writer, and who assures us that the latter is a cool and scientific observer, and in every respect a reliable man. For the last fourteen years he has been connected with an association for the investigation of all questions coming under the head of animal magnetism, psychology, etc., which numbers among its members several distinguished gentlemen, and, with the rest, the Hon. Felix Garcia, President of the Senate of Louisiana. These facts render it highly improbable that our correspondent has been deceived in his observations, or that he would, by any means, knowingly deceive others in relating them.—*Ed. Telegraph:*

New Orleans, *March* 8, 1855.

"*Messrs. Partridge and Brittan:*

"Dear Sirs,—Within about six weeks we have successively received, through an entranced medium, an orphan girl between thirteen and fourteen years of age, a quantity of articles, which I will enumerate, in round numbers, as follows: Sixty engravings on paper one small crucifix, fifty small siver medals of different sizes, two small medals of gold, and ten small books. The engravings had almost all been made in Paris; they represent so many different religious subjects; they are of different shapes and sizes, but in general they measure about three inches wide, and five or six inches high; their edges are indented to the depth of from one-half to three-quarters of an inch; they are therefore fragile, but they nevertheless come to us without exhibiting a single fold, or being in the least degree crumpled. The medals all represent the Virgin Mary, and are such as many Catholics suspend from the necks of their children. The books are all works of piety, and are in conformity to the Roman faith. Only one of them is in English, this having more than 300 pages, of a size a little larger than the others. The others are in French, printed in France, having 284 pages, measuring two and a half inches one way and three and a half inches the other, and being three-quarters of an inch thick. All these books seem not to have been touched since they came from the hands of the bookbinder.

"There were also sometimes given to the medium, some small pieces of money, which disappeared in her hand without one being able to see what became of them.

"In these diverse operations, the medium sometimes held her hand *on* the table, and sometimes *under* it. She would now and then say, 'Give, then,' or, 'Take, then,' as if she were speaking to some one. If any one interrogated her on this subject, she would say she saw some children like herself.

"We have taken that girl into several families where she was a stranger, and there also, silver medals and books have been received. It is scarcely necessary to say that before commencing a sitting, stringent measures were taken to assure ourselves that nothing was hidden either in the clothes of the medium or in the table.

"Last Sunday I conducted her to a house where she had never been. The room was perfectly lighted. The table, which was a common one, having four legs, and without a drawer, measured two feet wide, and three feet long. The medium and the master of the house seated themselves at the sides of the table, and the mistress and the youngest daughter sat at the ends. Two other persons and myself remained a step from the table, and in such a position that we could see the hands of the medium.

"Within a few seconds the girl was entranced. Soon her right hand extended and grasped, on the back of the hand [as it seemed to us] of the lady of the house, sitting at her left, a small silver medal, which she immediately placed in the hand of her young neighbor on the right, a girl younger than herself.

"A few moments after, the same right hand of the medium passed under the table; she scratched the under surface with her nails, making a noise, and then, after a few seconds, the hand rose upon the table, holding a book such as I have described, and which the medium also gave to her young neighbor on the right. A few minutes afterward the medium awoke, the sitting having occupied about four minutes.

"Some moments afterward it was written by the hand of the gentleman of the house, that the two articles had been given by another of his daughters, which daughter was then fifteen years old, to her younger sister, who was eleven.

"I affirm that while this took place, this book was not concealed in the clothes of the medium, nor was it in the table. I affirm again, that the medium had no accomplice among the six persons in the room who observed her — the only ones who were in the room. I affirm, again, that according to no known law could this book have come by a power simply human.

"These are positive facts, which a number of serious persons observed with me, and which we continue to study. I pass in silence a multitude of extremely interesting particulars; they would make my letter two long.

"And now, as the Catholic clergy have seemed to me the most hostile to the new faith, I will say that the young orphan has been instructed, and still acquiesces in, the faith of the Church of Rome, and that these occurrences have taken place sometimes in the presence of zealous Catholics. In general, however, the sittings have taken place indiscriminately, in the presence of Catholics, Protestants, and those of no religion; but we have perceived no difference in the results, unless it be that the books were always given to Catholics.

"Will the clergy of the Roman Church, who have so much veneration for these kind of articles, persist in declaring that we are in commerce with his satanic majesty?

"Your humble servant,

"JOSEPH BARTHET."

Wonderful as were these demonstrations, especially as strict inquiry has shown that the child was repeatedly searched previous to the *séances*, and that marvels of physical mediumship, which it was wholly impossible to produce by any human agency, accompanied her wherever she went, another letter of M. Barthet's, dated a month later than the preceding, reveals a shadowy side to the girl's mediumship, which, in many ways, harassed her friends and disclosed peculiar physical conditions, which form a curious feature in the history of somnambulism.

The child herself proved conclusively her lucidity of vision by describing spirits who had passed away long prior to her birth, and of whom she had never heard, but yet, who were immediately recognized through the fidelity of her delineations.

From some of these revelations it appeared that her associates in the magnetic trance were often spirits of vicious tendencies, and that whilst some there were who would have actually impelled her to crime, others appeared to exert a salutary and restraining influence on their evil propensities.

Ignorant as the world has been of the real conditions of spirit-life and its varied states, her friends would have revolted with grieved incredulity from these disclosures, had they not been convinced of their reality by the unmistakable proofs of identity which the child gave in describing the appearance, names, and characteristics, of an immense number of spirits wholly unknown to her.

The following quotations from M. Barthet's second letter are introduced to represent in fairness the shadowy features of the case, before alluded to:

"*Editors of the Spiritual Telegraph, etc:*

. . . . "The sun had not yet gone down. There were only three of us, including the young girl. Madam S. magnetized the latter, and asked her, when she saw that she was asleep, whether we would receive any books during the sitting that evening. 'I do not know; they are not there,' answered the child.

"Madam S. continued: 'If they still must have money, I will give them some. Silence for some moments ensued; then the sleeper said they demanded some; and three small pieces of money were given her, which she put in her pocket [where there were already two ear-rings with which she had been playing in the morning, for she is very childlike, not appearing to be more than twelve years old].

"A few moments afterward, the girl, still asleep, arose and passed into the adjoining room. We followed and watched her. Seated at a distance from us, she spoke in a suppressed voice, but energetically and with gesticulations. 'No, no; I will not; it is wrong.' Then she left her seat, and went and took one on the opposite side of the room, where she continued the same pantomime and discourse, adding, 'You are a thief; you are all the time stealing.' . . . . . Madam S. again said to her: 'If it is me they wish to rob, I permit them, provided they only rob me, and take from me nothing but money.

"The sleeper still seemed to resist, but it soon became evident that she yielded. She passed into the room of Madam S. which was also hers, and went toward the closet, which she opened, and then pulled out a drawer, among the diverse contents of which she searched pretty thoroughly without finding the coveted object. She took a *porte-monnaie*, but could not open it. Madame S. then dropped a half-dollar against the hand of the seeker, which she immediately seized, but without appearing to notice what was passing before and around her; neither the fall of the money nor our close proximity to her, seemed to excite her attention. Finding nothing more to which she took a fancy, or perhaps being satisfied [for it afterward appeared that she had also stolen a brooch], she pushed in the drawer, closed the closet, went into another room, and laid down her whole length *under* a bed with her nose against the wall. I forgot to say that, during her visit to the closet, she spoke in an undertone, and turned her head to one side as if she were listening and taking care not to be disturbed. She even cautioned her invisible instigator not to make any noise. We were, however, almost touching her, but it was evident that our presence did not annoy her. She remained under the bed eight or ten minutes in continual conversation with her invisible comrade. She spoke in a tone very natural, and as if she had been far from the ears and eyes of all observers. Her most frequently repeated and important sayings were: 'You take too much at a time; don't take all to-day; if you take the half-dollar, don't take the brooch, or if you take the brooch don't take the half-dollar. It is too much; Mr. C.'—the father of Madam S., dead about twenty years—'will perceive it, and blab it out, and will scold, and he will carry it all back to-night. Don't take all; at another time you can steal it.' She dwelt on this latter word, of which she frequently made use during this scene.

At the word 'brooch' [epinglette] Madam S. suspected another theft. She ran to her closet, and sought in vain a brooch which she knew she put there. It was an object on which she set a high value, as it had been given to her. It was a simple leaf in gold.

"Madame S. sought in vain that object. The somnambulist must have taken it without our knowledge. The latter, still under the bed, continued her monologue in these words: 'At another time we will steal. You will tell Alice and E.—'two spirits related to the family of Mr. S., who lived in the same house with us, and who, during their lifetime, had a great love of money—'to come, and we will steal also at Mr. L.'s. He has a box which is kept locked, but he sometimes forgets the key. Let us go and see.'

"After saying these words the somnambulist came forth from her hiding-place, and went into the room of Mr. L., and we followed her. She tried the drawers of a bureau, but could not open them. She said: 'You see it is locked, but sometimes he leaves the key; then we will come and steal.' Then retracing her steps, she came again to the room of Madam S., we being all the while at her heels, and seeing a sick lady coming whom we had left in the first chamber, she drew back, saying, 'See, H., who comes! Let us give her room to pass.' She stood still, turning her back as if she dreaded to be discovered; but here also, as elsewhere, our presence did not seem to annoy her.

"Finally she returned to the room where she first lost consciousness of our presence. There, approaching a table on which was lying a pack of dominoes, with which she sometimes amused herself, she called her invisible comrade saying, 'Come; let us play dominoes,' and she commenced playing herself for the two. I thought I would save her half the trouble, and I purposely laid down one of a wrong number. 'See, *one* has put a five for a six. Haven't you a six? Very well; draw,' and her own hand performed the office indicated. The pieces played by the somnambulist were well joined; however, when I laid down a piece in two instances, she drew back her hand without saying anything, as if she were annoyed by some obstacle that was in the way.

"Pretty soon she left the table, saying, 'You are a stupid girl; you don't know how to play; and you cheat.'

"She went some steps to seat herself, thus approaching our presence, and when we were about to withdraw from her she expressed the desire to be awaked.

"That being done, everything indicated her complete forgetfulness of what had occurred. Then, searching in her pockets, she complained that she missed her ear-drops. That evidently was all she knew. We observed that she had not the three little pieces of money which had been given her at the commencement of the sitting, nor had she the half-dollar, nor the brooch. We sent her out upon an errand in order that we might in her absence examine all the nooks and corners where she had been. The bed was displaced, the carpet taken up, etc. Vain researches!

"Night having arrived, we placed ourselves at the table, as was our custom. Mr. S. and Mr. D. had rejoined us. We were then five in number. In a few seconds the child passed into the abnormal state, and certainly without the agency, at least voluntary, of any of us this time. . . . . . Being questioned, the medium responded that the little thief had a wry countenance and crooked figure; and she added that it was a little girl connected with the family of Madam S. The latter said she recognized her as one of her cousins, dead nearly twenty years, and who, at the time of her decease, was twelve years old. She died with convulsions, which distorted her face; she was much given to pilfering, but as she was sickly, they excused all her fantasies.

"The medium arose and went out of the room, passed through two other chambers, and entered the dining-room, in order to seat herself at the common table. The table, ordinarily round, but formed of two parts, and capable of being extended by slides and by supplying additional boards in the middle, was now oval.

"One of its longer sides was about eight inches from the wall, The medium took a seat at the end of the table so as to bring the wall on her right. She placed her hands on the table with the palms downward. There was a light burning upon the end of the table next to her, and directly in front of her, and its flame, standing at the height of about fifteen inches above the surface of the table, shone directly in her face. The somnambulist seemed to talk with another, to whom she said, 'Give it to me quick, before she comes.' As she pronounced these words she quickly extended her right hand at a point between the table and the wall, about three or four inches below the top of the table, and consequently into the shade, and almost immediately the hand again arose with a package, which was neither enveloped nor tied together, but consisted of fourteen engravings of diverse kinds, like those which I described in my previous letter. They measured on an average, about four inches by five or six, and must have cost at least two dollars. I ran to the opposite side of the table; I removed that end a little further from the wall, and looked and passed my hands everywhere.

"Evidently the medium's hand had not extended to the joint where the ends separate from each other by means of the grooves, and where, besides, I found nothing but dust, and the pictures were very clean. Nor were they in the least crumpled, which would certainly not have been the case if they had been until then concealed in the girl's clothes.

My examination completed, I took my position, standing, directly behind the medium. The three other persons, also standing, were by the table at the left of the medium, and near her side; but in the meanwhile the medium awoke.

"That which is now to be related we can certify fully, and without doubt.

"All preserving our places, the medium seated and we standing, and having our eyes fixed on the girl's hands, which had resumed their place upon the table, with the palms down ward, this is what we witnessed in the most unmistakable manner; for everything was done slowly in this last phase of the *séance*, during which the medium continued perfectly awake:

"I said to the girl: 'They have just given you those pictures, but they have not returned the half-dollar which they have stolen, and they must now return it.' Immediately, to the great surprise of the medium, and also somewhat to ours, her right hand slowly turned palm upward, at the same time that her arm performed an impulsive movement. These motions, though complex, were altogether analogous to those which are sometimes produced by the will of the magnetizer, expressed or not, upon an impressible person. The hand then moved to the right until it came to the edge of the table, and while the fingers were not fully extended, but were immoveable, the whole hand showed every appearance of rigidity.

"We then saw the hand descend three or four inches into the shadow caused by the edge of the table, and that by a movement of its own which was little dependent upon the extension of the arm.

"This immersion of the hand into the shade only continued about four seconds, during which the hand did not stop its motion, and rose again with the same slowness, and showed us, at the instant of its emergence from the darkness, the half-dollar lying in the palm, which had been continually kept upward, and, to all appearances, rigid, the fingers continually remaining in fixed positions. An impulsive movement then brought the arm over the table, and the hand, slowly turning over, dropped the half-dollar at the foot of the chandelier. Then the hand became suddenly free, and resumed its place by the side of the left hand, which had not stirred. The medium said she had felt 'as though some one had drawn her hand aside, and then dropped something heavy into it.'

"I again spoke and said: 'That is not all; they have also taken from you fifteen cents, and they must bring them back;' when lo! the same hand, performing the same movements, and with the same slowness, returned again and threw down the three little coins by the side of the first piece!

"'Let them bring back also the brooch,' added I; and the same hand, with the same docility, the same precision, and the same slowness, doubtless to show us that we were not deceived, brought back the same brooch!

"I did not think of any more objects to reclaim, and we were entertaining ourselves with these marvels when our conversation was suddenly interrupted. It would appear that Mr. C., with whom the somnambulist, during the scene under the bed, had threatened the little invisible thief, was at his post, and compelled a restitution; for after a short pause, nearly equal to the previous intervals, and as if we had before us a mechanical automaton, the same hand made two more excursions, such as the three preceding, with a little interval between them, and each time brought back one of the forgotten ear-drops, of which the girl herself was certainly not thinking; for, agreeably surprised when she saw the first one, she exclaimed, 'My ear-rings!' and this was said in a tone of surprise which could not have been feigned. This ended the *séance*.

"Let the reader notice particularly what were our respective positions. I was standing behind, and looking over the shoulders of the medium. The three other persons were at her left, also standing, and we did not lose an instant in observing the agitated hand except while it remained immersed in the shadow, and was less distinctly visible, and where the objects which were brought back to us could not be seen until the direct rays of the light fell upon them. It is very certain that the hand, during its immersion, did not perform any movement of its own; but we did not see the objects come to her hand, nor did we see the hands of the spirit.

"Let it be observed, also, that these objects could not have been concealed in the child's sleeve, and if they had been, they could scarcely have been got out, the sleeves being tight at the wristbands. Besides, they could not have been slipped down over the forearm, which only attained a slight inclination below the horizontal position. Observe, finally, that the hand, in the position to which it descended to the right, between the table and the wall, touched nothing solid, and that there was no nook for anything to be hidden in, either in the table on the one hand, or in the wall on the other, and that the hand was wholly in the air."

M. Barthet's letter, which is dated New Orleans, April 5, 1855, extends to a far greater length than the above, but throws no further light on any of the manifestations.

Many circles were held in New Orleans, both amongst the French and American population, at which all the tests and usual phenomena recorded in other portions of this history were frequently and abundantly repeated.

Many excellent mediums were found amongst the colored population, one of whom, a French creole named Dr. Valmour, attained a high and deserved celebrity as a healing medium.

Being possessed of some independent means of his own, and happily enjoying the rare boon of freedom, this noble and beneficent Samaritan devoted his gift of healing to the world, without money and without price, and his successes were so marked as to procure for him a wide-spread celebrity and universal respect.

Another noted medium of the "Crescent City," was a Mr. James Wingard, sometimes called Captain Wingard, from his having been a Mississippi boatman.

This person, wholly uneducated, and a plain, simple, straightforward man, in the humblest walks of life, wrote under spirit influence in Greek, Hebrew, Arabic, and other classical and oriental languages, in the purest style of diction.

Up to the period of the war, these writings were carefully preserved, and occasionally exhibited by Dr. Hyde, a well-known physician of New Orleans, with whom they are, it is believed, still deposited.

An account of Mr. Wingard's skill as a spirit artist, was furnished to the editor of the *Spiritual Telegraph*, who makes mention of it as follows:

"CURIOUS SPIRIT PERFORMANCES.

"The *Spiritual Messenger* of August 9th contains a long communication from Monsieur Joseph Barthet, of New Orleans, in which he details the particulars of some wonderful spirit writings and drawings recently executed by the hand of Mr. Wingard, of New Orleans. The writings, drawings, etc., were performed in the presence of Mr. Barthet and others, in almost total darkness, on paper which had been previously examined and found not to contain any marks.

"They consist of communications in the common Roman character, and in the English language; of an upper portion of a human skeleton, accurately drawn; various astronomical, hieroglyphical, and cabalistic figures; a diagram for the formation of a spiritual circle, three verses in Greek, five lines of Latin poetry, seven lines of French poetry, two sentences in Spanish, an inscription in Hebrew,— all of which, except the skeleton, are transcribed in the *Messenger*. The communications, inscriptions, etc., covered ten pages of foolscap, and were executed in the space of about one hour. In his ordinary state, Mr. Wingard would have been utterly incapable of this performance even in the light; and no man, in the exercise of the merely ordinary powers of sense, perception, and volition, could have accomplished this feat without confusion in his markings, in that degree of darkness which rendered even the paper almost invisible."

The following is one of the numerous certificates that have been published concerning this same remarkable medium in his character as a healer:

"SPIRITUAL TELEGRAPH. — A CONVERSION TO SPIRITUALISM.

"*December* 20, 1856."

"BROTHERS BRITTAN AND PARTRIDGE, — Having, through the kind agency of Mr. James C. Wingard, been led from the darkness of unbelief into the glorious light of the spiritual faith, I deem it a duty which I owe, alike to him and to society at large, to make this public statement in relation to the matter. From the time that Spiritualism first began to obtain headway, I took my stand as one of its bitterest opponents.

"Not only was I a sceptic as to the peculiar doctrines of the new faith, but I was so to all faith which is worthy of the name. Immortality and God, and all the mysteries of the hereafter, were to me but as the dreams of fanatics and fools. I believed them not.

"And in this I was not alone; it was a family belief in which my wife and sister joined. Whether they had been contaminated by my ideas, or of their own accord had strayed into the barren wilds of doubt and disbelief, I cannot say.

"The first time I ever saw Mr. Wingard was in the summer of 1853. My wife was at the time lying at the point of death.

"Our physician — a man of reputed skill — had abandoned all hope of her recovery.

"On the morning of the 13th of August, 1853, she was taken with the 'yellow fever,' and on the evening of that day,— a fearful day in this city of New Orleans — when standing at my door, I saw Mr. Wingard approach. Mistaking him, in the twilight, for a friend whom I expected, I asked him to walk in, and he did so. As soon as we advanced to the lighted room, I discovered my mistake, and told him that grief had so blinded me that I had mistaken him.

"I knew not then how little my apologies were needed, and that I had found in him a friend indeed. With few preliminaries I told him of my poor wife's condition; for, atheist though I was, I loved my Mary.

"Then it was that he breathed into my ear a spiritual hope, and told of the ministering angels which come to us from the realms of the departed, with healing on their wings.

"Like the drowning man that catches at a straw, I caught at the hope he held out before me, and followed implicitly the advice he gave. That night, and a part of the night following, he sat up with my Mary, and when he called again on the second morning, the last bad symptoms had disappeared.

"From that time she recovered rapidly, and in a week we parted from Mr. Wingard and saw no more of him till the early part of July in the present year.

"At our next interview my wife was suffering from a severe attack of typhoid fever. She had wasted away almost to a skeleton, and physicians so disagreed in their diagnoses of her case, that I began to lose all confidence in them, especially as they all declared that she could not be cured.

"Eventually I began to inquire for Mr. Wingard, and was grieved to find that he had gone to Louisville. My wife was certain that he could effect a cure, if he could but be found; and, to satisfy her, I followed him to Louisville, but was again disappointed, by learning that on the morning of my arrival he had started for New York. This information, however, proved to be unfounded, for, in a few days, I learned that he had returned to New Orleans.

"Having, on our first acquaintance, heard a great deal from Mr. Wingard about Spiritualism, and being informed that a healing medium had made his appearance at St. Louis, I made up my mind to see him. Accordingly, I visited St. Louis, and got Mr. ——— to make a spiritual examination of my wife's condition. After doing so, he informed me that she was incurable. This information, of itself, would have killed nine women out of ten who were in my wife's condition, but she still clung to hope — to the hope that Mr. Wingard would cure her.

"By the time we arrived at New Orleans my wife was in a deplorable condition; and at the time that an interview with Mr. Wingard was obtained, I did not think that she could possibly live two days longer. When he called she was utterly unconscious. He took hold of her hands, and almost immediately a trance-like change came over him. In his countenance a peculiar transformation took place, and from his hand an electric or healing influence passed to her, though she still remained unconscious. After he left she was soon restored to consciousness, when she informed us that she had had a vision of Mr. Wingard standing by her bedside and holding her hand; and when told that the vision was a reality, she seemed surprised and pleased. Mr. Wingard again called, the next day, and the next.

"At the third interview he was deeply entranced, and the mysterious unfoldings of spiritual power which were then revealed, convinced me of the immortality of the soul, and of the real existence of a Supreme Being. I could no longer doubt that men in this life can hold intimate and intelligible communion with departed relatives and friends from "the better land." I questioned Mr. Wingard, in his capacity of medium, of many things known only to myself and God. Among other things, he informed me of the particulars of a business transaction at Mobile; what we had seen in our recent trip, and, indeed, all the more notable events in my life's history, thus reading my soul as 'an open book.' And is it to be wondered that he fixed my faith on what has heretofore been 'an undiscovered country?' Beside, he informed my sister of many things which were significant to her alone, and mildly, yet strongly, rebuked both of us for our unbelief, in language the most touchingly beautiful that we ever listened to. He described accurately my father, mother, grandmother, two sisters, and the spirits of other deceased relatives, some of whom had been removed to the land of 'roseate shadows' full thirty years ago. In fact, I could fill pages with his wonderful revelations of things none knew but myself, and many of which I had even forgotten. As to my wife, he gave what was, as far as I am capable of judging, a clear diagnosis of her disease, and a list of the medicines which were necessary to effect a cure. This was done while he was in a trance state, in which condition he continued for two hours. When he returned to his normal condition, he knew nothing of what had occurred.

"My wife enjoys better health now than she ever did before. I could relate many things which took place when my wife was subsequently entranced, but to do so would be foreign to my present purpose. I merely wish to render justice to Mr. Wingard, to whom I owe more than I can ever repay. Money is no equivalent for the life he saved twice, and for the hopes of immortality which he was the means of reviving. I offered to pay him for his services, but he would take nothing, and it was with great difficulty indeed that I thrust a present into his hands.

"Would to God that there were more like him! I have no words to speak my gratitude for the restoration to health of my dear companion, and for the moral benefits alike obtained through his generous instrumentality. May his pathway through life be strewn with flowers, and brightened by a radiance from the divine source of love and light!

"I am fraternally yours,

"ROBERT H. MILLER.

"NEW ORLEANS, *November* 25, 1856."

"We concur in all of the above with feelings of profoundest love and gratitude to Mr. Wingard.

[Signed] "MARY MILLER.
ELIZABETH JANE MILLER."

The fact that mediumistic correspondence is almost the only record that has been kept of Southern Spiritualism, must plead our apology for the insertion of a letter written by the author, in 1860, on the occasion of her engagement to deliver a course of lectures in New Orleans. As the letter conveys a far better idea of such local circumstances and conditions as belong to our narrative at the time of writing, than could be gained by a more cold and distant retrospect, we shall crave permission to render it entire as it appeared in the *Banner of Light* of January, 1860.

"SPIRITUALISM IN THE SOUTH.

"MESSRS. EDITORS, — Lest the report of my experiences at Memphis should appear to convey to the numerous readers of your widely diffused pages the only illustration I can offer of Spiritualism in the South, permit me to present you with the reverse side of the picture; and as I promise you a statement as candid as the former, I hope you will, in justice, place it before your readers.

"I arrived in New Orleans, the first part of December last, and was received into the house of one of the wealthiest merchants in that city of merchant princes, and by him was treated with a kindness which I shall never forget. This gentleman is a fine medium, and, in the exercise of his beneficent gift of healing, has effected some very remarkable cures, which, in his modest, unostentatious kindness, the world knows nothing about. Half of the period of my residence in New Orleans was passed in this gentleman's house, and the other portion in the family of another New Orleans merchant, where I spent my Christmas and New Year. Those who have ever experienced the festivities of an English Christmas, and behold the affecting picture of family reunions, which the very poorest in the land contrive to effect at this time, the healing up of old wounds, the uniting of long enstranged hearts in the cordial bonds of universal peace and good-will, but, above all, the tender rivalry with which families and kindred heap upon each other the tokens of their generous love and mutual affection, may picture the English medium and her only friend or relative on this vast continent, far away from friends, home, kindred, and all accustomed ties — and even this lonely mother and daughter separated by a distance of more than fifteen hundred miles; and yet, with these apparently mournful externalities to weigh upon a heart keenly alive to the world of sympathies, I am bound to acknowledge that the beautiful sphere of affection and human kindness by which I was surrounded, robbed the cold external of all its gloom, and made as bright and happy a Christmas for the stranger as I ever experienced in the midst of home and kindred. Amidst the profuse generosity with which friends greeted each other, I was never forgotten nor omitted, and my noble host and hostess, and the darling, fair creole girls of their family, made me forget every shade of gloomy remembrance, save the absence of the beloved, far-away mother. My heart swells even now at the remembrance of this beautiful New Orleans family; and there are many such there — bright jewels, which make the place, to me, a green and flowery haunt, where memory loves to dwell.

"My first four lectures were given in a small hall, which the committee of gentlemen by whom I was engaged, had hired for this purpose; but, as great numbers had to go away on each occasion for want of room, a large and splendid room was secured for the remainder of the course. I remained in New Orleans during five Sundays, and, in addition to the usual morning and evening lectures, gave, with one or two exceptions, two week-night lectures per-week; and, nothwithstanding the drawback of many days of unusually cold and piercing weather, some heavy rains and such consequent mud as the State of Louisiana alone can boast of, together with the interruption of the Christmas festivities, we never had a bad house, or failed to secure a good attendance. Night after night, the same intellectual heads and clear scrutinizing faces, might be seen in their accustomed places. Many of the finest minds and clearest heads in this city announced their purpose of investigating the matter to the foundation, and waited on this course of lectures, to the exclusion, for the time, of all the ordinary attractions for evening entertainments with which this gay city abounds.

"Except in Boston, St. Louis, or Philadelphia, — cities with which my warmest love and gratitude are entwined, — I believe no spirit medium on this continent ever addressed a more intellectual and appreciative audience than that which honored me in New Orleans; and either the noble creoles are determined to take Spiritualism by storm, or the spirits are determined to take them. I believe, myself, the attraction is mutual; for there are an unusual number of persons in the city possessed of medium power; and, despite the humidity of the atmosphere,—so unfavorable to the production of these electro-spiritual manifestations,—there is such a preponderance of intellectual and artistic mind in this city, that I cannot but feel, with aid from the exponents of the philosophy, and mediums of the phenomena, there are elements enough in New Orleans to spiritualize the entire South.'

"Shortly after my own arrival in the city, Dr. Redman made his welcome advent; and never, surely, did a fairer opportunity present itself of practically testing the truth of the rudimental forms of the philosophy presented in the lectures, than this most excellent test medium afforded. Theory and practice were here combined, as if by the determined and systematic order of the spirits; for neither Dr. Redman nor myself had the least concert in the matter. Dr. Redman's *séances*, like my own lectures, were nobly sustained; and it must have been a much colder heart than mine, that could have remained untouched by the earnest and patient spirit of inquiry manifested at the lectures, and the many affecting scenes of recognition between long-lost friends, and bereaved hearts that received news from the beloved immortals beyond the veil, through Dr. Redman's wonderful powers as a test medium.

"There is but one more point I must notice ere I bid farewell to the now most dear Crescent City. The hall hired for me is a very expensive one; the charge for printing and advertising, in New Orleans, is very high, while the numbers who form my committee of arrangments were very small; yet the whole of these lectures were given to the public by the liberality of the committee, without the charge of one single cent. Whatever contributions were made toward expenses were wholly voluntary. That these were most generous, the many shining gold pieces that glittered in the hats of the gentlemen who nobly and fearlessly stood to receive them, bore ample witness.

"Farewell, New Orleans! land of the shining orange grove and fair magnolia — strange and beautiful city of life and death, in its most gorgeous and terrible luxuriance! Should I never more grasp the dear hands that have so lovingly and generously sustained me in my work there, one of the most hallowed recollections of my mediumistic pilgrimage will be the effort I have been permitted to make, to aid in planting the glorious white standard of Spiritualism in thy midst! May its purity enfold thee, its strength sustain thee, and the countless legions of angel hosts who bear it inspire thee. I can but add my last, best prayer for thy weal. May its only motto, "onward and upward," ever remain the rallying cry of New Orleans and the much loved friends it contains.

"I am at present at Macon, Messrs. Editors; and as I expect my career in the South will terminate in the course of another fortnight, I will reserve the finale of my experiences in this section of the country for another paper.

"I am, gentlemen, yours for the truth,

"EMMA HARDINGE.

"MACON, GA., *January*, 1860."

The beautiful "Crescent City" has been visited by many a tempest of destroying change and icy materialism since the date of this letter. In the brief period of eight years, thousands of its then blooming inhabitants have perished beneath the red reign of war or the fiery blasts of pestilence; in fact, in no city of the Union have the twin angels of pain and death exerted a more fearful sway: and yet Spiritualism still lives, and is still fondly cherished there; in fact it has been maintained as the "magic staff" on which alone many a breaking heart and bereaved spirit could lean, and find assured strength and consolation. Latterly some of our best and most accomplished mediums have paid brief visits to the city; and though the shadow of the Death Angel is still hovering above the orange groves, and the faint wails of woe that have come up from many a gory battle-field sound in mournful echoes through the drooping flags of the banana and palm, the dear voices of spirit friends have never been hushed, and their soft low whispers are gaining strength and number, and are ever making themselves heard by the shores of the mighty Mississippi, and wafting their immortal messages of love across the wide wastes of the treacherous and unresting gulf waters that skirt the beautiful Crescent City: in truth, Spiritualism is a fixed fact in Lousiana, and New Orleans has yet to proclaim it to the bruised and bleeding heart of that mourning State.

CHAPTER XLI.

SOUTHERN SPIRITUALISM.

> "Take what thy brother offers thee: perchance
> The simplest nature may have woke to see,
> At early morn, an angel in the sun,
> And brought from him great tidings to thy soul.
> In all thou doest, first of all be true
> To thine own consciousness, to man, to God."
>
> T. L. Harris.

The Cause in Georgia — Author's Correspondence — Testimonial from the Macon Spiritualists — Dr. Redman's Letter — Captain Sumpter's Ghost — Spiritualism in South Carolina — Southern Illinois — Virginia — California — The Nature of Evidence Considered — An English Gentleman's Testimony — General Vallejo's Circle.

In no part of the United States could have been found a more faithful and devoted band of Spiritualists than those who formed the nucleus of the cause in Macon, Georgia.

Quite early in the movement, Dr. L. W. Andrews, the talented editor of the *Georgia Citizen*, published another paper, called the *Christian Spiritualist*, exclusively devoted to the cause of Spiritualism, ably written and most liberally sustained, chiefly by the zeal and enterprise of Dr. Andrews himself. Besides this noble gentleman and his family, Spiritualism included many prominent, and highly respected citizens of Macon in its ranks; hence this place became a radiative centre, from whence the light was diffused to scattered believers in the faith, all through the State of Georgia.

Macon was favored with several excellent mediums, amongst whom Mrs. Harvey, a Southern lady, and wife of a well-known Georgian, was particularly distinguished.

This lady was a fine trance, seeing, test, and healing medium, and generously gave her services to all who sought her aid.

Mrs. Ostrander, now Mrs. Bliss,* an excellent trance speaker, created a remarkable interest by holding Sabbath meetings in Macon; and in token of their appreciation of her services, the generous Spiritualists presented her with, over and above a liberal recompense in money, a handsome gold watch and chain.

Mr. George Redman remained some time in Macon, and by his wonderful and striking tests, brought over hundreds of intelligent minds to the belief in spirit communion. The author was almost the last medium who visited this place prior to the terrible disruption produced in the whole Southern country by the calamitous war; and the warm, generous character of its Spiritualism and people cannot be more fully understood than by a perusal of the following letters taken from the *Spiritual Telegraph* and *Banner of Light:*

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* Lately passed to the spirit land.

"SPIRITUALISM IN THE SOUTH.

"*Editors of the Banner of Light:*

"GENTLEMEN, — Your correspondents in this section of country are few, yet your pages are highly appreciated, and in view of the channel for friendly intercourse which they unfold, I have been requested to notice the condition of the few places where my restless feet have been permitted to make a temporary halt during my flying visit to the South.

"Arriving at Macon just in time for my long-promised course of lectures, I was received by a very numerous body of Spiritualists. . . . . . I lectured in a good hall, to fine and appreciative audiences. The meetings were held under the generalship of Dr. Andrews, the enterprising editor of the *Christian Spiritualist*, and I am convinced that it needs but the laborers, to make Macon one of the finest spiritual harvest grounds in the United States. Sundays and week-days alike, the most intelligent, and numerous audiences flocked to the lectures, while my days were spent among such demonstrations of kindness and hospitality as warms my heart with affectionate memory. . . . . . When I left Macon, I was laden with a beautiful little casket, the gift of my generous entertainers, Dr. and Mrs. Andrews, with a superb golden lining, fresh from the open purses and yet more open hearts of the whole society, besides the tears and blessings of a host of friends.

"Columbus, Georgia, with four ladies as its only Spiritualists, was my next field of operations. Two of my kind Macon friends accompanied me there, and with a query of whether we could even get a hall to lecture in, we went, guided by the spirits' word of command, to lay siege to that quiet locality.

"I inclose you herewith a brief notice from one of the daily local papers,* which will give a fair idea of the surprise, no less than kind appreciation, with which my efforts were met. My audience amounted, on the first night, to about thirty, including my brave lady hostess's family. On my last and third night's lecture they numbered some hundreds, of whom several sat on the ground, for want of seats. Four of the committee who, on the last evening, were chosen to select a subject, — men who, I was told, were equally distinguished for their intellectual attainments, respectability, and scepticism, — called on me, as I was about to return to fulfil my final engagements at Macon, to tender me a generous and candid invitation to stay, and extend the period of my 'instruction' amongst them as long as possible. I was compelled to go, but with regret at my inability to name any of our many distinguished mediums and lecturers who could follow me at once, and extend the bread of life to those who were thus earnestly seeking and hungering for it. . . . . .

"Perhaps a more touching picture of constancy and patient endurance for the truth cannot be found anywhere than in the devotion of the estimable ladies who entertained myself and my Macon friends. Unsustained by male relatives or sympathizers, they have stood alone, bearing the brunt of the world's scorn and Mrs. Grundy's shrugging shoulders, until the happy hour when they were enabled to see Spiritualism presented to their persecutors after such a fashion as would at least insure it a respectful, if not popular position hereafter; and, with this, these self-sacrificing, generous women consider themselves amply rewarded. My Macon friends were a gentleman and his wife, who left family, home, and dollar-making, to go to the trouble and expense of protecting me, hiring the hall, settling the details, and — the lady being a good medium, — sitting free of charge for those who came to inquire of us for 'more light.' Surely the expenses of the journey were invested well, for the interest of the happiness with which we all returned, far exceeded the legitimate rate allowed by the law of the Union, and amounted to perfect usury.

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* Omitted here.

"My last visit was to Wilmington, North Carolina, where private hospitality of the warmest kind, and public appreciation equally lavish, have sent me on my way rejoicing. . . .

"Farewell, bright South! and, while the fervent 'God bless you' parts the lips of the woman, she is still a medium for hosts of spirits who pronounce a blessing through the earth form of

"EMMA HARDINGE.

"*February* 2, 1860."

A still further evidence of the generous appreciation with which Southern Spiritualists regarded their mediums, is to be found in the following letter, presented to the author along with a handsome silver *porte-monnaie* amply lined with gold, at the close of her lectures in Macon.

The letter was subsequently forwarded by the Spiritualists of Macon, for publication, to the *Spiritual Telegraph*, from the columns of which it is now reprinted:

"THE MACON (GEORGIA) SPIRITUALISTS TO MRS. EMMA HARDINGE.

"MACON, *January*, 24, 1860.

"*To Mrs. Emma Hardinge:*

"DEAR MADAM, — The little faithful band of Spiritualists of Macon have authorized us, a committee appointed for the purpose, by an impromptu meeting held at the close of your lecture, last evening, to convey to you the heartfelt emotions of gratitude which they, individually and collectively, entertain for yourself personally, and the very high appreciation with which they regard your recent manifestations of love in their midst.

"In obedience to this outgushing mandate of warm and affectionate hearts, permit us to say, Mrs. Hardinge, that we desire not to offend the delicacy of your noble nature by any fulsome adulation; but, in our feeble way, to express our gratification and delight at being permitted to partake of such a soul's festival as we have enjoyed in attendance upon your lectures.

"We have had our darkened minds illumined by the divine radiance of the glorious philosophy breathed through your lips. We have had our hearts' best affections stirred within us to their very depths by the glowing and eloquent instruction imparted through your mediumship, and we feel that our spiritual natures have been fed with the bread of life, and our thirsty spirits have been abundantly refreshed by the waters of eternal truth, which have, through you, been poured out upon us with such prodigality and richness.

"How else, then, can we feel but joyfully grateful? How otherwise than profoundly impressed with our sense of obligation, firstly, to the great Father of spirits, who has opened up to our vision the ineffable glories of a blissful immortality; secondly, to that shining circle of invisible intelligences, who have so successfully used your organism to illustrate and enforce the laws of progress, life, and inspiration; and thirdly, to yourself, gentle lady, for the patient, earnest, and affectionate manner in which you have subjected all your physical and intellectual capabilities to the use of those for whose benefit you have labored! . . . For you, personally, permit us to express, once more, the best wishes of all our hearts: that all the happiness of which your sympathetic and cultivated nature is susceptible may be yours, without a throb of pain to embitter your future; and that when life's work is done upon this footstool, we may all meet again with EMMA, in those bright celestial spheres, where faith ends in knowledge, and hope in fruition.

"Fraternally yours, etc.,

"L. F. W. ANDREWS,
JOHN P. HARVEY,
F. F. LEWIS,
} *Committee.*"

EXTRACT OF A LETTER FROM DR. REDMAN, DATED,

MACON, GEORGIA, DECEMBER 1, 1859.

"We arrived at Wilmington at seven o'clock, P.M., where I found the pioneer of our cause in that section, Colonel John McRae, waiting my reception. I was conveyed to the city hotel, and commenced my circles the following morning, 16th inst. Hardly had my doors been thrown open before I was besieged by inquiries. The town being small, the news of a spirit medium's arrival was well advertised in a few hours, and those who could not obtain entrance, contented themselves by gazing through the windows, and applying their auricular appendages to the crevices in the doors.

"Instead of receiving visitors in private, as has been my custom heretofore, I have been forced to divide the time into six circles, of two hours each, allowing ten persons to form each, that I might see the greater number in the shortest time, my stay being limited.

"I was quite surprised to find that the magnitude of the circle interfered not a whit with the personal character of the tests and the communications given, for one by one would declare themselves satisfied, and would acknowledge the source from which came that evidience. I shall pursue the same plan during my labors South.

"A stay of one week brought before me about five hundred persons, and of all that number, only two left me in the least sceptical concerning the phenomena of modern Spiritualism.

"One of these two, was a certain Major ——, who preferred to commune with spirits in the form, and was exposed by a communication from the spirit of my father, addressed to the circle, saying: 'That man communicates with fictitious spirits, and he is satisfied.' The other was Mr. J., who, haunted by some speculative genii, offered me a check of five hundred dollars for the secret.

"Neither of these investigators were convinced: the first, because he could not speak satisfactorily with those in the form; the second, because he failed to make a bargain for that which hath *no* price.

"Dr. Barker, a lecturer on phrenology, who was drawing large crowds nightly at the Town Hall, declared, if his wife would tell him where he was on the night of her departure from earth, he would announce himself a Spiritualist at his next public lecture. He accordingly came to my apartments with some friends, and was seated at the table but a short time before his spirit companion wrote as follows:

"'MY DEAR HUSBAND, — You were lying on the bed by my side when I left you for the spirit-world.

"'Thy young wife,

"'JULIA.'

"The man jumped from his seat, wiped the dew of emotion from his eyes, and informed the circle that 'for weeks he had been attending his wife, night and day, until nature gave out, and he was compelled to sleep; and while slumbering, his dear one closed her eyes in rest, as peacefully as a child.' The scene was impressive, and deeply did the professor feel the force of his spirit-wife's message.

"Agreeably to promise he announced the result publicly, remarking that bigots only would refuse to investigate, and fools only would cry out against these modern phenomena; but wise men would turn the leaf under which contained a philosophy so beautiful. Dr. B. declared to me, before leaving, that a few more such evidences would place him in the field as a teacher of our faith, and 'he would preach it without fear or favor.'

"Although pressed exceedingly by investigators, and believers multiplying on every side, I left Wilmington at six o'clock, A.M. on the 23d instant, owing to the impatience of the friends in Macon, some of whom had already been waiting for days, and came many miles from the country. After a second jaunt of about three hundred miles, through dismal swamps and characteristic woodland, I arrived at Macon on the morning of the 24th. I found Brother L. F. W. Andrews, of the *Christian Spiritualist* prostrated, as the result of a fracture of the clavicle, he having been thrown from his buggy the day before.

"Here I have been received with all the warmth characteristic of Southern hearts, every thing being provided, and all that was required of me was to take my seat at the table and meet another flood of characters, equal in number to those who visited me at Wilmington.

"My reception rooms are in front of the *Spiritualist* office, and have been fitted up for my especial accommodation. I can assure my friends and our mediums, if they ever follow me in this vicinity, they will be made members of the same family, and cared for as such. . . . . . I was amused, while sitting at my window with Brother Lanning, last Sabbath evening, at a *soiree musicale.* The servants of the house, prompted by a spirit of devotion, were indulging in the following pathetic stanzas set to music:

"'Come along, come along! we're going home to glory, hallelujah!' 'We're going all to heaven, hallelujah!' 'Then we'll shake hands together, hallelujah!' 'I'm gwine to my Saviour, bye 'n bye.' 'I'm off among the angels bye 'n bye.'

"During the singing, the raps very emphatically kept time.

. . . .

"With hopes for the cause in our own city, and the spread of truth throughout the world.

"I am, yours, etc.,

"G. A. REDMAN.

"*Spiritual Telegraph.*"

The following incident is given as it appeared in a secular paper, the *Saturday Evening Gazette*, of Bishopville. A far more circumstantial, though over prolix account, was furnished to the author by some near relatives of Mr. Bateman's, with a number of written attestations to the truth of the story:

"In the year 1826, at Bishopville, South Carolina, Captain William Sumpter, a grandson of General Thomas Sumpter, committed suicide, and was buried at the Baptist churchyard, about one and a half miles from Bishopville. His grave is about ten steps from the public road, leading from Bishopville to Sumpterville. In a few weeks after this, William Bateman, a man of great courage was riding from Bishopville to his home, about three miles off, and as he passed by Captain Sumpter's grave, at about twelve or one o'clock in the night, the moon shone brightly; he informed me the next morning that Captain Sumpter arose from his grave and came to him, and placed his hand on his stirrup, and just before he disappeared, he informed Bateman it was his time next. In a few days after this, a man by the name of James B. Reaves shot Bateman, giving him a mortal wound, which did not terminate fatally for two or three weeks. Bateman managed to ride from Reaves's house to the house of Moses Roundtree, and when he arrived there, sent for Dr. Bishop, and his brother John Bateman, the latter at that time overseer for Dr. Bishop; and although W. Bateman's house was much nearer than Bishopville, he requested to be taken to the latter place, which was done, and he died at his brother's house at Bishopville. I was acting as a magistrate at that time, and as there was no witness present when Reaves shot Bateman, I thought it proper to take his dying confession, as it would be good evidence; and a few hours before his death, I took down his statement; and as the circumstance of his seeing Sumpter occurred to me, I asked him to give me a statement again, and he said it was as he stated before, and that he was not mistaken. He observed to me that it was not imagination, and said, 'Don't you see it has happened as he told me?'

"J. B."

This circumstance [parallel cases of which are now so familiar amongst Spiritualists] awakened a spirit of inquiry in South Carolina which never slumbered until the report of the "Rochester knockings" had thrown light upon the hitherto dreaded mystery of "supernaturalism." At the time when the author visited North Carolina, as above referred to, there were a numerous body of Spiritualists scattered all over the sister State, but despite of the fervent zeal and large numbers of believers, the times were deemed too unsettled to permit the dissemination of spiritual ideas, hence an engagement which Mrs. Hardinge had entered into to lecture at Charleston, South Carolina, was negatived after the fashion of the Alabama Legislature; for, although the act denunciatory of spiritual manifestations was not actually carried, it was significantly threatened, with the aid of "Judge Lynch" to back its enforcement. Notwithstanding the fear of South Carolina politicians that liberal ideas, even of the "the hereafter," might endanger their peculiar institution on earth, it was evident they could not shake themselves free of home-made Spiritualism, for at the very time when the Charleston [South Carolina] *Courier* was most fiercely denouncing the "incendiary practices of the abhorrent Spiritualists," it was innocently filling its columns with accounts of certain strange manifestations, which it evidently did not recognize as the very gist of the incendiarism.

The following which is taken from that journal itself, is a specimen of the success which the Legislature obtained in attempting to kill out Spiritualism.

"A correspondent, for whom the editor can vouch, relates the following:

"A few evenings since, a little circle of three young girls were sitting at a table which was in violent motion. Communications by 'rapping,' through the alphabet, were thrown off with great rapidity, and names of departed persons were given as being present and conducting the phenomena. One of the young ladies at the table is a writing medium; and at my request she took a pencil, and in a few seconds began to write with great rapidity, in a clear, bold hand, her eyes being shut. In a short time it was announced that a person recently deceased was present. At the instant, a thought occurred that I could test the matter in a new way, and I asked — though not sitting near the table myself — this question: 'Will you answer, if, instead of calling the alphabet, I substitute numbers from 1 to 26 — say 1 to mean A, 2 B, 3 C, etc.?' The reply was, 'Yes.' I said: 'Tell me who you are? and I began calling the numbers, one, two, three, etc. The raps occurred upon different numbers, which I put down on paper, no one in the room, not even myself, knowing what letters the numbers denoted. After the raps had ceased, I privately selected the letters and placed them over the numbers, and could make no sense of the name. I said so, but did not name the letters. The table began to rap, and spelled out, in the usual way, these words: 'I did not give the right number last.' Numbers were again called, and the number next to the one before given was struck. On placing the corresponding letter over it, the whole name became perfect and complete. Without intimating that any name was made out, I asked for the name through the writing medium. After an instant she wrote, and the corresponding same name of the deceased person was written. Now here I had two different communications indifferent ways: one in a mode which by its nature forbade deception, and the other through a young lady, whose very soul would revolt at the idea of trifling with the dead, or deceiving her friends."

Another of the South Carolina papers gave the following, amongst many other varied accounts of spiritual phenomena with which it regaled its readers in one column, whilst others were filled with emphatically Southern warnings to avoid "Spiritualism" on pain of the favorite South Carolina argument of the time — the bowie knife or tar and feathers. The article would not be inserted here, only it relates to a section of country which has since become widely spiritualized through the mediumship of the parties referred to:

"EXTRAORDINARY MANIFESTATIONS IN SOUTHERN ILLINOIS.

"A correspondent of the Du Quoin *Mining Journal*, vouched for by the editor as 'a man of truth under ordinary circumstances,' gives the following account of some very singular manifestations near that place, of which he was an eye-witness:

"About the middle of the month of March last, after I had retired to bed for the night and was thinking of my plans for the next day, I heard a loud knocking upon the door, and opening it, found my nearest neighbor, Mr. L., awaiting me. He was trembling from head to foot, at which I was greatly surprised, as the night was quite warm, considering the time of year.

"'For God's sake come to my house immediately' said he. 'Satan or some of his crew have taken possession of the premises, and are playing the devil generally!'

"He would give me no time to ask questions, but was exceedingly anxious that I should accompany him. I had scarcely got my clothes on, when he took me by the arm and hurried me along towards his residence. He entered the main room of the building, closely followed by myself. There the most wonderful sight I ever beheld presented itself to my view. Mr. L.'s wife and two eldest daughters were huddled up in one corner of the room, and each was the personification of terror. They were clinging to each other and sobbing violently. Near the fireplace was the youngest daughter, a very pretty girl, moving round in a kind of waltz-like dance, with arms in a horizontal position, seemingly paralyzed, and humming a singular air. Strange to say every piece of furniture in the house was keeping perfect time with the movements of the girl, and a clock on the mantel-piece had ceased running, but a continuous stream of sounds rung from its bell, and added greatly to the confusion then prevalent. A square table cut the queerest antics of anything in the room. First it would tip forward on the two front legs, then on the two hinder ones, and lastly spin around on one leg like a top, and again tip forward and backward. A fire-shovel was dancing a jig on the hearth; the wood was rolling about, and the pots and skillets made an outlandish racket.

"Suddenly the young girl ceased waltzing; she stood like a statue, and instantly every article of furniture settled in its accustomed place. The lighted candle, which was standing on the mantel-piece, was suddenly extinguished, as if by an invisible person. The fire upon the hearth was quite low, and gave a very faint light.

"Immediately after the extinguishment of the candle, a green light, interspersed with orange-colored rays, seemed to envelop the upper portion of the girl's body, giving her a supernatural appearance, and the most melodious sounds followed, resembling the music of Æolian harps, appearing to be around, below, and above the occupants of the room. This lasted about ten minutes, when the music ceased, and the green light disappeared; but, as if by magic, the candle on the mantel-piece was ignited, and the girl fell insensible to the floor. Some two hours elapsed before she was fully restored from her trance-like sleep; but every vestige of the singular performance in which she had participated had escaped her memory. Almost nightly since, spiritual demonstrations have occurred at my neighbor's house, yet differing in many respects from those witnessed by me."

The following manifestation is vouched for by an indefatigable and talented correspondent of the early spiritual papers—the Rev. John B. Wolff, a gentleman who resided at the time of the occurrence in Wheeling, Virginia, and who constantly reported phases of spiritual phenomena, and the rapid progress of the cause in that section of country, in the most encouraging terms:

"During the last week I went some twenty-five miles to get the particulars of a singular development, wholly unanticipated.

"The north-east part of Jefferson County, Ohio, is the locality of the parties and facts. Mr. L. was the victim of an erroneous life, and bed-fast with palsy, living in a retired neighborhood with a part of his children, all of whom are daughters. In the spirit-world he has several sons. The family neither knew nor believed anything about the rappings. One evening, after a part of the girls had retired, a distant sound was heard, resembling a bass-drum; gradually it came nearer, until it came into the house, and was heard in different parts of it. Some of the girls ran to a neighbor's for some person to come and stay with them. The sounds still continued, together with almost every form of the phenomena, until the old man died. The bed on which the old man lay was carried out into the middle of the room by these invisible agents. Candles hanging against the wall leaped down, separated, struck different individuals gently, and fell on the floor without injuring the candles in any degree. Chairs, tables, and all other articles of furniture, were moved without any visible contact, and that, too, in opposition to the will-power of the parties. Some thought the girls were bewitched, others, that there was a trick, while orthodoxy decided it was the devil.

"The family were much annoyed and persecuted on account of it. After they became calm they questioned the invisible agent, and it persisted in saying that these things were done by a deceased brother; that they were intended for good, and would cease when the father died. He is dead, and they have ceased, but not without awaking much interest in liberal minds. The end is not yet. The medium is about twelve years of age, and brought up in seclusion from the world. I have given you only a faint outline of the facts; use them as you list.

"J. B. Wolff."

It would be needless further to attempt gathering up the scattered threads which have woven the woof of Spiritualism all over the Southern country.

For reasons mentioned in a former chapter, the Southern States, burdened with the restrictive curse of slavery, had always been deemed unfruitful, nay, utterly "barren soil," for the planting of the spiritual seed, whilst the very nature of the ban which the slave-holding population deemed themselves obliged to place upon the introduction of all experimental ideas or "free thought," seemed as though it would have furnished ample reasons against the favorable reception of Spiritualism.

Our retrospect, brief as it has been, must afford a complete refutation of these stereotyped, but erroneous opinions.

When the desolating scourge of war swept over the land, it necessarily destroyed the orderly relations which had begun to arise in the spiritual movement, whilst the resources for reliable record became utterly suspended in the Southern States.

Dr. Andrews's excellent paper, the *Christian Spiritualist*, ceased. The regular Sabbath meetings which had been established in Macon, St. Louis, Memphis, New Orleans, and other great Southern centres, were also suspended.

The minds of the people, fevered by ruin and accumulating calamity, were too much agitated to cultivate the communion, and that which spontaneously appeared, partook of the ghastly nature of the dreadful scenes which were being enacted on every side.

Visions of dire and awful import swam before the eyes of the seers. Prophecies of coming strife and ever deepening woe parted their pale lips, and poured in ecstatic frenzy through their entranced utterances.

Terrible portents filled the air, and monitions of death, bereavement, and coming calamity, hovered around every mediumistic person, and sighed their doleful notes of warning to the very winds of heaven. Whole volumes could be written in proof of the prophetic warnings which heralded in every tragic event of this hideous conflict, and proved the intense sympathy of the unseen world with the great struggle.

Both sections of the contending parties laid claim to spiritual guidance in the course they pursued, but though we shall hereafter devote one chapter to the Spiritualism of the war, the whole subject is too vast, weird, and terrible, to form a picture suitable to the calm contemplation of retrospective eyes. We shall now, therefore, take leave of Spiritualism in the South, and invite the reader to glance at the progress which it has made in the Pacific States, California, and Nevada.

Before entering upon this part of our task, we must again impress upon the reader our belief in the correspondence which exists between atmospheric, geologic, and magnetic influences.

All these in Spiritualism are represented in the character of phenomena, and the endowments of media. When the author first visited the Pacific coast, and reported from thence certain spiritual manifestations, which, though as well attested as any circumstances could possibly be that had not a world-wide operation, the astounding force and weird character of her relations subjected them to a most unphilosophical degree of incredulity on the part of those Spiritualists who made their own experiences the standard of all other persons.

Forgetting the tremendous demonstrations which are established beyond question amongst the Hindoos, North American Indians, certain oriental nations, and savage tribes; disregarding the vast shock which their own cherished early prejudices had received, when they were first startled with the reality of the simplest of revelations from beyond the tomb,—even well-informed Spiritualists, or those who, from long experience of a certain set of phenomena, deemed themselves such, undertook to pronounce the hazardous verdict of "impossible" upon some of the narratives which the Spiritualism of California supplied. Many very shrewd and intelligent Californians had foreseen this treatment of what they had themselves witnessed, and, for their "own self-respect's sake" had withheld their experiences from the carping criticism of their Eastern brethren. But the author's motto has ever been, "The truth against the world;" and feeling assured that the time must come when all that is mysterious in spirit intercourse will be fully interpreted by science, and marvels which seem to transcend belief shall fade into insignificance before the more extended powers which knowledge will unveil of the operations between spirit and matter, the author has determined now, as heretofore, to disregard the comments of the ignorant for their ignorance's sake, and make the record faithfully for the truth's sake, even if she have to wait for the approving verdict of a more spiritually instructed generation on this part of the narrative.

It is rather curious to observe the indignation and haste wherewith the Spiritualist proceeds to condemn the sceptic for discrediting the facts which he can personally testify of, and yet how unwittingly he takes that sceptic's place, when other facts are presented to him of which he has not had personal experience.

This course, we repeat, is not a very philosophical one, especially when, as in the cases we shall presently relate, the phenomena are verified by persons of credit and standing, equal to any whose witness has ever been cited in the page of human history.

Be this as it may, we shall present our examples to the reader, changing very little of form or style from the original narratives supplied by the author to the *Herald of Progress*:

"SPIRITUALISM IN CALIFORNIA.

"It is frequently asserted in spiritual communications, that strong magnetic manations are exhaled by the strong passions of human beings, and given off in abundant force in violent death.

"In illustration of this proposition, spirits cite numerous cases of haunted houses, where it will be most generally found that blood has been spilled, life rudely destroyed, or deeply rooted criminality has exhaled the strong atmosphere of passion.

"In all these instances a powerful charge of human magnetism is liberated, and this, adhering to wood, stone, plants, or any other contiguous physical substance, forms a permanent mediumistic force which attracts the spirit connected with it, and sometimes even enchains it, for a stated period, to the sphere of the emanations.

"We offer this observation, to show why California, which, for some years after the discovery of gold, became the theatre of all those lawless passions and scenes of violence which ever run riot under such circumstances, might reasonably be expected to manifest the presence of those weird and earth-bound spirits, who, in the first few years of its fevered existence as a gold country, were sent in vast numbers into the spirit-world, through the gate of unnatural death, crime, and strife.

"The wonderful transparency of the atmosphere, and the heavy charges of mineral magnetism which permeate California, seem to be amongst other causes which peculiarly favor the vision of the seer and the production of powerful supra-mundane phenomena.

"These and other reasons combined, have produced manifestations of almost unequalled marvel, although it is only within the last few years that any systematic attempts to present its philosophy publicly to the world have been successful."

"Allusion has already been made to the visit of Dr. Gardner, of Boston, to the shores of the Pacific State, by which an early impetus was given to the cause, and through which some permanent mediumistic developments took place.

"The first manifestations of which we shall speak were recorded by an English gentleman well known and highly esteemed by the editor of the *Spiritual Universe*, who, together with several mutual friends of his own and the author's, vouch for the entire reliability of his statement.

SPIRITUAL MANIFESTATIONS IN CALIFORNIA.—SPIRITUAL UNIVERSE, JULY 12, 1856.

"In an extensive and fertile valley, about eight miles from the city of Los Angelos, in California, stand the remains of the Mission San Gabriel, one of the first missions founded during the last century, by Spanish Dominicans, for the purpose of Christianizing the Indians. Since the exchange of the Mexican government for that of the United States, the neglected gardens and orchards have been occupied by American squatters.

"In August, 1853, a family named Hildreth arrived across the plains, took possession of a part of the mission domain, and built a comfortable one-story house on it. The family is large and very well to do, having brought over a considerable amount of stock from the United States. In the winter, reports of an extraordinary nature were in circulation in Los Angelos respecting the powers of two of the daughters as mediums.

"It was said that mere table tipping was quite cast in the shade by these young women, who were among the most powerful mediums known; that not only could they produce raps in any part of the house, but these noises accompanied them wherever they went, and would answer questions intelligibly. It was moreover stated that tables and other articles of furniture were moved and thrown about without the contact, or even the will of the mediums, and that doors were opened and shut by some invisible agency.

"Curiosity was so much excited, that those who could claim any acquaintance with, or could get an introduction to the family, visited San Gabriel in parties, to witness those extraordinary doings.

"On questioning persons as they returned from these so-called spiritual manifestations, I found their answers could be thus classified:

"First. Those who were Roman Catholics declared it was certainly the Devil's doings.

"Second. Persons who knew little of natural science thought electricity was the cause of the phenomena, and spoke as if they had given a sufficient, as well as a scientific explanation.

"Third. Those generally the best informed, who could only account for what they had seen and closely observed by the recognition of some natural agency, of which we at present know nothing, or else that the disturbances were actually produced by spirits. But no one returned with the impression that he had witnessed a case of delusion or imposition.

"After a time a new phase appeared. Voices were heard in and about the house either conversing together or addressing different members of the family. My friend, the editor of the Los Angelos *Star*, could no longer remain away, bnt went and sat up in the kitchen alone after the family had retired to rest. He informed me, on his return, that, after a careful and painstaking investigation, his astonishment became excessive; that he had carried on a long conversation with voices in the air; had witnessed the throwing about of trunks and chairs, as well as the opening and shutting of doors by some invisible agency; and that a sceptical friend, on his first arrival, had asked the spirits to do something to astonish him, when he was instantly drenched with cold water, there not being previously a drop of water in the room.

"I will now proceed to relate only what I myself saw and heard. At the solicitation of those who were unable to leave town, the Misses Hildreths paid a visit to some friends in Los Angelos, to exhibit their remarkable powers. It was at one of the meetings that followed where I first heard the 'raps.' Table-tipping I had frequently seen; and although remarkable communications had been made me by this means, I was still doubtful whether or not the answers were unconsciously influenced by the minds, either of the mediums or the spectators. But here were the raps, loud rapping occurring in any room the mediums entered for the first time in their lives, on the tables, or within a box, or on the floor. There was no 'imagination' here. 'Rap ten times,' says one visitor, and ten distinct knocks are counted by the whole company. 'Rap out my name, and I'll believe you,' says another; and his name was correctly spelled out. Tables were moved about and turned over by the mere contact of two fingers; and a singular scene occurred, in which the united strength of two men was unable to set the table again on its legs, as long as Miss Hildreth's finger was in contact with some part of it.

"The violent efforts of the men would now and then partly succeed, when the table would rebound against them, and nearly throw them down.

"In February, 1854, I determined, before leaving California, to accept an invitation to visit the Hildreth family, at San Gabriel, and drove over my wife and two other ladies to their residence. On approaching the house, everything appeared in order, except the windows, in which scarcely a single entire pane of glass remained; it was, indeed, a complete smash. This, we were told, was done by the spirits throwing in stones 'until they have given up mending them.' After enjoying a hospitable dinner, during which the parents told us that the rappings had accompanied their daughters ever since they were infants in the cradle, years before any one referred them to spiritual agency, we adjourned to a small room, in which was a large bed, a table, and a few chairs. The first experiment was to make a four-legged table walk out of doors, the medium having but one finger in contact. This feat was accomplished; but in moving over the rough ground, the leg on which the table was walking, hitched, and broke off. The large, heavy bedstead, with mattress and feather bed, was then moved about the room with great ease. One of the mediums was, at thir time, sitting on a chair at the opposite end of the room, when the bed suddenly made toward her, and rising up at one end, placed itself in her lap. The other sister had two fingers resting on the head-board. The bed was afterward found exceedingly heavy, and the force required to move it over the uneven earth floor very great.

"We then referred to the reports that various articles were moved about the house without any personal contact, and even without their will. They answered, that every evening, about dusk, these remarkable disturbances began.

"Miss H. pointed to a large trunk, which on the previous night had been laid across her chest, after having been in bed a few minutes; she begged them not to disturb her, and it was quietly removed to its place. She added, that lately the bedclothes had been suddenly jerked off them, and once or twice their rings had been taken off their fingers, and hid in out-of-the-way places, and yet they said, they were particular to lock their bed-room doors. One of the party expressed a wish to see some article of furniture moved without any one being in contact. One of the mediums stated that such things had occurred only at night, but she would try. A chair was placed on the ground in the middle of the room, and she held her hand about a foot above it. Some time passed away, and she evidently doubted of succeeding; when, with a sudden jerk, it scampered off and upset itself about six feet from her.

"Our time for departure was now approaching, and the party retired to the common sitting room to take a little refreshment before starting. The rapping noise still continued near the mediums, generally on the floor or some article of furniture near which they sat. The father proposed that his daughters should sing a song, and request the 'spirits' to accompany them. This they did by rapping on or about a table standing in the centre of the room, the whole sounding very much like half a dozen persons beating 'the devil's tattoo' with their knuckles. A violin was then placed in its box on the floor, when, on repeating the song, the strings were sounded in accompaniment, *staccato* fashion.

"The family pressed us exceedingly to remain the night, as what we had witnessed was trifling to what usually took place after dusk. . . . . . .

"With one observation, I will now conclude.

"If the hundreds of intelligent persons, strangers to, and apart from each other, who have been closely observing such singular phenomena, all arrive at the conclusion that these supposed delusions are tangible facts, stern realities, — if all these, and thousands of others have been deceived, — of what use is evidence at all?

"Such is the self-sufficiency of learned bodies in England that they sneer at anything which does not conform to, or emanate from their 'school,'' and will not condescend to give this wonderful subject an unbiassed examination, or even an examination of any kind.''

"The writer of this resides in Hampstead Road, London, and speaks of what he has personally witnessed.''— *Spiritual Universe.*

We have recorded the character of phenomena occurring in one of the most remote parts of the State. The following *séances* were held in a district scarcely less removed from the great centres of human intercourse than San Gabriel, hence less likely to be the result of *contagious* fancy or organized deception :

"SPIRITUALISM IN CALIFORNIA.—BANNER OF LIGHT.

"We copy from the *Family Circle*, published at San Francisco, California, the following extracts from a long account of the spiritual manifestations witnessed at the residence of General Vallejo in Sonoma valley. We commence with the account of the second evening's circle:

"The circle was arranged as before, under the direction of the spirits, all hands being joined.

"The performances of tipping, rapping, sounding the strings of the guitar, and beating time with the table, were repeated at this sitting.

"The room being momentarily darkened, the spirits were then asked to sound the keys of the piano. This was also complied with in various ways, as called for by, and to the satisfaction of, those present.

"Some one asked that the guitar might be removed to the centre-table. Instead of this request being literally complied with, the guitar was taken up and conveyed to a sofa in a remote corner of the room, and laid noiselessly down upon it, where it was found on relighting the apartment. This was repeated, when it was asked if the spirits would convey the guitar out of the room.

"The guitar was taken up above the heads of the circle, striking the hanging crystals of a chandelier in its course ; and, on relighting the candles, it was satisfactorily ascertained, after diligent search, that it was not in the room, nor in the adjoining hall.

"Andronico Vallejo, the owner of the guitar, began to think that it had really disappeared beyond recovery, and upbraided Dr. Van Geldern, who made the request, with his loss. Dr. Frisbie then remarked that he should be on his guard against imposition in this instance, and accordingly he critically examined the doors and windows, to assure himself that no person could enter the room without being noticed. The room was again darkened, and the spirits requested to return the guitar. A loud whizzing noise, and the sounding of the strings of the guitar, were heard outside of the house, and presently also within the house as though it were approaching the circle, which it soon did, the instrument being quietly deposited on the floor near by. An explanation by the spirits was afterwards given of this interesting feat, to the effect that the doors were noiselessly opened, unperceived by the circle, in order to accomplish the transportation of the guitar to and fro, and that it had been concealed on the verandah, which is shaded by a thick growth of Madeira vine, while the members of the circle were in search of it. The circle then concluded to separate.

"On the third evening, August 25, at the same place, — the house of General Vallejo, — the circle again convened, composed of the same parties as on the previous evening. Many of the performances of the two previous evenings were repeated at the commencement of the sitting. The guitar was taken away, as beore, and, on searching diligently in the room, the hall, outside of the house, and on the verandah, it could not be found. The search was then given up. While still wondering where it would finally be discovered, an infant was heard crying up-stairs; a servant was called and sent up to the child. On arriving at the top of the stairs, the servant stumbled over some object in the passage. She immediately cried out, 'Here is the guitar!' It was then proposed to leave the guitar where it was found, return, reform the circle, and ask the spirits to return the guitar, as they had done on the night before.

"They consented; but it was agreed that, meantime, other manifestations should take place.

"A drum was procured from an adjoining room, and it was then asked if some spirit friend of Mrs. Tracy was present, who could rap out his name, by means of the alphabet, on the drum. The answer was, 'Yes;' and, the alphabet being called, the name of Thomas Miller was spelled out. Mrs. Tracy informed the circle that this was the name of a dear friend, with whom she was acquainted in her younger days, and that he had died at a military school in the State of Maryland.

"The spirits were again requested to bring the guitar back into the room, answering 'Yes.' According to their instructions, the lights were then extinguished, and, while Mrs. Frisbie was seated at the piano, the whizzing noise was heard again, when Mrs. Frisbie being very much excited, groped her way towards the sofa, where her husband was seated; but, before she could reach him, the guitar came in contact with her dress. She, somewhat frightened, endeavored to escape from it, but it followed her, and she exclaimed, 'Strike a light; the guitar is stepping after me!'

"The lights were immediately produced, when the guitar was seen to be gently falling away from her person toward the floor, which it reached without producing the slightest noise. The circle had now made up their minds to adjourn, when Uladislan Vallejo observed that there was something like a piece of paper sticking under the strings of the guitar.

"On examination it was found to be a visiting card which had for some time been stuck in the corner of a looking-glass frame, in the room where the circle sat, and it had not been noticed by any one that it was removed. On closer inspection the following words, written with a pencil, were found upon it; 'I am the spirit of Thomas Miller who writes this communication; George Butler is a writing medium.'

"The next puzzle was to ascertain how and when it was written. On comparing it with the handwriting of Butler, it was found to resemble it precisely. Mr. Butler strenuously denied all knowledge of this communication, but on inquiring of the spirit about it, we were informed that he had written it through Butler's hand, having previously made him unconscious for that purpose, while the circle were waiting the return of the guitar.

"It is well to remark here, that young Butler had not been, previous to this event, aware of his mediumship. To test the reality of this mysterious discovery, it was asked if the spirit would now write more communications in the same way. This was assented to by the spirit. Paper and pencil were placed before the medium. The lights were extinguished, and the spirit soon made an attempt to control the hand of Mr. Butler; it appeared to him, and also to the others who heard the sound of the pencil, that the spirit was endeavoring to draw lines across the paper. Mr. Butler, becoming annoyed, threw down the pencil, saying, 'I don't like this business.' But immeditaely the circle was made aware, by a rustling of the paper, that it was carried upward toward the ceiling, and on groping for the pencil on the table, it was discovered that it had also disappeared.

"The spirit rapped out that the circle should patiently await the return of the expected spirit message for a few minutes. Meanwhile, raps were heard, as if made by the pencil on the lid of the piano, on the looking-glass, and other objects. After a few minutes, as predicted, the paper was heard descending from the ceiling with the same rustling noise as when it was carried off. The pencil apparently fell from the ceiling also, and struck upon the table. Lights were produced instantly, and, to the astonishment of all, a different sheet of paper from that which had been taken away, was found upon the table; the spirit having chosen to appropriate, from a portfolio on the centre-table, a smaller sized sheet, which bears a vignette representing the residence and adjoining grounds of General Vallejo, within which the circle were then sitting.

"The first sheet offered for the use of the spirit was not ruled, whereas the latter was. A communication, written in a neat style of penmanship, strictly upon the ruled lines of the paper, was discovered, and was read aloud to the circle by Dr. Van Geldern.

"The following is the communication referred to, omitting a sentence of an exclusively personal nature.

"'All hail! ye inhabitants of the rudimental sphere; a new era dawns upon the world; the spirits of the departed will not only take cognizance of the affairs of this mundane world, but will, hereafter, through their superior cultivation and more developed powers, exalt and ennoble the whole race of man. Thrice blessed is the present generation, for they shall witness the amelioration of all human maladies, and the introduction of a system of philosophy and religion in complete harmony with the designs and attributes of Deity. False theories and pernicious practices shall give way to an enlightened system and consistent method.

"'Diseases shall no longer be the *opprobria medicorum.* Its ravages shall be stayed; human life shall be greatly prolonged, and man's happiness tenfold advanced.'

"'THOMAS MILLER.'"

Let it be remembered that General Vallejo, in whose house the above manifestations, and many others of similar character, transpired, was, and is, one of the oldest and most respected inhabitants of the State. His wealth, age, position, and noble character, forbid the possibility of attaching a shadow of suspicion to his name; and yet for years he pursued similar investigations to the above, under his own roof, until his faith, and that of his family, became as fixed in the belief, as the everlasting hills of his own California.

The writer of the above, Mr. Thomas Miller, Dr. Van Geldern, Dr. and Mrs. Frisbie, Mr. Butler, Mrs. Tracy, and all the other members of this remarkable circle, are persons of marked distinction and honor in the State, but these were but the rudimental experiences of California Spiritualism.

CHAPTER XLII.

SPIRITUALISM IN CALIFORNIA.

"Angels and ministers of grace defend us!
Be thou a spirit of health, or goblin damned?
. . . .
Thou com'st in such a questionable shape
That I will speak to thee."

HAMLET: — *Shakspeare.*

THE AUTHORITY OFFERED — CALIFORNIA SKETCHES — THE RUSSIAN HILL CIRCLES — KANAKA SPIRITS — THE SPIRITS ON TELEGRAPH HILL — THE BLOOD MARK — MR. J. V. MANSFIELD — "THE FAR WEST."

WE now proceed to notice some of those more startling and almost incredible phases of California Spiritualism to which allusion has been made in the preceding chapter. The authority on which these records are given, together with the impression they produced at the time of their occurrence, will be best understood by citing intact the original papers written by the author for A. J. Davis's *Herald of Progress*, entitled, "California Sketches." Some of the spiritualistic details are necessarily mixed with personal experiences, but even at the risk of incurring the charge of egotism, we shall quote the sketches as they stand, for the sake of preserving the integrity and spirit of the narratives.

It is only necessary to add that Mr. A. J. Davis, himself the most exact and reliable of editors, was furnished with the full names and addresses of all the parties referred to by initials, and that, previous to the publication of the sketches, ample means were afforded to him of verifying every statement they contained.

In respect to the motive which induced the author to withhold these names, although their identity is perfectly well known in California, it is proper to say that all the gentlemen concerned are holding public offices of trust and distinction, and consider that "to be again dragged before the public," in narratives of their too notorious and frightful experiences, would be repulsive to their feelings and injurious to their public usefulness.

Relying on the already well-attested character of the facts, then, it only remains to repeat that these gentlemen are all known, and when their experiences were first related in the *True Californian*, their names were suppressed simply as a matter of etiquette.

The accounts were written by a distinguished lawyer, who was a member of the circles, but he, as well as all the parties concerned, were well acquainted with the editor of the *True Californian*, who pledged his faith to the public for the authenticity of the statements he published:

"CALIFORNIA SKETCHES—BY EMMA HARDINGE.

"Ere offering the following statements to the readers of the *Herald*, I desire to give a few words of introduction. I have copied them, almost verbatim, from a file of the *True Californian* of the date of 1856, but the entire details of the transactions, together with a vast amount of still stranger phenomena, unpublished, I have myself received from the lips of the witnesses. With this article, I inclose to Mr. Davis a private memorandum of the names of the parties mentioned in initial letters in the narrative, with the permission to show these to persons acquainted in California, or likely to become so; in addition to which, I am permitted to say that Joseph Atkinson, Esq., well known in this city of San Francisco, as for some years past proprietor and superintendent of Lone Mountain Cemetery, is not only fully cognizant of all the facts, and personally acquainted with all the parties concerned, but is willing to answer in person all inquiries, and furnish names, references, and details in connection with the affair, to any one interested enough to write or call upon him. I am informed by eye-witnesses of similar manifestations in other parts of the State, also, that the two mediums, Mrs. X. and her daughter, could produce this phenomena in all its force and variety, without the presence of the other members of the San Francisco circle.

"Both these ladies have now passed to the spirit-world, and the excessive annoyance experienced by Mr. J. P., in his household,—the breaking of china and furniture, together, with, as it appears to me, his entire indifference on the subject of Spiritualism, except as a curious and unexplained scientific problem,—render him unwilling to comply with my request to try and optain a repetition of the curious phenomena in fresh circles.

"I have only to add that the entire history is vouched for, by the irreproachable characters and positions of the parties concerned. It was on this score that the records found admission to the columns of one of the most respectable journals in California.

"For this cause I send it for republication in the *Herald of Progress*, and hold myself responsible for communicating only what stands as well-attested and honorably verified, as it is possible for any facts to be, that only occur in the presence of a few witnesses. I send herewith an account of the first published *seance*, and in my next will copy the two following papers.

"EMMA HARDINGE.

"SAN FRANCISCO, CAL., *March* 24, 1864."

"MIDNIGHT DISCLOSURES.

[*Copied from the True Californian of Oct.* 3, 1856.]

NIGHT FIRST.

"*Editors of the True Californian:*

"On Friday evening last, Mr. B. and myself called at the residence of Mr. J. P., of this city, for the purpose of witnessing some of the extraordinary phenomena that had been reported as occurring in that gentleman's house for the past three months, and which it was hoped might be repeated in our presence. I had visited Mr. J. P. on several previous occasions in the hope of gratifying my curiosity by a sight of the reported marvels, and found the facts far exceeding anything I had expected. On this occasion, therefore, my principal motive for the visit was far less for my own gratification than that of Mr. B., my companion, whose presence, appearance, and witness, I was most desirous so obtain in circumtances which I found baffling all my efforts to explain, except upon a supernatural hypothesis.

"Before entering upon a detailed account of the *séance*, it may be of some interest to future investigators to give a brief physiological description of the persons through whose mediumship the demonstrations in question seemed to be produced. As this sketch is designed to assist the researches of those truly philosophical minds that desire to connect cause with effect in these new and at present unexplained phenomena, I am certain such a description will be found to possess much significance.

"If we except myself and my friend B., — who in the first manifestation had of course no share, — the household at the scene of these occurrences consisted of Mr. J. P. and his lady, her sister and the latter's daughter; the whole four of whom I believe to have been peculiarly adapted for the production of what I am about to relate.

"Mr. J. P. is a gentleman of remarkably fine physique, built on the largest, strongest, and most healthful model, weighing, I should think, over two hundred and thirty pounds, with a strong, finely modelled head, light hair, sanguine complexion, and strongly magnetic temperament. His position in the city is that of a lawyer of great eminence; but he is also known as a man of very scientific attainments, deep research, and remarkable for his proficiency in chemical, astronomical, and mathematical sciences. The fact that he is engaged in framing certain well-known mathematical tables for public use [a circumstance merely alluded to for the purposes of identification] will illustrate the true bearing of his mind, and prove there is no credulous or incapable person to vouch for the wonders I am about to relate.

"I have only to add that his age is about forty, his eye the keen and peculiar gray that generally accompanies sandy hair, and that a more composed, immobile, resolute, and courageous person, it has never before been my lot to encounter.

"My friend B., well-known among Californian merchants as a steady practical man, is moreover devoted to highly scientific pursuits; but it is chiefly because he stands almost unrivalled amongst us for his keen knowledge of human nature, and shrewd power of analysis, that I desired he should be an observer of these marvels, convinced that any imposture that could escape his detective eye, must be a little more than mortal jugglery. Mrs. J. P. is a lady in about the prime of life, of an apparently passive temperament, amiable, well educated, and very lady-like; seemingly healthful, with fair hair and light eyes.

"Her sister, Mrs. X., appeared to me to be a lady older in years, but of a similiar temperament. Miss X., the daughter of the last-named lady a fair and excitable young lady, completed our party."

I believe the two last named of the party had recently arrived from the Sandwich Islands. I received this information from Mr. J. P. himself, who considered it possible that a long residence there might have in some degree attracted the "Kanaka" spirits, who are subsequently described in the narative.—AUTHOR.

"At eight o'clock, P.M., we arrived, by appointment, at the residence of Mr. J. P., situated on Russian Hill, one of those towering eminences overlooking the whole city, bay, and "Golden Gate," and besides commanding the most extensive view in the vicinage, peculiarly charged with what the magnetizers would call a 'strong magnetic influence'' from the rarity of the atmosphere in such an elevated site.

"We were shown into the library, where our host, unwilling to lose a moment from literary employment, still toiled in the midst of law papers, globes, quadrants, mathematical instruments, and charts.

"Abstracting himself from his studies and summoning the ladies to the apartment, we arranged ourselves in the usual fashion around the table, with the exception of my friend B., who, armed with determined scepticism and resolution to place himself in the most available position for observation, declined to join us, and sat aloof as sentinel on the party. I mus add that my friend, being very soon satisfied after a short period of observation, that his scruples were not of much account there, subsequently joined the circle.

"Our hands were as usual laid flat upon the table. Soon after taking our places manifestations of an ordinary character commenced, such as raising the table several inches from the ground, where it floated in the air as lightly as a cork. Meantime loud raps continued to sound on the table, floor, walls, and every part of the room, without intermission, throughout the *séance*.

"For about an hour we retained the solar lamp in the room. After that we removed it, leaving its glare still visible in addition to the light of the room which shone in full and brightly through the windows, the curtains of which were thrown back. No sooner had the lamp been removed than it seemed as if every object in the room was in motion ; chairs, sofas, tables, and heavy pieces of furniture, with marble tops. Cushions, books, and every light article in the room was hurled hither and thither as if endowed with life. Everything in and about the room was in rapid and incessant motion ; the whole atmosphere was full of flying objects. Every one present was pinched, pulled, slapped by hands; their hair pulled or stroked, their eyelids touched; themselves and their chairs dragged around with immense force, and often in various directions, at our own requests.

"During this scene, except when dodging to avoid the flying missiles, or moved hither and thither by the spirits, at my own earnest request, we all kept our seats and joined hands. We were none of us in a rank of life, or in such relations to each other as to entertain the smallest doubt of any one present. Yet our actions, or the slightest movement, was plainly visible to all; and no human being in that room and in their senses, could question that the origin of the riot around us was made by strong and intelligent, though invisible beings. Still, as I had determined to myself to observe, and record what I observed for posterity, I requested that even our positions as we sat should bear witness for us; hence it was, and hence alone, that I solicited that our hands should be all joined, and our position immovably fixed, as far as we could command them, in the midst of the flying furniture and incessant uproar that was proceeding on every side ; meantime tremendous raps were thundering around us, voices were heard whispering, or calling our names ; shrill whistlings were interspersed with the hubbub, and the strings of a guitar which had been laid on the table were snapping and vibrating before our eyes with a force that threatened to tear them to pieces.

"During this time, too, we conversed frequently with our invisible guests through the alphabet and raps; and at our request they would vary the sounds, drumming on the walls, ceiling, floor, etc., and responding to all our mental questions even in this pandemonium, or performing our mental requests almost instantaneously. A book was thrown at one of the ladies, striking her severely on the head. Mr. B. picked it up and placed it by his side on the table. In an instant it was snatched up, and as quickly replaced, with evidently a leaf turned down. Mr. J. P. arose, brought in the light, and examined the folded leaf, when he discovered, close to the corner turned down, these words: 'Can ye not discern the signs of the times?' The book was a history of Central America, and we all believe this is the only quotation from the Bible in its pages. Mr. J. P. then inquired by raps whose spirit it was that thus manifested, when it was answered it was Mr. King, a well-known friend of nearly every one present, and the martyr patriot who was murdered by Casey. Then followed these questions and answers by Mr. J. P.:

"*Q.* Have you any message for us?

"*A.* None.

"*Q.* Did you appear to my family a few evenings since in the material form?

"*A.* I did."

Here let me state the account which Mr. J. P. and all his family gave of this apparition, Mr. J. P. repeating the narrative several times to insure its accuracy.

He stated that, on a recent occasion, when the whole family were assembled in the library, their attention was drawn toward the conservatory at the end of the room by the shaking of some large plants.

On looking towards the place, they all perceived the figure of Mr. King, plainly apparent, precisely as in life, and in his usual attire. The figure was dense, and presented nothing of the usual shadowy appearance of such apparitions. He stood quite still, until Mr. J. P. addressed him; when, at the request of this cool observer, he raised first one arm and then the other; moved to the side, advanced, and retreated, turned his head, bowed, and in fact, for several minutes continued to obey every motion suggested. All at once Mr. P. made a sudden dart forward, a movement for which he had been some time preparing, intending, as he expressed it, to "grab him;" but, on the instant, every article in the house seemed to be set in motion at once, as if by the shock of an earthquake. The figure "melted out" instantly. Every piece of furniture in the two rooms was thrown or rolled out of its place, several panes of glass were broken as if by an explosion, and cushions were dashed with blinding dust and force into the faces of every one in the library. — AUTHOR.

We return to the description from the *True Californian*, and resume the questioning of Mr. J. P., which was as follows:

"*Q.* Mr. King, can you appear to-night?

"*A.* I will.

"*Q.* How long first?

"*A.* In fifteen minutes.

"*Q.* What signal will you give?

"*A.* I will ring the door-bell.

"We waited for about six minutes only, when the door-bell was rung very violently and an attempt was apparently made to enter at the door. This was partly made of glass, and opened from the piazza. The noise of the door and glass rattling was very violent, and sounded strange and ghastly in the silence and semi-darkness of our circle. Mrs. X.' mother, children, and servants, were awakened by the noise, and the fierce house dogs, of whom Mr. J. P. had provided several since these manifestations commenced, began baying ferociously.

"Mr. J. P. immediately rose, and in his calm collected way carefully traversed the whole length of the house, and the piazza all around. Not a creature in the mortal form could be concealed in the ground undetected by the fierce dogs, who were set loose to prevent the possible tricks of strangers; besides the full moon lighted up the room within and without, and from the moment when the bell rung, every eye was fixed upon the glass door, and even whilst it was most violently shaken, we all knew, for all saw, that not a creature was visible near it. We then resumed our circle, and inquired through the raps, who was now present. 'Capitana' was the name spelled out, and recognized by Mrs. X. as an old Kanaka woman, who was known to them and had died several years before.

"Mr. J. P. asked if she would appear to-night as she had on former occasions; she answered in the affirmative, and promised to ring the door-bell as the signal of her approach. It was scarcely twenty seconds after the raps had ended spelling out this message, when the bell again rang furiously, and at the same moment a bush, growing within a few feet of the window, was shaken so violently as to fix all our attention upon it in the fear that it would be torn up by the roots. Then we [having our attention fixed upon the bush] distinctly, and all together, saw a gigantic human figure apparently rising and emerging from the bush, issue out into the broad moonlight, pass within two feet of the window before our eyes, and glide off towards the kitchen. By a common impulse we all rose and rushed to the window, but only in time to see that figure melt out, and another rise up as it were, out of the ground, and immediately seat itself upon a bench before the kitchen door, and full in the glare of the broad moonlight.

"And here I would fain pause, for I have no words adequate to describe what I then saw; and though its memory will be forever engraven upon my brain, I can neither communicate in words the least reality of it, nor yet attempt its description, without subjecting myself to the charge of the wildest exaggeration. I can only add, I am now writing for the philosopher and those who, I cannot doubt, will in futurity realize similar manifestations, and the clue to them; hence, for the sake of science, and that supreme truth which will some day vindicate and prove itself, I will attempt a verbal description of this appalling apparition.

"It certainly bore the human form, though in distorted and frightful disproportion.

"It was of gigantic height and frightfully lean. Its face was hideously long, thin, and distorted; blacker than any idea of blackness I ever had before; but its expression I never can portray. I can only say it was an appalling mixture of rage, hate, and despair, so shocking that I cannot at any time attempt to recall it without a sickening sensation of horror.

"It was horrible to look at, horrible to think of, and I hope my mortal eyes will never again be blighted with so hideous a spectacle; and yet I looked, and we all looked, with a fixed fascination I cannot describe, though I confess then, and still feel now, as if I would have given much never to have seen it.* The noise of the ringing bell had again disturbed the mother and younger children of Mrs. X., who were occupying the chamber above us.

"Attracted to the window, as they had often been to witness similar phenomena, they looked and saw, exactly as we did, the ghastly apparition below; unable to retreat, yet scarcely able to endure the sight, they stood, as they afterwards described, awe-struck and spell-bound by the shocking spectre. He wore a large white robe thrown fully around him and partly covering his immensely long lean head; and there he sat, reclining on the bench, full in the moonlight, silent, still, and ghastly, in all his appalling ugliness. The face was turned to us somewhat in profile.

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* The writer of this narrative was, in 1863, an eminent lawyer in Nevada Territory. There the author met with him, and Mr. B., then a banker, holding the highest social position in the territory, and greatly respected for his scientific attainments and intellectual research. Neither of these gentlemen could speak of this apparition, as they frequently did at the author's request, without an emotion painful to behold, and, as they alleged, "unmanly," but strongly indicative, to a candid observer, of the terrific character of what they had witnessed.

"For myself, I confess the time came when I could bear this scene no longer. After looking on the goblin—for human I can never think it—till the sight overpowered me, I rushed to the piazza door, feeling the necessity for air.

"I was followed by the ladies, who were almost fainting; but on attempting to unfasten the door, which Mr. J. P. had opened with perfect ease but a few moments before, we found it barricaded. Mr. B., the bravest amongst us save Mr. J. P., remained, watching the goblin, as did the family up stairs, until they saw it gradually and slowly melt out. They never lost sight of it until its disappearance. As we retreated, the sofas, chairs, tables, cushions, globes, and mathematical instruments, were hurled about in every direction with great violence. I was severely struck with a book, and one of the ladies had a cushion dashed in her face, the dust from which blinded her eyes for several minutes.

"Mr. J. P. and his wife now joined me at the door, and after great exertion we succeeded in forcing it partly open, when we found that the heavy iron gate at the entrance of the grounds had been literally torn up out of its sockets, and placed bodily against the piazza door. This must have been done in a few minutes, since one of the servants had just passed through and fastened it. It must have been accomplished without noise, though it would have taken several men to achieve such a feat, and we had sat opposite to it, with the moon shining full on it, the whole period of the circle; hence human agency in such a work was simply impossible.

"We then followed Mr. J. P., who, by the way, was the only one of our party that retained any presence of mind, through the house to the kitchen, where we hoped to confront the apparition which we had last seen, as described, on the bench outside of it. Arrived there in tumultuous haste all was over. The bench was empty, and not a trace remained of our ghastly visitor.

"Fortunately, Mr. B. and Mrs. X.'s mother and children had never quitted their posts of observation, and each described in an exactly similar manner the mode of the spectre's disappearance. Mr. B. stood within eight feet of it, and, just as we approached the kitchen-door, he saw, as did those above, the creature rise with slow deliberation, standing a minute still, as if to display its enormous height, then, lightly lifting its robe, it seemed to float off a little way, and then instantly, in the clear space, become invisible. There were four witnesses of this scene, and each gave a precisely similar account when questioned separately. At length we returned to the library, and, after some time spent in attempting to regain our composure, we resumed our sitting; but I was so shocked at what I had lately witnessed, that I protested against resuming the *séance*, unless the whole circle pledged themselves that no effort should be made to summon back our frightful visitor.

"We all agreed to bend our minds and aspirations on the attempt to call around us kind, genial, and more human beings, and conjured some bright and happy spirits to visit us, and aid in dispelling the horrors of the last apparition.

"We had not taken our places five minutes before, nervous and distrustful as we still were, we were convinced our petitions were answered. Cool, balmy breezes played around us; soft, caressing hands stroked our cheeks and heads; more than a dozen small, white, human hands gleamed about the room, at first shadowy and like thin vapor, at last palpable, opaque, and seemingly as firm in sight and touch as our own hands. Mr. J. P. had been suffering all day from toothache, and several of those soft hands were seen and felt tenderly stroking his face. In a short time he exclaimed that the pain was entirely gone, when the soft touches were withdrawn, after which we were admonished, by raps, to break up our circle, which, at about half-past one o'clock, we most reluctantly consented to do.

"Kind good-nights were spelled out by the spirits, and we all departed.

"I have no explanation to give of the above scene, but many vouchers to present for its veracity. First, I offer my own position in this city [San Francisco], for which, as the editor of this paper will attest, I rely solely on my honorable name and my reputation for strict veracity and calm common sense.

"Next, the whole of the persons concerned in this wonderful *séance* are persons living amongst you, and beyond the suspicion or possibility of collusion or deception. Every reader of this article, when published in the *True Californian*, knows them; and though their names are withheld, their histories and relation to these marvels are the town talk. Their identity, then, is not uncertain, and who amongst the community can question, suspect, or doubt them?

"No public exhibition of these marvels ever has or ever will be permitted, although their report is, as every reader knows, noised abroad far and wide; yet without the least chance of any but his invited guests investigating this phenomena, I never yet heard the shadow of doubt or suspicion cast on Mr. J. P.'s name in connection with them. There are some persons who are their own vouchers for what they assert; such is the case with all the parties concerned in the present instance.

"I can only add I have obtained the permission of the proprietor of the house to make my statements public, although he is perfectly indifferent as to their reception by the world.

"He neither invites investigation nor permits any discussion on the subject. He makes no assertions — allows of no charges. 'It is his business and no one else's.' To his friends he acknowledges it is simply a 'curious unsolved scientific problem.' To me it is the foundation stone upon which future generations will, as I believe, erect the temple of a new and wonderful science; and therefore I feel impelled to leave this unsought record for the benefit of posterity, to whom it will be enough that I relate truths kindred to their experiences, though they may only remember me as

"FAUSTUS."

"MIDNIGHT DISCLOSURES.

[*Copied from the True Californian, Sunday, October* 12, 1856.]

NIGHT SECOND.

"*Editors True Californian:*

"The extraordinary character of the phenomena witnessed by myself and my friend B. at our last sitting, did not tend to diminish the interest we felt on the subject, and awakened considerable anxiety as to the result of our next interview with the spirits. This was appointed to come off on Sunday night, October 12, on which occasion we repaired, at the appointed hour, to the place of meeting, which, as before, was at the house of Mr. J. P., at eight o'clock, P.M.

"Myself and B. had had many earnest conversations on the subject, in the interim between the *séances*, and both had separately compared notes with the other members of the circle; and as all our opinions, memories, and reiterations were perfectly coincident, we had not even the hope that any of us had been the victims of individual hallucinations.

"The weather, on the occasion of this, our second visit, was very unpleasant. A cold west wind blew a hurricane, and rendered our attempt to gain the summit of the high eminence on which the house of mystery was situated, namely, Russian Hill, no very light feat of pedestrianism. Wondering as we went, why so many spiritual manifestations should so commonly take place on hills and earth's high places, in point of locality, we at last gained, the giddy heights, and, as before, found ourselves comfortably ensconced in Mr. J. P.'s literary and pleasant sanctum.

"Soon after our entrance, the ladies joined us, when we proceeded to seat ourselves in position around the table. Ere the business of the circle commenced, our party was joined by Mr. C., who had, like ourselves, braved the storm and wind without, to witness for himself what a bare report of had awakened in his mind the most intense curiosity.

"Being a highly respected literary friend of all present, he was greeted with a warm welcome, and immediately joined our circle.

"For the first half-hour the manifestations, although strong and interesting, were not unusual in rapping and physical force circles. We conversed pleasantly with the invisibles by raps, and the incessant movements of the furniture; at length the Kanaka spirits were announced, who had often before claimed to produce the most remarkable of the phenomena. At first the spirits seemed bent on exercising the credulity of our friend C., whose first appearance at these circles seemed to attract them to play him some rather striking tricks. They introduced a hand into the coat pocket of Mr. B., a banker, and drawing from thence a large iron safe-key, exhibited it in the air.

"They next took Mr. B.'s watch from his neck, and suspended it by the ribbon round the neck of Mr. J. P. Several things were taken from our pockets and thrown on the table. We were all repeatedly struck by small missiles. One of these struck my eye, causing the tears to start. As all our hands were firmly joined in the circle, sooner than unlock them, I asked the spirits to wipe my eye.

"Instantly my pocket-handkerchief was drawn out, and I felt several hands, not merely wiping my eye, but tenderly caressing it, until the pain was entirely gone.

"After an hour or so, we were notified, as usual, in answer to our request that the spirits would appear visibly and give the signal by the ringing of the great door-bell.

"It seemed they had waited thus long for the moon to rise, and, as the wind had subsided, the night was fine and very clear.

"Suddenly our friend B. broke the circle, and springing forward to the window, directed our attention to the yard, which was now almost as light as day, and there we beheld, standing outside the window, and full in the moon's rays, what seemed to be a girl of about ten or twelve years old. She was in a slightly stooping attitude, and flitted several times back and forth before the window, as if to convince us she was real, and wished to give us notice she was there for our gratification. Presently the girl approached the window, and even came within six feet of us, when Mrs. J. P., unable, as it seemed, to endure the close proximity of the supernatural visitant, uttered an involuntary scream.

"It seemed as if the girl heard it, for she instantly flitted off in the direction of the kitchen. We all followed her movements with our eyes, and distinctly beheld her disappear as if she had melted out. Immediately, in the place she had occupied, appeared another figure, seemingly that of a man, but it was gigantic in height, very thin and extremely shadowy. It made toward the wall of the house and seemed to pass through it. Soon after it reappeared, apparently half within and half without the wall, and as if to give us the full view of this feat, the figure repeated it several times, now melting into the wall, now coming half way out of it; retreating, stepping off from it, and then re-entering the solid bricks with its shadowy substance again, until it finally melted. And here I must confess that the excitement produced on the whole party by these figures was so great, that we found it impossible to reorganize our circle for any similar phenomena the rest of the night. To beguile our minds from the memory of these apparitions, Mr. J. P. related the singular experiences the family had had with the Kanaka spirits, whistling to them, and, at his suggestion, I gave a loud whistle, and asked if some spirit would try to imitate it. Instantly a voice repeated my whistle, in a manner so exact that it might have been mistaken for an echo, but for a whole chorus of whistles that began to tune up, and for several minutes produced shrill and varied whistling from every imaginable direction; now in the yard, then in the kitchen; again in the distant road, and now immediately in our ears, literally piercing them with their shrill tone. A few minutes after the sounds changed to whisperings and mutterings, in which several names, especially my friend B.'s, were pronounced. The difference in these voices to the tones of human beings, was their high shrillness, and the resemblance to the effort of persons who whistled forth names instead of speaking them.

"The concluding experiment of the evening was on B., who had several times been tumbled from his chair, but now in so sudden a manner that the thing was done ere we perceived the least movement. He was seized by the coat, and hurled forward several yards in the room. He distinctly felt himself lifted by hands. He was thrown with a velocity that would have killed him had he not been lifted; but though thrown so far and the thing being done so quickly, it was evident he was carried, not thrown, and dropped so lightly that he did not sustain any other inconvenience than that of breaking upon our astonished eyes in a most undignified heap, in a remote corner of the room, when a second before he was quietly sitting in his chair amongst us. Here closed the principal events of this night, and I shall only relate to you one more chapter in this extraordinary episode ere I close my narrative of experiences with ghosts and supernaturalism.

"NIGHT THIRD, SUNDAY, OCTOBER 19, 1856.

"At eight o'clock precisely, myself and former companion, Mr. B., again stood in the mystic library of our Russian Hill savan, hoping to behold a renewal of the wonders we had already participated in, with ever-increasing interest. We had no sooner entered the room, however, when Mr. J. P. warned us we must be disappointed this time, as two of the ladies, namely, Mrs. X. and her daughter, had departed; and we all had realized that the chief of the medium power of our weird circles proceeded from these ladies.

"He added that his wife was sick, but, unwilling that we should have our steep walk wholly in vain, she had consented to descend, and sit with us, in the hope that even this part of our diminished battery might be fruitful of some spiritual results. For some time we sat without any manifestations rewarding our patience; after the lapse of at least an hour, the raps, creaking, and movements commenced, and we began to question the spirits in the usual way, by the alphabet. The intelligence rendered this time, however, was vague and unsatisfactory. The spirits claimed to be busy warding off the approaches of evil spirits, one of whom we had seen on the first night of our sitting; the battery was too weak to accomplish much, they said; but presently, after a considerable amount of noise had been heard in and about the book-case, a large roll of maps that was lodged near it was removed and thrown violently into the centre of the room.

"We then removed the lamp into the piazza, so that it could shine full into the room. The phenomena immediately became much stronger: a pair of globes set off travelling; one rolled into the room from a distant recess, launched itself against the window, and dashed the lower pane into pieces. Similar phenomena occurred with many pieces of furniture through the room.

"We then inquired if we could not see the spirits this night also; were answered in the affirmative, and promised a signal by the ringing of the bell at the street door.

"In a few minutes the signal came. The bell was rung violently, the bush outside the window rudely shaken, and once again the young girl appeared.

"This time, however, she melted out, almost immediately; where she had stood, however, a light appeared, at first a mere glimmer, but in a few seconds growing larger and brighter, until it assumed the form and size of a large globe lantern.

"It seemed to be wavy, and cast no shadow on the dark ground. It approached and receded from the window several times; at last it stretched out from a globe into other shapes, and after changing rapidly into a great many singular forms, it assumed the exact shape of a long grave, about six feet in length, and close to the ground.

"We all remarked the total absence of any reflection, although the light was brilliant, but pale, and strongly resembling phosphorus.

"Presently the bunch resembling a mound or grave melted and stretched out into a thin long line of light, ran along the ground, and disappeared.

"We returned to our places at the table, but although we joined hands and waited with praiseworthy patience, no farther phenomena were vouchsafed us that night, at least within the ring of our charmed circle. Outside it, the spirits were not idle, for they presently gave evidence of their activity and strength, by forcibly dragging Mr. J. P.'s poor 'darkey' from his bed, and, in the primitive coverings of the night toilet, dashing him into the passage outside the circle door. Hearing the heavy fall, we rushed to the door, and there found our poor sable friend with a severe contusion of the eye, and a violent bump on the cheek, produced by the blows he had received.

"Whether from malice or mischief we were enable to ascertain, but Mr. J. P. informed us, with much sympathy for his poor servant, but yet more merriment at the remembrance of his ludicrous adventures, that this poor man was a regular butt for the exercise of the spirits' fun and power; that he had actually, at one time, been hurled through a French window in presence of the family, and it was quite a common occurrence to see him thrown hither and thither with the facility of an india-rubber ball.

"And thus ended the *séance* of the night, and with it I close my detail of these remarkable phenomena. If I have related things that draw somewhat heavily on the credulity of my readers, I can only say the witnesses are your fellow-townsmen, and their word is received amongst you as truth on far more important subjects than this.

"I have related some wonderful things, but kept far more unrecorded.

"The half has not indeed yet been told; and an experience of several months with this family of marvels, far exceeding those here set down, may be calculated on as affording food for the curious and marvel-seeker, of the most extraordinary character. Enough has been said, however, to stimulate inquiry, if the reader desires it, into similar phenomena.

"Mediums exist in every family, and can, under ordinary circumstances, be readily developed, when the facts above stated might fall into insignificance compared with what might grow out of careful, candid, and constant investigation.

"FAUSTUS."

It would be in vain to reiterate the allegations of good faith with which these articles are crowded, and to which no additional testimony could or should add weight. We call attention to the closing words of the gentleman who writes under the cognomen of "Faustus," and reaffirm that marvels of a far more portentous and striking character than any above related, occurred at the residence of Mr. J. P., some of which became public property by being bruited abroad, whilst others made their own report to the crowds who nightly assembled on Russian Hill, to listen to the weird sounds from within the "haunted dwelling," until the proprietor was obliged to place a guard over his mansion in the shape of several fierce dogs and strong, courageous domestics.

The manifestations continued during a period of many months; long enough, as the worthy scientist, Mr. J. P., himself informed the author, to destroy every pane of glass or breakable article in his house.

Some of these feats of destruction the master of the mansion encouraged, he being far more curious to investigate this mystery as a "scientific problem," than interested either in its spirituality or the care of his property. One day, therefore, he coolly challenged the invisible power to break every thing they could lay hands on, and bring the wreck to him. Within seven minutes of the utterance of this rash defiance, upwards of fifty dollars' worth of splendid china and valuable cut-glass was suddenly,—from whence and where no eye could discern,—pitched at his feet in his own library, a total wreck.

The departure from California, and subsequent death of the two principal mediums, Mrs. X. and her daughter, greatly mitigated the power and abundance of the manifestations, which at last,—when Mr. J. P. sternly forbade the holding of any more circles or the attempt to communicate with the unseen agents,—finally ceased altogether.

Their memory and influence, however, cannot so easily pass away, and never will be forgotten by those who witnessed them, several of whom, in describing them to the author, have spoken of their terrible accompaniments with blanched cheeks and bated breath.

The next manifestations of a peculiarly Californian character to which we call attention is, like the preceding narrative, republished from the author's "California Sketches," every detail of which is known to and attested by many of the most respectable inhabitants of the State.

EXTRACTS FROM CALIFORNIA SKETCHES—BY EMMA HARDINGE.

"To those unfamiliar with San Francisco, or to whom the remarkable manifestations about to be narrated are strange and apparently incredible, I beg to state that the chief of my narrative is supplied by four eye-witnesses of the facts, two of whom are ladies; my other informants being a highly respected member of the police force, and a well-known merchant of San Francisco, whose testimony alone would be considered authoritative in any court of justice in the State.

"About two years ago it was rumored that a family residing on the very summit of one of those towering hills that environ San Francisco, and constitute the principal site of its beautiful though almost inaccessible residences, had been holding circles, and obtaining some very strong, though repulsive, manifestations. The father of the family, a respect able mechanic, had recently married a second wife, a woman of most amiable disposition, and excellent character, and amongst the family of the first wife, consisting of several daughters, it was found that two or three of them were mediums. The chief power of the manifestations, however, appeared to rest with the eldest daughter, a handsome girl of eighteen, about whom very scandalous reports had been unhappily rife among her neighbors. When the fact of strong spiritual manifestations occurring in this family became generally known, painfully suspicious circumstances were revived in connection with the young woman's deceased mother. It was affirmed that her spirit appeared in company with several others who had died violent deaths, and whose former residence in the same place as the medium now inhabited, had procured an evil name for that locality. Murder, suicide, and crimes of the most appalling nature had been, it was known, practiced in that vicinity, and though the actors in these dark tragedies, like the unfortunate mother of the girl, were now spirits, it was confidently affirmed that the manifestations complained of by the neighbors, rendering the place as terrible as it had formerly been notorious, proceeded from these unquiet spirits. The furniture of the possessed house was broken, and thrown about with wanton violence. Dreadful noises, mingled with cries, groans, and mocking laughter, were heard. The dresses of the females were pinned together by unseen hands, or rent from them; and, as the climax of the disturbances, the eldest girl was not only haunted by ghastly figures, whose shocking apparitions threw her into fainting fits, but these spectres, actually marked her dress, person, and face, with large spots of blood. This last phase of the phenomena was so frequent and terrible that the poor mother-in-law called upon some of the most respectable and prominent Spiritualists of the city, and solicited their advice and assistance, if possible, to exorcise the tormentors who beset the unhappy girl.

"When my friends first visited this family, they found this persecuted girl, as might have been expected, in a highly nervous and excitable condition, deadly pale, and apparently suffering from the effects of a severe illness, for which common report assigned the most scandalous origin. During the first spiritual *séance* held with this young person, my friends, Mrs. T. and Mrs. D., represent her as sitting apart, pale, depressed, and apparently uninterested in the proceedings of the rest of the party.

"There were about a dozen persons present, and the hour for the *séance* had, at the request of the ladies, been fixed at twelve, noon, objections of a cogent nature being urged to evening circles, when the manifestations became boisterous and unendurable. At first, only faint raps were heard in different parts of the room, but soon the young girl exhibited a mortal fear in her attitude and features, and shrank back as if from the approach of a frightful object. Instantly, and while every eye was fixed upon her, she sank back in her chair in a swoon, and there, in the broad glare of the sunlight, appeared on her face, which, the moment before, was perfectly white and colorless, a large patch of wet, reeking blood, one of her cheeks being marked exactly as if struck with a bloody hand.

"On approaching the swooning figure, a second patch appeared on the other cheek; and as she stretched out her hand as if to ward off an invisible foe, another wet and reeking stain instantaneously became manifest on its palm. The ladies present procured a wash-bowl and removed the stains from the young woman's face and hand; but though they replaced her in the chair, restored her to consciousness, and never for one moment lost sight of her, nor suffered a single movement to escape them, this terrible phenomenon was repeated five times in less than an hour. Each time, the ladies washed off the stain. They affirm what the whole circle attested: that the girl never moved from her seat; that her eyes were generally closed; her face, except when stained by the sudden and ensanguined marks, as pale as death; and not a movement was made by her, except, from time to time, to extend her hands in the attitude of one who attempts to drive off some approaching object; and it was at such moments that the blood-stains instantaneously appeared on her hands, face, and throat. At last the unfortunate medium appeared to become so utterly prostrate, that the circle, appalled and disgusted, broke up, and the ladies in attendance proposed to help her mother-in-law to remove her to her chamber. For this purpose, two of the ladies, Mrs. T. and Mrs. S., placed themselves one on either side of the medium, to lead her out; but just as they reached the door, they each, simultaneously, received some kind of propelling power that drove them backwards as if by a galvanic shock, and once more the clear and distinct mark of a bloody hand and fingers was imprinted on the young girl's neck.

"With much difficulty, and after several similar attempts and rebuffs, they succeeded in supporting her to the head of the stairs, when the sound of a heavy fall drew the rest of the circle from the room below. There they found the ladies reclining against the wall equally terrified and exhausted; the medium had fallen to the ground, and the face, neck, and dress of one of the ladies were stained with large splashes of fresh wet blood.

"Arrived at last, by aid of assistants, at the chamber, the girl was laid upon her bed, when a young sister of the medium's declared that the 'Spanish girl' was already lying on the pillow; the next moment the pillow where they laid the girl down, was observed to be crimsoned with blood. The younger children always insisted that these frightful marks were made 'by a Spanish girl' who followed their sister about. She had her throat cut, they said; and another apparition who helped to make the marks, was their mother, whom they represented as reproaching her daughter with an infamous life. . . . . . .

"This is but a small portion of this singular and revolting history. The merchant to whom I before alluded as one of my informants, Mr. B., assured me that, curious to witness this remarkable phenomenon, he one day went to the house with a member of the police force who had frequently attended the weird circles held there, though he was unwilling to acknowledge that he had done so. Mr. B. and the policeman, observing the girl leaning out of the parlor window, stopped and conversed with her. Suddenly she drew back with a look of horror, when one of the hands she extended to ward off some invisible danger, and one side of her pallid face, were instantly covered with blood.

"The quality of this fluid has been several times analyzed, and always corresponds to that of human blood.

"The manifestations occurred during many months, and the persons in whose presence they transpired are so numerous, that no phenomena are more abundantly witnessed. The police at length interfered to stop the circles, and the affair gradually died out with the removal of the young woman from her father's house.

"The family at last denied entrance to the curious, and insisted that no further publicity should be given to the subject in connection with their names, on pain of prosecution.

"The tongue of rumour, which could not be thus silenced, attributed to the unhappy daughter and her spirit mother, such practices as would render this ghastly phenomenon singularly significant. It is alleged that the family, having severed their connection with the unfortunate medium, have resolutely protested against further intercourse with Spiritualists, and live in strict seclusion, hence I do not feel at liberty to give their names or those of the witnesses to these facts, except in private. Any one can obtain this information from me, however, that will pledge themselves to use it only in questioning the witnesses, not in harassing the family, whose peace of mind and respectability they are said to have materially affected." . . . . . .

It is interesting to find that the above case, with its singular and repulsive details, does not stand alone. Besides the frequent occurrence of writings upon the persons of various mediums, bearing the appearance of being caused through a temporary determination of blood to the surface affected, produced by spirits in forming writings, pictures, etc., several manifestations are recorded, in which blood, in its fluid state, has actually been drawn by spirit-power through the veins, and made to appear on the skin. One alone of these examples our space will enable us to recite. It is recorded in the *Banner of Light*, and the correspondent who furnishes it, is well known to the editor, who fully vouches for his veracity :

> "WONDERFUL MANIFESTATIONS.
>
> "On a late visit to the island of Nantucket, being favored with the presence of an excellent medium, Mr. John Gardner, we had some remarkable demonstrations.
>
> "At one of our sittings we received a communication from a very dear friend, who was murdered in California some two years since. During the communication the medium laid his hand, palm downwards, on the table, and presently asked me to remove it cautiously. I did so, and, to my great astonishment, there were three large clots of wet blood, the size of a dollar. At several other sittings the same phenomenon was repeated. The blood was wet; and our most careful and searching investigations could not detect any other origin for it than that which was claimed in the communication, namely, a spiritual one. My sister and brother were present, together with Mr. P. and Mrs. G., all of whom will bear witness to the facts. This manifestation, however, is not unusual with Mr. Gardner, who is a very powerful medium.
>
> "M. C. B."

Nearly all the Spiritualism of California partook of the weird and astounding character of the manifestations above described. The author's own experience of fifteen months' residence and travel through this State forms the most exciting and almost incredible episode of her life's history. The circumstances attendant on such scenes would be too personal for detail in these pages, yet it is due to the history of Spiritualism to notice how far, wise and beneficent beings could operate on human destiny, under the most trying of circumstances. From the force of an uncontrollable series of events, the author landed on the shores of California, almost unexpectedly, unannounced, and nearly a stranger, except by reputation, to the few Spiritualists in the country. Worldly means or aid she had none, save the friendship of Mr. I. V. Mansfield, the kind and popular "postmaster" between the natural and spiritual worlds.

This seemingly hazardous and uncertain visit was made at the earnest charge of "the spirits," who declared that fame, honor, success, friends, and fair reward should crown her daring experiment, besides effecting a work for Spiritualism whose permanent effects would endure forever.

All, and more than all these promises, were fulfilled. In her far and wide wanderings throughout the State, extending even into the distant territories; in the midst of a wild and semi-hostile Indian country, hair-breadth escapes for her life were constantly effected, by the ever-watchful care and prescient guardianship of beloved spirit friends. Dangerous political mobs were converted into generous protectors, by the power which mighty spirits brought to bear through her mediumship. Again and again her little store of valuables, or slender purse was rescued by supra-mundane care from the very hands of brigands; and in the combined character of a political as well as a spiritual missionary, which she assumed during the great struggle of the war, and in which she was constantly exposed to the antagonism of fierce rival parties, as well as sects, it is not too much to allege that she seemed to bear a charmed life, and spirit-power was in every direction made specially manifest through this, their medium.

In the last few weeks of her residence in California, the author enjoyed the high privilege of being invited by the Union party of that State to undertake a perilous campaign in favor of the re-election of President Lincoln. The weather was fearfully sultry, and the mountain roads, of almost primeval wildness, were insufferable from roughness and dust, aggravated by a twelve-months' drought. The fury of the contest was for life or death, war or peace; the destruction or unity of American republicanism. In the heat of such a terrific conflict the most bitter opprobrium was heaped on the head of the "female politician;" the most crafty and desperate attempts made to silence her obnoxious pleadings; yet, under the incessant guide, conduct, warnings, and promises of her beloved spirit friends, her campaign of thirty-two addresses, given in thirty-six days, was accomplished without harm, let, hindrance, a single failure, or the least disturbance, and that, amongst the thousands and tens of thousands who crowded to hear her, one half at least of whom were her bitterest opponents. The whole course and triumphant termination of the campaign was laid out for her, and predicted through her lips by her guardian spirits, and when her superhuman labors were brought to a close, even those who had no knowledge of, or sympathy with Spiritualism, pondered over the marvellous incidents of this extraordinary career, and owned that whatever master she had served, none but a supra or *sub*-mundane power could have conducted her through it. Her adventures and achievements in this respect alone, have been, to all who followed them, a direct evidence of supernal power and guidance, or else a leaf, from the unexplained and fantastic pages of the "wild and the wonderful."

One of the most successful and industrious pioneers of Spiritualism in California was Mr. I. V. Mansfield, the far-famed writing medium, so often alluded to in this volume. This excellent and faithful laborer succeeded in making thousands of converts during his four years' residence in California, while his unblemished character, no less than his remarkable phenomenal gifts, carried him triumphantly through all opposition. During his residence on the Pacific coast, Mr. Mansfield [though entirely unacquainted with any language but his own] wrote answers to sealed letters in German, Greek, Hebrew, Arabic, Chinese, French, and Mexican.

Some of his converts were amongst the best and most exalted minds in the country. Altogether, this accomplished medium performed a work which the ingratitude of man may disregard or forget in more recent marvels, but which assuredly laid the foundations of a rational, demonstrated belief in spirit communion throughout the State of California. The details of Mr. Mansfield's labors—like those of Emma Hardinge—can only find a place amongst the special records of biography; but the history of Spiritualism on the Pacific coast would be as incomplete without a notice of his invaluable service to the cause, as a history of the State of California, without allusion to the golden product which gives its special value and characteristics to the country.

Since the departure of Mr. Mansfield and the author from California, numerous other esteemed missionaries have carried forward their work with increased advantages and proportionate success.

Mr. Benjamin Todd, Mrs. Laura Cuppy, Mrs. DeForce Gordon, and

S. J. Finney, have completely established the religious aspect of the cause, by regular Sabbath meetings and excellent children's lyceums. Mrs. C. M. Stowe, a favorite lecturer and clairvoyant from the West, has practiced there most successfully, and Ada Hoyt, — now Mrs. Foye, — the far-famed rapping and test medium, has chased away the last vestige of scepticism from the minds of the multitudes who have flocked to witness her public demonstrations of spirit communion and identity. Many other gifted mediums have found a welcome on the Pacific coast, and still more are bending their steps thitherward, encouraged by the resistless spread of their belief all over the land; penetrating even beyond the young Silver State of Nevada, which was territory at the time of the author's visit, whilst its "cities," in 1863–4, were little more than mining camps. Here still resides Mrs. Webber, once Miss Munson, a charming trance speaker and medical clairvoyant, and the first lady who ever had the courage to deliver a spiritual lecture in the "Golden State," and that too when it was almost a rare sight to behold there a "white woman," much less one who could discourse with such tender eloquence to assembled multitudes as Miss Munson.

The continued fresh arrivals of popular and gifted mediums has almost obliterated the memory of the early pioneers from the minds of later settlers and converts, but their "works do follow them;" and though the track which their torn and bleeding feet so painfully beat, is now happily worn wide and smooth by the tramp of a numerous and rapid following, the concrete work, as a whole, has succeeded, no matter who has sown the seed or reaped the harvest. Thus, then, the white standards of Spiritualism float over earth's loveliest and richest garden grounds, from the sunny shores of San Francisco Bay to the snow-capped heights of the mighty Sierra Nevadas. They fling their white pennons far over the dreary "sage bush" country into the barren wastes of the vast desert.

Their snowy emblems of peace on earth and good will to men, float over the ocean waves that cap the Titanic basaltic castles of Point St. Lucas. Some of us who have stood on that further shore, washed by the Western wave whose sunlit billows beat in rebounding flow on the shores of the furthest East, have truly seen the first and last of earthly boundaries united by a single bridge of sunbeams; and those who have had the happy privilege to re-echo in these distant lands the first glad tidings of immortal life, brought by immortal messengers, might well believe they have seen the dawning of a spiritual morning, more gloriously bright and full of redemptive hope than all the beauty, wealth, and power that the earthly sun has shone on during its long day's march around the globe.

These human pioneers may never see, on earth, the noontide glory of that spiritual sun; but they know its refulgent beams will light them in the land where it never sets, and gleam in undying splendor around their path in the spirit country, where all their labors find eternal rest, and the long-forgotten acts of earthly effort, deeds of blessing, or even kindly wishes, will bloom in undying fragrance; flowers of eternal beauty in their path, whose deeds were sown in their thorny human pilgrimage.

CHAPTER XLIII.

MISCELLANEOUS ACCOUNTS OF SPIRITUALISM IN NORTH AND SOUTH AMERICA.

> "And still they come from Quito's walls,
> And from the Orinoco's tide:
> From Lima's Inca haunted halls,
> From Santa Fe and Yucatan,
> A holy gathering, peaceful all;
> No threat of war, no savage call
> For vengeance on an erring brother,
> But in their stead the God-like plan
> To teach the brotherhood of man
> To love and reverence one another."
>
> J. G. Whittier.

Spiritualism in Canada — Wonderful Manifestations through a Piano — Spiritualism in Austria, Turkey, China [vide New York Tribune], Central and South America — Circles on the Ocean — Spirits in Prison — A Spiritual Purgatory, and Methods of Progress — The Maracaybo Bull.

We are now to take a brief glance at those distant scenes where the influence of Eastern or even Western Spiritualism could only have been felt through vague and remote rumors. True it is, that the locomotive nature of Americans, propels them just as frequently to the furthest parts of the two Continents, North and South, as to the immediate vicinity of their own homes; hence it is no matter of astonishment to find the ideas which we have just begun to discuss familiarly at our firesides, forming a staple topic of conversation in the distant wilds of Central America, the blooming valleys of the Amazon, or the primeval forests of Canada.

SPIRITUALISM IN CANADA.

Spiritualism has taken a firm and deep hold upon the inhabitants of this country, and in some parts exhibits a condition of progress little behind that of the States.

In Toronto, Mrs. Swain, one of the most powerful physical mediums of the day, has for years been producing irresistible conviction of spirit communion upon the minds of hundreds who have attended her *séances*.

In London, Canada West, a number of true-hearted believers have rallied round the lead of Mr. John Spetigue, who, himself a devoted Spiritualist, has for years labored in the cause, engaging speakers and aiding in the development of media, until his efforts have resulted in procuring a respectful hearing for the one, and a very general growth of the other.

In Ottawa may be found a brave and devoted little band of Spiritualists, who depend chiefly on the abundant medium power existing amongst their own ranks, the place being too remote to secure the services of travelling lecturers and media.

At St. Catherine's there are a large number of Spiritualists, including several very excellent and successful healing mediums. Mr. Alfred H. Smith, of Laprairie, Canada East, gives the following account of spiritualistic experiences in that place:

"*Editor of the Spiritual Telegraph:*

"Sir,—The newspaper editors of Montreal having unanimously refused to insert a single word in favor of Spiritualism, while they open their columns to every idiot who may find anything to say against that doctrine, the friends of the cause have determined to apply to you, as your journal is devoted to the spread of Spiritualism, and if necessary to pay for the insertion of each communication.

"It may be asked, why are we so anxious to publish our communications with spirits? Our answer is, we cannot tell. We are forced to it by a power over which we have no control, and in consequence we ask you, in the name of God and of truth, to give publicity to the following:

"It is about three years since I heard the phenomenon of Spiritualism first spoken of in Canada. I then, as well as at several periods since, looked upon the thing as a monstrous imposition. I however continued at the request of several friends to attend 'circles' of the believers in this new doctrine, but to no other effect than to confirm me in my scepticism; and all the arguments of my friends and all the alleged manifestations were insufficient to convince me. But Providence chooses its own time.

"In July, 1853, I left Canada, in company with an estimable friend, W. F. Hawley Esq., of the Ordnance Department, C. E., on a tour through the Middle and Western States; and on Saturday, the 27th of August, we arrived in Louisville, Kentucky, where my friend was seized with yellow fever, and after an illness of nine days he expired.

"It has never been my fortune to be acquainted with a more honest, upright, or learned man than Mr. Hawley. He, as well as myself, had investigated the subject of Spiritualism, but with a contrary result. He was a believer, while I, until the moment of his death, remained incredulous.

"As I seldom left the bedside of my friend during his illness, I took frequent occasion to talk to him of the new faith, when he invariably expressed his entire belief in it; and in a few days I had the inexpressible delight of witnessing the reward of his faith and the realization of all his hopes. Oh, sir! I cannot find words to express the transporting emotions which filled my mind at the moment of his death. Although I was the only living being present, yet I distinctly saw hundreds of moving forms around his bed, and in every part of the chamber, but of such dazzling splendor that I could not distinguish their features; the room was filled with superhuman sounds, which appeared to come from the ceiling; and involuntarily looking up I distinctly saw the spirit hover over the body which it had just left, as if uncertain whither to direct its course. It remained thus during the space of a minute, then moving gently to one side it entered a body whose transcendent splendor the tongue of man cannot express.

"At that moment I felt my mind, as it were, regenerated."

"I shall now give a few out of the many manifestations which have been witnessed, and can be attested, by the most respectable citizens of this village.

"On Saturday, the 27th of August, 1853, my friend, Mr. William Fox, invited me to meet a circle of friends at his house; accordingly I repaired thither at eight o'clock that evening, and met a highly respectable company, among them a clergyman who came to investigate the subject for his own satisfaction. We had not sat more than twenty minutes when Mrs. Fox became greatly agitated; she was lifted forcibly from her chair, and suspended about a foot from the earth for a minute and a half; she was then placed in her chair again, but still agitated and unable to speak. It was evident the spirit had not sufficient influence over her. After some moments Mr. James Macdonald approached, and made a few passes over her, when she immediately spoke as follows:

"'Friends, it is now five weeks since I left your society on earth, and, when I tell you my name, you will not be surprised that I desire to return amongst you in spirit, confirming the glad anticipations of a bright existence in the spheres which I cherished on earth, desirous to instruct you in the glorious realities of my present exalted condition, and give you a foretaste of joys which await the good and true in these blissful regions. But as there is another spirit who wishes to communicate, I shall withdraw until to-morrow night.

"'Farewell; your friend,

"'W. F. Hawley.'

"To me that communication was most convincing. The style, language, and certain words of the phraseology, were essentially that of my friend. The influence then changed, when the medium said, addressing Mr. Macdonald, —

"'Friend Macdonald, I know the thoughts that now occupy your mind, and I come to tell you about your son, whom it was your earnest desire to hear of when you came to this circle. I have just left him where in spirit, I visited him, in a very bad condition both of body and mind, lying in an hospital in New Orleans, suffering from a severe attack of scrofula; but you need not feel uneasy; he is surrounded by the spirits of his friends, and your father, who occupies a higher sphere than that which I inhabit, tells me that your son, although obstinate, is a chosen vessel, destined to do incalculable good among the faithful.' . . . . .

"Mr. Macdonald then asked: 'How am I to know that you are speaking the truth? What proofs can you give me? What is your name?' It was written: 'Your father, who is present, will answer these questions to your satisfaction.'

"At this moment the husband of the medium came into the room, and, from some cause, the communication ceased; however, after a conversation of about twenty minutes on general topics, it was written:

"'MY DEAR SON, — Your questions to the spirit who has just left, I shall answer to your satisfaction. As a proof that what he told you is true, you shall receive a letter from New Orleans on Thursday next, corroborating the statement of your son's illness, and on Friday, the 28th of October, you shall receive a letter from himself requesting, to be again admitted to your friendship. The name of the spirit is Thomas Henry Caldwell, your son-in-law, and the favor which he requests you to do him is to pay an account which he owed Mr. John Charlton at the time of his death. You can pay this account, as the whole of Caroline's fortune is still in your hands, and Caldwell has left no issue.

"'Good-night.

"'WILLIAM MACDONALD.

"Of the numerous family circumstances contained in these communications, not a soul present but Mr. Macdonald himself had the least knowledge. Although the communications were of so delicate and personal a nature, however, he candidly informed the medium as well as all present, in a few weeks subsequent, that the letters promised from his son had arrived. Every statement of the spirit was fully corroborated. 'In a word,' added Mr. Macdonald, 'unless it was spirits, no power under heaven could have made those disclosures to me.' . . . . . .

"I am, yours, faithfully,

"ALFRED H. SMITH."

The following was communicated by Dr. Orton, a well-known New York physician, to the *Spiritual Telegraph* of March, 1858:

"DR. ORTON'S TOUR—MRS. HARDINGE AT MONTREAL.

"WATERFORD, *February* 18, 1858.

"I have just had the satisfaction of meeting Mrs. Hardinge here, at the house of General Bullard, on her return from Montreal, and of learning, from the Canada papers she has brought along, the results of her Northern mission, which have been, and promise still to be, of a most interesting character. It seems that before leaving the States, at Rutland, Vermont, she was informed that her presence at Montreal as a public speaker, both on account of her sex and the doctrine she advocated, was likely to produce some disturbance; and that certain persons were threatening to procure her arrest, should she undertake to lecture, as a disturber of the public peace; hence, she was advised not to proceed.

"On her arrival at Montreal all this proved true. Nevertheless, she proceeded to the fulfilment of her engagement. On entering the hall where she was to speak, on the first evening, she was met by sneers and audibly discourteous remarks, on the part of some of the audience. This, however, ceased when she had spoken a few words, and all remained quiet and attentive to the close of the lecture.

"The audience on this first occasion was not large; but amongst it was a strong array of learning, — of priests, lawyers, doctors of various orders, and reporters. The time having arrived for questioning the speaker, a Jewish rabbi, of great scholarship and intelligence, was placed in the van as chief spokesman. A period of profound and exciting interest succeeded. The questions, at least some of them, according to the journals of that city, were put with the obvious purpose of confounding the speaker; but, according to the same authority, each successive attempt was promptly frustrated, and the tables turned upon the querists. It was declared that the speaker must have devoted her life to study, in order to be able to exhibit the learning she displayed. The rabbi announced that it was plain that she was acquainted with the Hebrew language, and interrogated her on that point. She replied that she had never studied the Hebrew. But very shortly after, she tripped him on a point relating to that language, and reasoned him down until he acknowledged his error. At the close of the session, the victory remained triumphantly with the speaker.

"On the second evening the hall was crowded, but with the lecture, the exercises terminated. No one, according to the journals referred to, seemed willing to enter the list and oppose himself to the ready wit and knowledge of the speaker.

"Two more evenings of crowded audiences, at an admission fee of twenty-five cents, succeeded with like results. The questions were again resumed, but with no better success on the part of the querists. On all points raised, the lady speaker remained confessedly master of the field; and with a fifth and free lecture on the Sabbath, on which occasion, she was tendered, and occupied the Unitarian Church, Mrs. Hardinge closed her labors at Montreal, where Spiritualism seems, previously, only to have been known in name."

The "important results" prophesied by Dr. Orton, in additional remarks omitted in this place, have indeed been accomplished. From Montreal to Prince Edward's Island, Mrs. Hardinge extended her visits until the largest cities and villages of that section of the province became alive to the truths of Spiritualism, and earnest in evoking the abundant medium-power with which the Canadians seem to be endowed.

At Bloomfield, a small village near Picton, Prince Edward's Island, the Universalists, triumphing over a powerful combination of other sectarian denominations, who brought their united forces to bear against them, at last succeeded in raising funds to build a church for themselves, which, for a long time they could not open in the face of the bitter antagonism with which their opinions were assailed.

Taking advantage of the author's brief visit to the neighboring town of Picton, the Universalists, uniting with a number of progressive Quakers who resided there, invited her to open their church with a spiritual lecture. This announcement caused the remark, from the anti-progressives of the place, that "the Universalists had been obliged, at their repeated remonstrances, to sweep and garnish their house, even to the expulsion of the devil of Universalism, but lo! now they were about to take unto themselves seven devils worse than the former one, in the shape of Spiritualism."

The lecture, however, whatever its origin might have been in satanic imaginations, was a brilliant success. The building was crowded from floor to ceiling, and even the eminence on which it stood was packed with dense masses of human beings, who crowded round the open windows eager to catch the faintest vibration of the speaker's voice from within. Poor hungry multitudes! They had fed so long on the stale crumbs of mouldy traditions, listening to the dim echoes from the corridors of a buried past, that the very shadow of the bright life angel that flitted across their path in the shape of Spiritualism, seemed to them like manna fallen from the skies. At the close of the lecture, according to her custom, the speaker invited questions; and after many had been answered and she was about to dismiss the multitudes who still lingered unwilling to part with her, a fine old octogenarian Quaker, whom the excessive heat of the thronged building had induced to strip off alike his coat and stubborn hat, sprang on a bench, crying, "One more question, blessed spirits; only one more. Tell us, I pray thee, will she, thy medium, ever be permitted to come amongst us again."

With the sad words of answer, "Never more in the mortal form," the vast assembly separated; but the seeds of Spiritualism were sown on far more imperishable foundations than the mound which supported the church where it was first proclaimed in Bloomfield.

Although a vast amount of deeply interesting phenomenal Spiritualism is now scatered all over the province, especially amongst its French inhabitants, our space will only permit us to insert one more illustration of Canadian Spiritualism, the manifestation of which was communicated by a reliable citizen of Toronto to the *Spiritual Telegraph*, and refers to the mediumship of Mrs. Swain, then a resident at Toronto.

WONDERFUL MANIFESTATIONS BY A PIANO. — SPIRITUAL TELEGRAPH.

"TORONTO, *October* 14, 1856.

"*Messrs. Partridge and Brittan:*

"DEAR FRIENDS, — For the benefit of your many readers, I give you an account of one of the numerous demonstrations that we occasionally receive through the mediumship of Mrs. Swain, a lady of this city, who, for the different phases of that wonderful power of spirit influence, is rarely equalled.

"Happening in her house a few weeks since, four persons beside the medium and myself took our seat, around a piano that was in the room, — myself locking it and placing the key in my pocket, — with the usual lights burning in the room. Shortly after the company had taken their seats, the keys of the instrument were sounded, and answers given in that manner to questions asked. Among many inquiries made was the question, 'who it was that was communicating with us,' when the name was spelled — by striking a key as the letter of the alphabet was pointed to — of an old friend of my own, one who had been many years at sea, and master of several ships. To prove his identity he, at my request, did several things, such as making the noise of a gale of wind rushing through the rigging and blocks of a vessel; the plash of the water along the side; breaking of the heavy seas on deck; creaking of the guards and blocks; and rolling the heavy instrument, just like a vessel tossed about on a heavy sea. At the time I, and most of the other persons present were leaning all our weight on the instrument, it raised up and down, rolled about as if it were possessed with life, and became light as a feather, instead of weighing several hundred pounds! To make assurance doubly sure, I put the following questions, knowing that no other person present beside myself knew the meaning of what I asked: 'Now, friend,' said I, 'we will call the end of the instrument toward my left the stern of your ship, and the opposite one the bow.' I was sitting at the front with my arms leaning on it. 'Now, I want you to give your ship, as you call it, a list to port;' when immediately over it went to the opposite side to the one I was leaning on, and perfectly correct in seaman's language. It rested in that position for some time, nor could all our bearing down bring it back. I then asked the spirit to give 'lurch to starboard,' when over came the piano to the same inclination on the opposite side. I then asked him to give me a sample of a ship riding at anchor in a heavy head sea. Immediately, up raised the instrument at the bow, and then the end representing the stern, and so on, first one and then the other, with an occasional roll to each side. After that was over, one of the party was influenced to sing a sea song, when a beautiful accompaniment was played on the strings to the tune; and one wonder is, that the person who sang, in his normal state could not sing at all, but at this time those who heard him said that he sang beautifully. Now all this was done in a lighted room, with the instrument locked and the key in my own pocket; and I know that one or more of the parties present never had their hands or arms from off the front board all the time. . . . . .

"Yours sincerely, for the truth,

"R."

"[The author of the above communication sends his full name, in attestation of the facts stated.—*Ed. Telegraph.*]"

In consulting the files of different foreign papers, our readers would be astonished to find the numerous allusions that are made to the spread of Spiritualism. Judge Edmonds cites his correspondence in Hindostan, China, Persia, Thibet, Algeria, the East and West Indies, and nearly every country of Europe, on this subject. The talented Poughkeepsie Seer, no less than the author of these pages, could present a similar record. The manifestations, however, were not always evidence to those in whose presence they were produced, of their supra-mundane origin.

The Chicago *Tribune*, of 1859, publishes the following:

"The Kingston [Jamacia] *Morning Journal* of the 8th ultimo, gives the following example of the mysterious power which takes possession of pine wood and mahogany. It will be perceived that tables are—occasionally, at least—superior to telegraphs as mediums of the earliest intelligence. We incline to the opinion, however, that they will not render such services often enough to suit the demands of speculators. A table, under the influence of a certain party in this city, was questioned as to the day on which the expected steamer would arrive, when it gave six distinct raps, making it the 6th. On the next question, as to the day of the week, seven was struck, making it Saturday. Subsequently another system of rapping—that of suspending a shilling by a thread over a glass—was consulted as to the hour at which the steamer would be signalized, and the answer was, 'One.'

"How many minutes after? the answer was, 'Twenty.' These questions and answers were communicated to several parties in this city, and have, as our readers are aware, been correct, the steamer having arrived on Saturday, the 6th, and was signalized at the exact time stated."

Again, the New York *Tribune* of the same year published a letter from a Vienna correspondent, who says that the rappings and various other spirit manifestations have appeared, not only in the Austrian capital, but as far as Persia. We quote an extract from the letter in point:

"The *Tisehklopfen* [table rappings] have also found their way to the imperial city, although they do not operate upon the slow and deliberate Germans in the same manner as they affect the more excitable Americans. On the whole, there is something in the *Geisterklopfen* [spirit rappings] which exactly suits the transcendentalism of the Germans. A few days since I had a long sitting with Bibesco, the oracle of these things in Vienna. I hear of no other results good or bad, from the same, than that a few fortunate lottery tickets have been bought after consulting the spirits, and that certain ladies, more than a 'thousand weeks old' [the German of sweet seventeen] have consulted them upon questions concerning their future. A friend who has a monomania for oriental affairs, read to me a few nights since, from a Persian newspaper, that the 'spirits' are also doing their work at Teheran, the capital of that empire."

The following is an account of Spiritualism in Guatemala, one of the principal Central American States, and the scene of those colossal and mysterious ruins that speak with such voiceless eloquence of the unknown races that once inhabited this now deserted land. The writer is well known to the author by reputation, and deserves the highest credit for his noble character and strict fidelity to truth.

SPIRITUAL TELEGRAPH.—LETTER FROM CENTRAL AMERICA.

"So little is known among our people throughout the United States, of the spread of our beautiful philosophy, and the effect its truthfulness is producing in other countries, that I have thought it might be interesting, if not advantageous, to furnish you with a brief sketch of facts relating to Central America."

"As the first pioneer to plant our standard there, I have taken a more than ordinary interest in the struggle that is at present going on, quietly but surely, for the rights of humanity, the liberty of thought, and the success of the great principles involved in the spiritual philosophy, between our friends and that portion of the Catholic population and church arrayed against it. As early as December, 1853, I convened a circle at my residence in the city of Guatemala, and though it was kept pretty secret until 1858, still it was visited by a number of inquiring minds, and amongst them some of the clergy. Our mediums were already eight in number, all developed from this parent circle, exhibiting various phases of mediumship, but principally of a physical character. One of these was a little Indian girl of about thirteen years of age, through whom we obtained communications with a spirit-scope of a very novel construction, the plan of which had been furnished me whilst under influence, and I am constrained to say that up to the present time I have seen no spirit telegraphing equal to, or more thoroughly satisfactory. The whole apparatus was insulated; the alphabetical side of the disk presented to the investigator, and *from* the medium, who could not see a letter upon it, and yet we received communications in English, French, and German, as well as in Spanish and an Indian dialect, the two latter only being spoken or understood by the medium. Another of those developed was a young lady about nineteen years of age, with a slight tinge of Indian blood in her veins, through whom physical manifestations and communications of a very extraordinary character were given. Among these were the carrying about and ringing of a large bell over the heads of the circle while the beams of the midday sun were streaming in at the windows, and at the close of the ringing, the clapper would be taken out and thrown in a corner, and the bell laid on a table, or else placed upon some person's head. Large tables, chairs, and other articles, would be moved about and placed in most singular positions, and all done in the strongest light, whilst every one remained seated. When communications were given, a round table, the legs of pine and the top of hard-grained cedar, weighing about thirty pounds, was used. It was placed before the medium, who remained in contact with it about three minutes, then withdrew about eighteen inches or two feet from it. Mental and written questions as well as oral were always correctly answered, and in many instances things at the time unknown to the questioner were told and afterwards verified. The mode of replying was, however, most singular and satisfactory. The table always rose perpendicularly, at least one foot and frequently two, in the air, and descending, struck the floor sharply, once, twice, three times, or oftener, as was the right answer. Let me here state, that, after a careful investigation of cause and effect in these manifestations in Central America, for about ten years, I found that the greater the altitude above the sea, and the more pure and elastic the atmosphere from such elevation, the more powerful the manifestations; and this was explained by our spirit intelligences as occasioned by the better conditions it afforded them to operate in.

"In 1859 and 1860, however, affairs took a change. Several new circles were established, and quite a number of new mediums became developed. About this time [early in 1860], I had an interview with President Carrena and some of the leading gentlemen on the subject, and invited them to attend at my house and see for themselves. This they did, and from that day the matter was secret no longer. The President, on that occasion, received a communication from his wife, shortly before deceased, and in such a way and about such matters, as convinced him at the outset that he could not have been imposed upon, and from that time forth, up to his recent death, he was a firm believer in the fact that spirit• could return and communicate after death.

" These facts soon became known, and inquiry commenced generally, not only in the city, but throughout different parts of the country.

" When did the church permit the enthralled being to escape from it without a struggle? A small paper was started to put down investigation [it died after an existence of four months] by putting forth the most consummate falsehoods and denouncing the believers of the spiritual philosophy as enemies to God and man; devils, whose objects were to overthrow religion and morality, and institute something terrible, but unknown, in their stead. The pulpits of the clergy teemed with the vilest abuse, and the Jesuit Fathers went so far as to announce that any person attending a circle, or permitting one to be held in his house, would be denied the rites of the Catholic Church [absolution and communion after confessing] as well as of burial in consecrated ground. They declared their power to exorcise and put down this devil of Spiritualism, and were determined to do it. Now came the trial, for the whole power of the church was defied; many of the clergy themselves were investigating secretly, the better educated class of people were doing so openly, and the cause was spreading more and more.

"A trial of strength at last took place. A gentleman, in whose house was a powerful medium, desired the fathers to exorcise the devil, and stop the rappings and other demonstrations. An altar was prepared and decked out in the parlor, holy water sprinkled, the prayers for the exorcism of the devil read, incense burned, and every effort that priestcraft and ingenuity could devise, made, but it was of no use; the rappings continued during the whole performance, and, as if in sheer mockery, a small table upon which a lighted candle was placed, was upset, the candle describing a parabola in the air as it fell, whilst no person was within six feet of it. To the credit of the clergy here [outside the Jesuits] be it said, that they admit the phenomena, and many believe that good as well as evil influences control it, though the greater portion call it the work of the devil. They all, however, recommend to their congregations to 'leave it alone,' and not to meddle with things they know nothing about, or cannot understand, but leave the church to grapple with it. Such are their teachings.

" The progress of our cause, however, is still onward, and though its march is slow, with many obstacles to encounter and overcome, it is sure and will triumph. There are at present over fifty circles in the country, some one hundred known mediums, and probably as many private ones, and at least ten thousand spiritual investigators. This is wonderful in itself to those who know what Central America is, and how difficult it is for truth to obtain a hearing where the people are taught never to think for themselves, but leave the church to do it for them.

"Fraternally yours,

"GUILLERMO."

Numerous letters from prominent citizens of Central America, detailing the rise and progress of Spiritualism in their state or town, have been received by the author, and carefully verified; but as the manifestations they describe do not present any special features of variety or interest, their insertion here would but be needless. From the statistics furnished by these parties, however, we should be disposed to rate the number of Spiritualists in Central America at at least twice the number, in 1866, to what they were when our correspondent wrote in 1859. Dr. Fitzgibbon, late Governor of Bey Island, himself a strong Spiritualist and medium, gave a very encouraging account of the cause in these states, where, he affirmed, hundreds of the native Indians were fine seers and natural mediums, endowed with stronger and stranger gifts than any known to Europeans or Americans. He relates many striking incidents of circles held amongst the deep umbrageous shades of the wild woods, and almost impenetrable thickets, in which the presence of spirits calling themselves "L'Espano Americano" were manifest. Some of the spirits mysteriously brought stones from the altars of the lost races, and gave, through their singular, but graphic pantomimic representations, distinct assurances that they were the original builders of these wonderful forest vestiges.

Other spirits, claiming to be a still more ancient race, and insisting that they were the original builders of all the Central American cities, represented themselves through an unknown tongue,—translated by the guardian spirits of the mediums,—as ancient Phœnicians, Japanese, Tartars, and Arabs, many tribes of whom, they said, penetrated to the American Continent from the extreme north, across what is now called Behring's Straits, but which these spirits persisted in affirming was, in their day, part of "our great dry land globe," which was broken by ice seas, floes, and channels, but which was perfectly traversable by the inhabitants of what are now deemed two separate continents. . . . . .

As early as 1854, Spiritualism made its appearance on the Island of Cuba, and as it has since obtained a good foothold, even in that land of devoted and conservative Catholicism, it may not be uninteresting to note its earliest manifestations, as recorded through the correspondents of the *Telegraph* papers.

The first article of this kind is headed

"THE SPIRITS AT HAVANA.

"*April* 12, 1854.

"*To the Editor of the Spiritual Telegraph:*

"DEAR SIR,—In frequent conversations with our mutual friend, Mr. Joseph T. Bailey, late of Philadelphia, who departed this life a few weeks ago near Matanzas on this island, he expressed a conviction that it would be gratifying to you to hear of the extension of the spiritual philosophy, and the vast field opening for its manifestations among a people so different to us in customs, language, and religion. . . . . .

"Being desirous to investigate and witness some demonstrations in Spiritualism, I convened, in December last, several friends at my house [Mr. Bailey as one], where, on the third night, after a session of an hour each time, we were gratified and rejoiced at a response to our desires, since which time we have sessions in a number of private families, and an accession of many converts to the philosophy; but, unfortunately, it is like feeling in the dark, as we have no books in the Spanish language throwing light or information on the subject, and my principal object in addressing you at present is to suggest that, if you would have translated the works of Judge Edmonds and Tallmadge, it would meet with an extended demand throughout all Spanish North and South America, thus disseminating truth and benefiting humanity.

"We have obtained, as yet, but one healing medium, and one indifferent writing medium, the former a young lady, and the latter a young gentleman, both members of most respectable families; consequently, the manifestations with us have not been of an extraordinary character, or such as would be so denominated in the United States, but sufficiently flattering, considering the short time our attention has been drawn to the subject, and we confidently expect to be favored with something more astonishing.

"Although I am fifty years of age, I hope to live long enough to witness much happiness from the spiritual intercourse between this and the next sphere.

"Wishing you health and prosperity, I remain yours ever truly,

"WILLIAM FULTON,
"*Proprietor of Mansion House Hotel.*"

"THE SPIRITS AND THE SPANISH.—TELEGRAPH PAPERS—APRIL, 1855.

"Mrs. Curtis, sister to one of the editors of the *Evening Mirror*, is at present writing a series of letters from Havana. From the number which appeared in the *Mirror* of the 21st inst., we extract the subjoined paragraph:

"'There is considerable interest felt here in the subject of spirit manifestations. Judge Edmonds stopped at our hotel when on the island, and, just before he left, had one or two sittings in the parlor. I attended a circle, a few evenings since, at Dr. Cavillo's. When I entered the saloon, some of the family were seated around the table, patiently waiting for manifestations. The table at length commenced tipping in answer to the questions proposed. Spanish Spiritualists bear a close resemblance to the same class of persons at home; and, although I have great reverence for the subject, yet the questioning sounded so trivial that it did not tend to elevate the Spiritualists in my eyes to a level with Spiritualism, proving that the communion with the spirit world, although it has assumed a somewhat new form in the American movement, is simply the stream of unbroken revelation flowing on from time to eternity.'

"SPIRITS IN CHINA.

"Under this head we find, in the New York *Tribune* of May 22, a communication referring to an article published in the *North China Herald*, in March, 1854, by Dr. Macgowan, a respectable English physician long resident in China, in which article it was repreented that spiritual manifestations, in the form of table tippings, were quite common in and about the city of Ningpo, and that the writer had known of the existence of said phenomena in that locality as early as 1844.

"It was moreover represented that the opinions and proceedings of the Chinese Spiritualists were quite similar to those of their American brethren. But, desiring some more definite information on this general subject, the *Tribune's* correspondent had written to Dr. Macgowan, and received the following reply:

"'NINGPO, CHINA, *February* 27, 1857.

"'DEAR SIR,—My notes on table-moving and spiritual manifestations in China, an abstract of which was published in the *Alta California* from Chinese periodicals, contain nearly all that I have to communicate on those subjects. Much interesting matter, as you suggest, might be obtained in this country, on questions of that description; for, according to the universal belief of the inhabitants, and of many foreigners also, demons and the souls of departed men exercise ceaseless influence on human affairs, and respond to invocations duly addressed to them. But other engagements preclude me from pursuing these and kindred psychological inquiries; and as I remarked to a learned German who lately addressed me precisely as you have, it is desirable that some believer in these supernatural occurrences should undertake to write their history.

"'All the Roman Catholic, and not a few Protestant missionaries, ascribe to demoniacal agency many of the so-called supernatural or spiritual manifestations that are observed in China.

"'The scientific inquirer might then follow and elucidate the subject. Additional interest would be given to such inquiries by treating on the superstitions of Mian-tse, or aboriginal tribes, and also on the official aspect of geomancy and supernatural questions.

"'On this last subject, the history of the 'heavenly teacher, Tsiang Tiense, hereditary high priest of the Tanists, alchemists, or sect of reason, is rich in material. That singular potentate has been recognized by many successive dynasties, as exorciser-general of the Empire. His palace is in the adjoining province of Kiang-si, in the prefecture of Nankang. When persons or palaces are possessed of maleficent spirits, he is appealed to, and if suitably remunerated, he writes amulets which afford immediate relief; or, sometimes he dispatches ghostly bailiffs for the apprehension of the offending demon, who is at once bottled up, as all hurtful spirits should be. I briefly allude to these notions of the Chinese, to show that, though I am unable to prosecute the inquiries you propose, it is not from paucity of material. I should add that table-moving, as I have described it, is an ancient practice, not, as you suppose, modern.

"'Most truly, yours,

"'D. J. MACGOWAN."'

We may add to the above that China is not the only oriental country in which spiritual intercourse has existed, in some form, from remote antiquity. In Hindostan, in Tartary, and even among the rude tribes of Kamtchatka, it appears to have been always known in some shape; but, according to general representations which we have received from oriental lands, it appears that spiritual intercourse has, as it were, simultaneously become far more conspicuous and signal than usual within the last few years, thus indicating a preconcerted, providential arrangement in the interior world, to initiate some new and important dispensation upon earth.

Quite recently we had the pleasure of conversing with an intelligent German, who, within the last year, had travelled among the Arabs and in the Barbary States, and found a fully developed spiritual intercourse everywhere remarkably prevalent among them.

Although not directly bearing upon the subject of American Spiritualism, the following notice, appearing in so authoritative a journal as the New York *Tribune* of 1856, may not be deemed out of place, as a citation of the vast spread of the manifestations:

"SPIRITUAL RAPPINGS IN TURKEY.

"CONSTANTINOPLE, *March* 17, 1856.

"For more than a year or so past, news of the turning tables has been well known here, and tried with entire success by several individuals, young and old, credulous and incredulous, nervous as well as those of strong frames and powerful nerves, to the utter amazement of the spectators. More recently, spiritual rappings have been experimentalized in this city, with equal success, and as little understood.

"An Armenian physician, Dr. Shishman, a pupil of the seminary of the Rev. Mr. Hamlin, American Missionary of Bebek, on the Bosphorous, lately returned here from Paris, where he had gone to perfect his medical studies. While in this capital, Dr. S. either heard of or saw experiments of rappings and animal magnetism, and explained the results to some of his countrymen of this place, much, no doubt, to their surprise and curiosity.

"Since his arrival, private individuals have endeavored to ascertain whether or not they possessed the power of magnetism, and succeeded entirely. One, a young Armenian lady of Galata, of a very nervous temperament, can serve as a medium between invoked spirits and human beings still of this life. Startling as this assertion seems, the facts which I shall detail will serve to support it.

"The young lady in question had, until recently, a nervous indisposition. She became frequently attacked with hysteria, and suffered much from a feeble frame. She was placed under Dr. S.'s care, who has succeeded in curing her almost entirely. She experimented with the tables with extraordinary success, and, at the request of the doctor, she consented to make an attempt at serving as a medium between invoked spirits and those who choose to ask for them. For this purpose she seats herself near any small circular table supported by a tripod. She rests her right hand upon this table, and any person present being decided to ask whether a certain spirit — say of Napoleon, Lord Byron, or Mirabeau — will respond to his or her questions, makes the request in an ordinarily loud voice. If the spirit is disposed to accede to the request, a knocking is distinctly heard upon one of the three feet of the table. The request must be made in the language which the spirit must have spoken while in this life.

"Many of the responses have filled all those present with surprise. The incredulous have been greatly embarrassed by them, and, like myself, all feel that there must be either some deception, or some result of magnetism thus brought into action, heretofore unknown.

"Most of the spirits invoked have been departed Armenians, and consequently the language spoken is the Armenian, with which I am wholly unacquainted. What they have been, and still are, is freely mentioned. The spirit of an uncle of the young lady serving as a medium, was one evening invoked, and she had to be cut off immediately from her condition of medium, or she would have fainted, so much was she affected by it. To do this it is only necessary for a stranger to touch the hand placed upon the table. On Lord Byron's spirit being invoked, the rappings on the table were most violent, and so alarmed those present that the medium had to be cut off immediately.

"One of the spirits has stated that there are twelve persons in this place who have the faculty of serving as mediums. Some of them are known. One is a married lady of rank, who has tried an experiment with entire success, but, as well from her repugnance as from that of her friends and relations, she has determined not to attempt it again. I would add that one of my particular friends, a young Armenian full of conscientious convictions and of a probity and morality beyond all suspicion, has a brother, a priest at the Armenian College of St Lazarus in Venice, to whom he is greatly attached. As an experiment, he asked whether the 'guardian spirit' of this brother would manifest itself to him. It did so, and said that it was no human spirit but a 'cherubim.'

"The impression which these facts—for such they certainly are—have made in Constantinople, is very great. Animal magnetism has, however, been practiced here by some of the dervishes for many past years, for the curing of diseases and allaying of pain. I have witnessed this a hundred times, and fully believe in its efficiency. It is nothing more than manipulation of the parts affected. I verily believe that the operator is wholly unacquainted with all magnetism as a science and ascribes it to the superhuman powers given him by Allah, or the prophet, in recompense for his piety and constant mention or contemplation of the name of Allah."

As the early spiritual journals made frequent mention of circles held at Caracas, Venezuela, South America, and a very well written paper entitled *El Espiritualiste* was for a long time published in that remote *terra incognita*, our sketches of spiritual progress in the new world would be incomplete without some description of the status of Spiritualism in that district. The extracts are chiefly taken from the *Spiritual Telegraph*, whose editor gives the following account of the chief promoter of the movement in Caracas:

"SPIRITUALISM IN SOUTH AMERICA.

"Mr. S. Driggs, of Caracas, S. A., editor of *El Espiritualiste*, is now in the city, and gives us some interesting particulars of the phenomena, as they exist far down towards the equator. There, among foreigners, and natives alike of Spanish and Indian descent, a spiritual intelligence is endeavoring to manifest its existence, and to demonstrate to the common mind that the seen and unseeen worlds are not separated by an impassable gulf, but flow in together as body and spirit, forming one grand whole to the universe; and that man, after passing from mortal sight, still lives.

"The Indian population of Venezuela, Mr. D. informs us, are peculiarly susceptible to spirit influence; and as in different countries the phenomena while the same in fact, assume different forms, to fit them, we may suppose, to the particular genius of the people, so in Caracas and its neighborhood, the modes of obtaining manifestations are new and peculiar."

"The tables in more common use there, it appears, are round, and sustained on a central column and three legs. Around the circumference of the bed of one of these is arranged the alphabet, and along by the side of the line of letters a little railroad track, on which plays a car with a pointer. The preliminaries having been gone through, the circle formed, and the influence present, the medium lightly touches the car with his finger, when it starts on its course, running from one part of the table to another, and pointing out the letters, which are to be woven into words and sentences, and form a communication from the inhabitants of the invisible world. Or if a table prepared with rail and car is not at hand, the alphabet is arranged on the floor, when the table, poising itself on two legs, uses one of its feet as a pointer, and thus demonstrates a living chain of connection between the two spheres."

In 1865, Mr. Seth Driggs communicated his own views of Spiritualism as follows, to the *Banner of Light*:

"MANIFESTATIONS AT DEVELOPING CIRCLES.

"In all the communications I have seen published in reference to the spiritual philosophy, there is nothing like the occurrences which were manifested at the Central Circle of Caracas, in past years. Some of the facts were published in a New York spiritual paper at the time; but tens of thousands who read the *Banner of Light*, it may be presumed, never saw those publications, and as they may prove interesting, I take pleasure in furnishing a few extracts from the records kept at that time, as I acted as scribe. . . . . .

"Returning to Caracas after a tour through the North, I formed a circle, and selected three persons to sit with me. In twenty minutes the table tipped over upon my breast; and we had divers communications through this method, and that, too, without any developed medium.

"On the tenth sitting, one of our number, who was an unbeliever, saw figures on the table, produced by the invisibles. At subsequent sittings he saw writing on the table and on the wall, which he read; and soon after beheld departed spirits whom he had known in the flesh.

"At succeeding circles, loud raps were produced in answer to questions; and soon the medium became entranced and spoke. We then had many interesting communications from our departed spirit friends.

"At one sitting they manifested themselves to the medium's spiritual eyes, when there also appeared brilliant letters. . . . . .

"My angel sister, Susan, formed a celestial circle in the spheres for the purpose of holding communion with our circle, to which new members were added from time to time. On taking our seats at the table, the medium, being entranced, would say, in a loud voice, 'Now call over your spirit roll.' It being called, all the spirits present answered to their names by giving a loud rap on the table. The number of spirits who had been permitted to join the circle having increased, they were divided as follows: Ecclesiastical, nine; military, nine; civic, eight; females, eighteen; making forty-four members on the 31st of December, 1856, to which number four more were afterwards added. There was also a spirit medical board, for curing the sick through the medium. When a new member was admitted, it was announced in a loud voice, 'add such a name to your spirit-list,' which I at once recorded. As the spirit members of the circle advanced to a higher sphere, it was regularly announced in a loud voice, through the medium, and recorded.

"The progress made by the spirits after coming to our circles, was astonishing; and I would advise all Spiritualists to sit in circles, with or without mediums, to assist the departed spirits who may come for that purpose. They can do much good, and assist spirits in their progress to the realms of bliss.

"SETH DRIGGS.

"CARACAS, VENEZUELA, *June* 1, 1865."

The next extracts date back to 1856, and claim to record signs of progress, in the communications received.

"SPIRITUALISM IN VENEZUELA.—FROM EL SPIRITUALISTE.

"A German, having a store immediately opposite to the archbishop's palace, held a communication by tipping the table, with departed spirits, when it was spelled out: 'Repent or you will be damned.' This had the effect to make the man partially insane. He commenced praying aloud in the Spanish language, which he knew but little of. The archbishop was attracted to his balcony, and, as the friar says, was confounded. Here was a Jew, without any religion, who was converted, and called on the name of the Lord, on the Saviour, and the Holy Virgin, to save his soul, in presence of the archbishop and a crowd of people. He repeated the Lord's prayer and other prayers, in good Spanish under spiritual influence.

"Spiritualism is making headway in Caracas and in the provinces. The church attempted to stop it, but did not succeed.

"There are circles in the houses of the president, the governor, the ministers of state, and every influential family in Caracas. The ball is rolling, and the great and glorious cause is progressing with lightning speed. The dark veil of superstition is being gradually raised and the haven of eternal felicity is presented to the view of all who seek the boon.

"Our little circle is greatly favored; we are continually surrounded with spirits of the highest order, who hover over our spiritual table, singing anthems and praises to the Most High. Our medium has had the gift of seeing spirits with his natural eyes bestowed upon him. The time is approaching when all sectarian feuds will cease their strife, and all mankind will be united as brothers and sisters, in one universal and spiritual church.

"SETH DRIGGS."

"CARACAS, *September* 20, 1856."

"SPIRITUALISM IN VENEZUELA, 1857—CIRCLE IN CARACAS.

"*July* 23.—The circle met, without any visitor present, the medium being influenced by General Bolivar. He made a cross on the table, and a shepherd's crook; then, pointing three times in the direction of the archbishop's palace, and three times in the direction of the president's house, he spoke of the opposition of the church to the great truths being developed to mankind; but, said he, the bishop cannot resist this great principle. . . . .

"Spiritualism is now progressing rapidly in the United States, also in Caracas, and nothing can impede its progress. The table rose twice, indicative of the rising of our faith.

"*July* 27.—The circle met; the table was carried into a corner and turned over on the floor; and being taken back, it moved again to the same place and tipped over; and this was performed five times, without our being able to imagine the cause. The medium being influenced, he pointed to the corner indicated and said, 'In that place is interred the remains of five friars, four Franciscan and one Dominican; their names will be given to the circle at another time, and the truth can be ascertained by referring to the records of the church of San Francisco. The spirits of the five friars are all present at this circle [the circle was sitting near where the altar of a church formerly stood]. . . . . .

"*July* 28.—The medium being influenced by the spirit of the vicar-general, Doctor Cordova, he spoke at large. Pointing in the direction of the archbishop's palace, he said: 'The scarlet robe, the tinsels, tassels, gold and diamonds shall perish and crumble into dust, and the archbishop shall fall. Oh! how much good he could do if he would investigate this divine principle and give it his countenance. How spirits would rejoice; but alas! his position in the church prevents him. He will believe, yea, he does believe, but unfortunately is precluded from manifesting his belief.

"Coming to Caracas as a missionary in the spiritual cause, with but little hope of success, and finding but one person who had previously visited a circle, I added two others, and we commenced our sittings. One who joined as an unbeliever soon became developed as a seeing, speaking, and rapping medium. I have been assiduous in the cause, instructing the living and assisting departed souls to rise from darkness to light; and my labor is not without its fruits. Many have come to assure me that through my instructions and advice they have ascended to the second sphere from their dismal abode. Some, through the spirit manifestations, have been convinced of the immortality of the soul, who did not believe it before, and have become Christians, and we have had a great and glorious revival from spirit revelation. Hundreds of families have their spiritual tables in operation, conversing with their departed friends; and in almost every case they receive as correct answers as they could through the best developed medium. Every mind is inquiring what this new principle is, and it is the theme of conversation in every family.

"SETH DRIGGS.

"CARACAS, *August* 4, 1856."

From the above fragments, some idea can be formed of the degree to which peculiar opinions and idiosyncrasies in the media or their local surroundings, influence the character of the communications.

From the same source we have an account of circles held at sea, and the methods in which certain media claim to be instrumental in promoting the progress of undeveloped spirits.

"SPIRITUAL CIRCLES ON THE OCEAN.

"*On board the schooner 'J. L. Bowman,' Captain Wooster, on a voyage from New York to Laguayra.*

"CARACAS, *September* 10, 1857.

"*August* 11, 1857. — Having in my hand, reading, a *Spiritual Telegraph*, I asked the captain to put his hand on the table, when it was promptly moved. I asked if the spirit present knew what paper I was reading, when an affirmative answer was given. I called the title of several papers, and when the *Telegraph* was mentioned, three tips of the table were given, indicating that to be the paper. 'Have you been reading the *Telegraph* with me?' 'Yes.' After this I held a circle every evening, commencing at sunset, on the deck of the vessel.

"*August* 12. — The spirit of a sailor appeared, as he declared himself to be; and being interrogated, said he took pleasure in boarding vessels at sea, to see what was going on; that he was in the dark spheres, and desired to progress to higher and brighter ones. I admonished him, and gave the usual advice and instruction, which he promised to obey.

"*August* 18. — The spirit of Jose Manual Graw identified itself; he was a lawyer in Cumana; he trusted his ultimate salvation to the priest and absolution; but on making the exchange of worlds, found such a presumption on the part of the Roman priesthood to be erroneous; he was consigned to the second sphere, where he still remains.

"On being asked how he came to seek me out on the ocean, he said that he knew I was a Spiritualist by the spiritual papers I sent to Cumana, which he had read there. He had sought me out to hold communion with me.

"*August* 19. — An old lady identified herself as the wife of Buenaventura Dominguez, whom I knew twenty-seven years ago in Laguayra. She said she died at the age of seventy-one years, at Rio Caribes, in the province of Cumana, and was in the fourth sphere; that her husband had subsequently died, and was in the third sphere; that the spiritual papers I sent to Rio Caribes, which she heard read, induced her to come and see me. . . . .

"*August* 21. — A spirit purporting to be the daughter of the Hon. Charles Warner, Attorney-General at the Island of Trinidad, appeared at the circle, and, on being interrogated, said she never knew me; that her father received a spiritual pamphlet from me, by which she knew I was a Spiritualist, and had sought me out to hold communion with the earth;

that she was happy in the fourth sphere. On the same evening, appeared the spirit of a daughter of Pedro Espinoso, also of the Island of Trinidad. She said her father had received from me a spiritual pamphlet, by which reason she had sought to hold communion with me; that she was in the sixth sphere.

"*August* 26.—A spirit manifested itself; said it was from a dark sphere. I asked if it came to obtain advice, and desired to be restored to light and happiness. It said 'No.' On being further interrogated, it said, it was a man; had made the exchange of worlds at the age of twenty-seven years, and that was nineteen years ago; that he neither believed in God nor in heaven; that he believed in the Devil; that he was sent to prevent the spirits from the dark spheres coming to the circle for advice, as by that means they would escape from the dark spheres. I advised him to repent and be saved; to change his miserable abode, and seek favor from the God of truth and love, and be eternally happy. He answered in the negative. I then commanded him in God's name to depart, which order he obeyed.

"*August* 27.—The same spirit took possession of the table, and said his object was to prevent communications with other spirits, when I commanded him to depart. Soon after the table was tipped again; on inquiry it was said a spirit of the third sphere was present; but after a few questions, I discovered the deception, and challenged the spirit as to whether he was a truthful spirit. He answered, 'No;' that he was the same spirit who appeared the previous evening. I asked him why he came with a lie in his mouth. He said that was his profession, and I commanded him again to depart. Again the table was tipped; and on inquiry the spirit said he was a relative of one present, and inhabited the seventh sphere. On inquiry as to his family, etc., he was detected as a lying spirit, and, being challenged, said he was the same spirit I had twice driven away that night. I inquired of him about his master, the Devil; he said he was the Devil himself, and had been four thousand years in darkness. Many questions were asked, and prompt answers were given. When any question suited his taste, he gave a shake of the table, indicating that he was laughing. Finding there was no use in driving him away, and as we were approaching the harbor of Laguayra, he was left to enjoy the victory he had gained in keeping possession of the table.

"It is a source of great satisfaction to me to find that by the little leaven I put into the meal of a dark-minded and superstitious people two years ago, the whole is fast becoming leavened. Several spiritual circles, formed by the most intellectual men of Caracas, are in successful operation. Four different pamphlets have been issued from the press by native Spiritualists, containing their convictions and experiences in Spiritualism; the last has just been issued and distributed gratuitously by Dr. Michelena, a professor of medicine in the college of Caracas. The doctor remarks that it is imputed to magnetism, but magnetism can not make the table talk.

"For my part, I have not ceased in the good work. Whether on the mountain top, the scorching plain, or on the ocean wave, I call around me those who are willing to be instructed, and point out the way for them to enjoy the blessings of those mansions eternal in the heavens, where the wicked cease from troubling, and the weary are at rest.

"SETH DRIGGS."

For the sake of giving in this history every phase of the spiritual movement, we reprint extracts from Mr. Driggs's diary; but, whilst cordially indorsing his sincerity, and vouching for the genuine character of the manifestations he records, we have no sufficient evidence as yet to base a reliable theory on the philosophy involved in his communications. They must be received rather as specimens of the spiritual existence, which is still held in thrall by the influence of a Roman Catholic atmosphere, than as a type of the spheres whose numerical positions are so accurately indicated.

Before closing our account of the zeal with which, for many years, Seth Driggs, the editor of *El Spiritualiste*, labored for the advancement of the cause, we must notice how his good service was received by those ecclesiastical magnates to whom the spirits at his *séances* made such frequent allusions.

In the fall of 1857, there appeared a document which was widely circulated throughout Venezuela, and other portions of Central America, of which the following is the style and title:

> "*We, Doctor John Hilary Boset, by the Grace of God and of the Holy Apostolic See, Bishop of Merida and Maracaibo: To our venerable clergy and the rest of the faithful of our Diocese, greeting and benediction.*
>
> "'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.'— St. Peter, II. ii. 1.
>
> "When we read in the *El Catolicisimo*, published at Bogota, that the sect of Spiritualists, this new monster let loose from the lower regions to attack the religion of Jesus Christ, had unfurled its banner in our continent, and especially in Caracas, the capital of our republic, we could do nothing less than apprehend the defection it might create amongst the faithful placed under our charge. More sore still is our affliction at this movement, on beholding the impudence with which they have dared to transmit to us by last post a printed pamphlet styled: 'Spiritualism, or Manifestations made by the Spirits of the Celestial Spheres; with instructions how to communicate with the spirits of the departed. With an extract of the manifestations made by the spirits of the central circle of Caracas. By Seth Driggs. With an Appendix;'—and thus also, Nos. 1 and 2, of the *El Spiritualiste*, the seals of which engraved upon the covers appear to be by the same author, and hence we have reasons to stand aghast at the spread already of these pernicious writings, throughout the wide circuit of our diocese.
>
> "Without pretending to inquire what was the object of the person in addressing these writings to us, we still cannot but lament the aberration of the human mind in embracing the new religious sect which Protestantism has vomited forth in its agony to fascinate with the mystery of darkness, and the cunning of the serpent, the minds of the thoughtless and novelty seekers. . . . . .
>
> "It has appeared to us impossible, beloved diocesans, that persons of sound judgment could believe in the supposed revelations of the spirits that manifest themselves through instruments so unsuitable as turning tables. Therefore, we repeat, it seems to us impossible that credit can be given by any sensible person to all the jargon and nonsense of said writings, which contain nothing substantial or real.
>
> "It matters not, however, in what way such an invention is considered. It will always have for its author the father of lies; it will always be in antagonism to the creed of our Holy Mother, the Church; it will always stain the purity of Christian morals; and, consequently, should be spurned and looked upon with horror by all the faithful who wish to remain in the true faith and wrestle manfully against the artifices of heresy."

It will be percieved from the last passages that the reverend shepherd not only pronounces against the communications of Seth Driggs' spirits, but undertakes to define what such "an invention" will always be; to wit, "always have for its author the father of lies," etc. Unwittingly, however, he communicated some excellent facts concerning the progress of the said heresy, alluding to its manifestations in Germany thus:

> "Such is the opinion of Cardinal Reisach, Bishop of Germany, respecting these turning tables and the supposed revelations through which persons of distinction have yielded themselves up to such a dangerous curiosity; the last few months we have passed among you have been of bitterness and pain. We say it with all the affliction that the Catholic religion inspires. These writings, supremely deplorable, do not come from God, since they contradict the doctrines of the Church; they are a web of deceptions, errors, and superstitions; and those who engage in such publications ought to be excluded from the church, unless

> they obey her by abandoning the infernal works that they had undertaken. Those who read and believe in such communications, and speak and write in defence of them, or in any other way countenance them, not only commit a most grievous sin, and become guilty of rebellion against the church, but also, to render their situation more deplorable, the absolutions they receive are null, if they do not renounce beforehand such superstitions."

After some passages of sympathy with the afflicted shepherd of Germany, the reverend Hilary goes on to show that the Bible, in all its declarations, but especially in the writings of Moses and St. Paul, is *death* on Spiritualism; and in confirmation of this he cites numbers of passages from these authors, which the impudent *El Spiritualiste* had with equally good effect made use of to prove the truth of Spiritualism. The fact that the arguments on both sides took biblical authority for their widely dissevered opinions, was just as awkward in this case as it has proved in the instance of thousands of other rival beliefs, every one of whom cites biblical texts in support of their opinions, all and each of which evidently operate as sucessfully for the defence of a sect as for its downfall.

We need scarcely remind the experienced combatant in this kind of warfare that Moses and Paul prove just as much for Seth Driggs, as Bishop Hilary, and the latter did not gain much by quoting them or tend to the edification of any one able and willing to read the authors for themselves. The gist of the learned bishop's fears and palpitations, however, may not inaptly be judged of by the sentence which follows:

> "As the communication with spirits is the foundation of the new sect; as it denies the existence of hell for the eternal punishment of the wicked, of heaven for the eternal glory of the blessed, the moment the one and the other are judged after death; and lastly, as it considers the church a purely human institution that should be reformed by this new revelation, and should admit to her altars all whom she has excluded,— we shall therefore continue to refute these errors."

After a long and elaborate exposition of the Scriptures to suit his purposes, arranged precisely on the same plan as Seth Driggs used to prove all his arguments, and from the same source, the bishop sums up by falling back on his own authority in the following sentences:

> "Despise those errors which we have pointed out to you as the bitter consequences of the insolent temerity with which some men, relying on their own wisdom, as the Holy Council of Trent says, have dared to interpret the sacred Scriptures, misconstruing their meaning to enforce erroneous opinions. Leave off reading the spiritual pamphlets and periodicals, because the doctrines and practices which they teach are heretical, scandalous, contrary to the faith and destructive of good morals, under the penalty established by law against those who read prohibited books or practice immoral actions. Remain closely united around the centre of the Catholic unity, linked within the Roman See, and in the person of the successor of St. Peter and Vicar of Jesus Christ on earth. Be firm in the doctrines of the Catholic church. Listen, in her name, to the admonitions of your legitimate pastor, so that you may not pass for Gentiles and publicans, as all unfaithful and disobedient minds are who do not respect his decisions. Finally, preserve unalterable the faith of your forefathers, in order that this being meritorious along with the exercise of charity and good works, you may receive as your reward the crown of glory, which God has reserved for those who serve him faithfully in this life.
>
> "These, our letters, shall be published in all the churches of our diocese, the first holiday after receipt, and shall be copied in the book of government.

"Given, signed, and countersigned in our Episcopal palace of Merida, this 2d day of February, 1847.

[Signed] "JOHN HILARY, *Bishop of Merida.*

"By order of the Most Illustrious and Reverened Bishop.

[Signed] "THOMAS ZERPA, *Prebendary Secretary.*"

It is only necessary to add that the effect of this church thunder was to diminish the public display of Spiritualism somewhat, amongst that portion of Bishop Hilary's flock who placed in his keeping the key to their thoughts, souls, and consciences, whilst it increased the curiosity of the rest tenfold, induced a wide spirit of investigation, a rich crop of spiritual believers, some secession from the ranks of the dogmatical, but, effete authority of a human conscience keeper, and aided to plant Spiritualism in Venezuela on a footing which, in the private arteries of society, and especially amongst independent thinkers, can never be defeated by future generations of Bishop Hilarys.

CHAPTER XLIV.

SPIRITUALISM IN SOUTH AMERICA AND THE TERRITORIES.

"Oft in the stilly night, when slumber's chains have bound me,
Kind spirits, pure as light, are hov'ring gently round me."

PSALMS OF LIFE.

"What I am I must not show,
What I am thou couldst not know:
Something betwixt heaven and hell,
Something that neither stood nor fell,
Something that through thy wit or will,
May work thee good, may work thee ill."

SIR WALTER SCOTT.

SPIRIT CIRCLES IN THE TERRITORIES — IN THE MINER'S CABIN — SPIRITUALISM IN OREGON — AMONGST THE RED INDIANS — EASTERN AND WESTERN SPIRITUALISM CONTRASTED.

IN those vast tracts of the American Continent known as "the Territories," the belief in spirit communion, and the familiar methods of telegraphy through circles, is almost as common as in the thickly populated States of the East.

Amongst the remote and nearly savage wilds of Idaho Territory, for example, circles have been quite frequently held by the miners and others, who, having witnessed something of Spiritualism in their far distant homes, delighted to renew their communion with those beloved beings, who seemed to form such a precious link between the memory of dear absent, as well as departed, friends.

In a mining camp formed amongst the mountains of Owhyee, one of the best trance mediums of the age, perhaps, was to be found in the person of a Mr. Wilson, a young man of feeble health and frail, sensitive temperament. Mr. Wilson, becoming attached to one of the explorers in these wild regions, succeeded in locating for his friend some valuable silver "leads" through spirit guidance, besides protecting himself and party from dangers innumerable. In times of sickness, peculiar to those trying scenes of pioneer life, Mr. Wilson was influenced by a wise and beneficent doctor to administer such remedies as were special to the country, and rapidly curative in their effects.

The invaluable service that such gifted persons can render in such scenes, cannot be overestimated, and, in Mr. Wilson's case, stimulated the miners to hold circles in every direction, and resulted in planting Spiritualism firmly in thhse wilds, and in developing many excellent mediums. Always corresponding, in some degree, with the character of its surroundings, especially in respect to soil and climate, mediumship in those mining lands seemed to be chiefly directed towards the discovery of metallic "leads," and like certain of the Mexicans famous for this gift, the mediums of the Territories became peculiarly successful in locating mines, as well as in perceiving spiritually the quality of healing herbs and valuable mineral springs.

They were touching, yet singular scenes to look upon — the mining camps — on a pleasant autumnal night, when the day's toil was ended, the evening meal consumed, and a few lonely men, with semi-barbarous and pseudo-civilized exteriors, lay stretched around the pine or brush fires, lighted to dissipate the chill effects of the thickly descending dews, and scare off the savage dwellers of the neighboring caves and forests. There they lay beneath the light of the quiet stars, dreamily looking into the shining eyes of heaven, or gazing fixedly on one of those fiery blossoms of the skies, thinking of the far-away beloved ones, who might be gazing at the same object at that very same moment of time; eye-beams and thoughts meeting, yet loving hearts and outstretched hands severed by such vast and almost illimitable wastes of earth!

The past, with its tender regretful memories; the present, with its awful solitude, intense loneliness, and almost utter desolation; the future, with its dim uncertainties, remote hopes, ever crowding fears, and heavy toil!

Such thoughts as these too often occupy the minds of such exiles; but as they muse, suddenly the silence is broken by a low *tap, tap*, sounding in muffled yet distinct tones upon the rough pine bench that serves them for a table. In an instant all is changed — they listen breathlessly: again those low muffled sounds are heard, responded to by the eager cry, "The spirits are come!" Then they spring to their feet, sweep off in haste and partial shame the cards, cups, and bottles with which the table is garnished, carefully wipe it clean, hastily arrange themselves on rough wooden stools around it, and spread out their toil-blistered hands upon its surface, whilst one of their party, clearing his throat, leads off in a sweet, manly tone, ringing like a Bethlehemite hymn in the still night air, with an old familiar "song of Zion." Before the first strain is ended, every voice has joined in the rough but harmonious chorus, and ere the hymn is done, the table is rocking with mysterious intelligence, and the rythm of the air is beat by a viewless knocker, with that intelligent precision that assures them the vast solitudes are peopled with invisible but tenderly sympathetic witnesses. And then commences the interchange of question and answer, so full of news of home, absent friends, old acquaintances, promise and prophecy, hope, warning, kind encouragement, and holy aspiration.

These are the moments that transform those desert wastes of earth into an angel-peopled heaven, and plant the blossoms of pure love and holy friendship in place of the noisome weeds which bear the evil fruit of gambling, drinking, fevered rage, intoxicated madness, and not unfrequently, red-handed murder. Such is the effect of the spirit circle upon the miner that it converts this most lawless and desperate of human beings into a gentle, aspiring, and holy man.

And such are some of the uses of Spiritualism in these wild western territories.

Many of the "cities" or central points, where embryo states are already seed-like planted, have been visited by mediums, taking the long and perilous journey over the plains, in preference to the ocean route to California. Mr. J. V. Mansfield, Mrs. C. M. Stowe, and Mrs. Laura de Force Gordon, the two last eminently distinguished as trance speakers, have each passed over this route, and done much to illuminate the darkness of the desert with their inspired utterances and glad tokens of spirit presence. And thus, amidst earth's wildest wastes and desert places, the mighty hosts of spirits' marching feet are heard, and altars are already erected for the worship of that God who "is a spirit."

Those Americans who have visited the singular dwellers of the desert, calling themselves "Latter Day Saints," or "Mormons," report that phenomenal gifts are abundantly poured out upon them, though their methods of invoking spiritual aid and presence differ from those of the Eastern States. Amongst the "Mormons" resident in California and Nevada, many excellent spirit mediums are to be found, especially in the direction of prophecy and healing. They claim that these gifts are communicable by the old apostolic mode of laying on of hands, and affirm that they have received their gifts from the imposition of hands on the part of their "elders."

In British Columbia, Spiritualism partakes of the same erratic spontaneity as that manifested in the Territories and mountain mining camp; but in the; large cities and villages of Oregon, the communion exhibits the same phases, and has passed through much the same experiences, as those which characterize other States of the Union.

Many distinguished mediums are to be found in Oregon; and one from the town of Portland, a Mrs. Butler, visiting San Francisco, displayed gifts of mediumship in the direction of test, trance, and clairvoyance, not excelled by any in America. The method of control exerted in the case of Mrs. Butler, was somewhat peculiar. She was generally influenced by the spirit of a poor boy calling himself "Jack," who, it seemed, had lived a few years on earth, a friendless, homeless, vagabond life, unclaimed by kindred, and untrained by kindness. Yet this poor forsaken lad was endowed with so much native goodness of heart, kindness of disposition, and apt wit, that when he entered the spirit-world, forced out of the mortal form by neglect and destitution, he became an apt scholar of kind ministering spirits, and was trained to fulfil his broken earthly mission, and live out his mortal destiny by performing the part of a "medium spirit," in the new and beautiful communion between the two worlds. When influencing "his medium," as he called Mrs. Butler, he displayed many of the characteristics of his earthly career, but withal so much of shrewd intelligence derived from his improved condition in the spheres, that he was a universal favorite at Mrs. Butler's circles, where, entranced by him, she would move around amongst her sitters and accurately describe their spirit friends, repeat their histories, anecdotes of their earth-lives; give a great variety of ingenious tests of identity, and often end by diagnosing and prescribing for the various complaints of those who surrounded her.

Besides this excellent medium, Oregon was favored with many others of rare endowments and valuable phenomenal powers. Mr. W. G Lawson, a lawyer residing in the city of Salem, in writing to the *Banner of Light*, in 1860, thus describes the character of Spiritualism in Oregon:

> "Oregon for many years has been developing mediums, and distributing the literature of Spiritualism. I estimate the number of Spiritualists at about one-fifth of the population

> that can vote. There are two societies in the State doing well. But our greatest progress is in private circles. I venture to state it as a fact, that every one, once known as a free-thinker, and all who do not belong to some orthodox church, are now confirmed Spiritualists. . . . . .
>
> "There is more individuality of purpose and character here than in older places. Every one thinks for himself. Crossing the wide plains seems to have widened the vision. . . . . God is no longer seen so small as he looked from the family pew in the old church corner at home in the old states. The orthodox ministers of this State do not meet with much success in attempting to stem the tidal wave which bears onward the new faith. They rely upon scaring their flocks with the cry of "'Ware Devil!' but men and women who have escaped the savages, or braved the perils of the plains, or the great seas, can no longer be frightened by the hootings of owls, or spiritual "bugaboos." . . . . . . In this city of Salem, a society called the "Friends of Progress" was organized last summer with about eighty members. It holds meetings every Sunday evening at the court house. Lecturers are selected from amongst the members, and, so far, we have had splendid lectures right from amongst ourselves, and discovered talents unsuspected before."

A still more encouraging account of Spiritualism in Oregon was published in the *Banner of Light* for 1867, written by a Mr. C. A. Reed, a well-known and esteemed Spiritualist of Salem, who speaks of the cause as follows:

> "Many years ago, say in 1853, the seeds of Spiritualism were sown here, and manifestations occurred all over the country. . . . . . To-day I may venture to affirm that nearly one-half the people are believers in the essential doctrines of Spiritualism." . . . .

Mr. Reed then goes on to speak of the usual opposition which the progress of the cause called forth from the bigoted and ignorant, especially in the ranks of the press and clergy. He also speaks most enthusiastically of the impetus which the faith received from the visit and lectures of several distinguished Eastern speakers, amongst whom he makes honorable mention of Mr. Benjamin Todd, a brave eloquent and fearless lecturer, and Mr. C. M. Stowe, whose welcome ministrations called forth many grateful and affectionate testimonials from the citizens of Oregon, amongst whom the sweet little lady won golden opinions.

Mrs. Ada Hoyt Foye, the celebrated test rapping medium, also visited Oregon, and brought hundreds of sceptics into the faith by her wonderful and convincing public tests, through rappings and the selection of ballots, etc.

Dr. Bryant, the renowned healer by the imposition of hands, also visited Oregon; and we cannot omit quoting Mr. Reed's account of his valuable ministrations in that State:

> "Dr. J. P. Bryant, the wonderful healer, has also been here. I will not undertake to enumerate all the remarkable cures wrought during his few days' visit in Salem.
>
> "From the moment of his arrival until his departure, his office was thronged with the sick, many of whom were cured and all benefited."

Mr. Reed here sets forth a list of the cures effected by Dr. Bryant, together with a description of the parties and their maladies, also with the names of several witnesses; but we must reserve these details for a future work on "healing mediums."

We consider it a part of our history, however, to quote the following noble record, which tells its own story, of the benevolent operator and his great spiritual gift:

> "In behalf of the ladies' benevolent society' of the 'friends of progress,' we beg leave to tender to Dr. Bryant our sincere thanks for kindly donating to this society the entire proceeds of a collection taken at the close of his able lecture, delivered at the court house, in this city (Salem) last Friday evening; and we would assure the doctor, that our best wishes, will ever attend his beneficent labors in healing the sick, causing the blind to see, the deaf

to hear, and the lame to walk; and may heaven's richest blessings be as abundant, as his deeds of charity have been wide and universal to earth's afflicted children.

[Signed]

"MRS. L. REED,
MRS. J. E. CLARK, } *Committee.*
MISS L. E. MOORE,
MRS. LANDLETTE, *Secretary.*

"SALEM, OREGON, *September*, 1867."

Before closing our account of Spiritualism in these remote parts of the new world, a few sketches of the movement in connection with the unfortunate and now fast disappearing tribes of the "aboriginal" people of the American continent, may not be deemed out of place.

Their destiny, it is not our purpose to treat of. Mysterious in their origin, inscrutable in their relation to that supreme, and so called "overruling" "justice" that seems to have sanctioned the enormous wrongs they have sustained,—it is certain that such wrongs can only end in their utter degradation and final disappearance from the face of the earth. And yet, the light which has revealed the mysterious issues of human destiny, and rent the veil in twain which once hid from man the glorious realities of immortal life, proves to us, that all which human cruelty and wanton injustice can perpetrate against the unhappy red man, is limited to the fleeting moments of earthly existence. Here, and here alone, the white man triumphs. It is different "over there." The motives, the opportunities, and the use which each one has made of the highest light which each one has been gifted with, irrespective of color, race, or artificial culture,—these will determine the status of the white conquerer and the red victim, and Spiritualism proves it.

From the spheres, in this new dispensation, the white man and the red alike can and do return to earth. They come on a mission of ministry common to both; and it is a glorious indication of the bright transfiguration which death effects in our human weaknesses and vices, to find that the red man, whose highest earthly virtue is revenge, and who, according to the short-sighted policy of human calculations, might reasonably be expected to return in the spirit of an avenger for the intolerable wrongs his race has endured, almost invariably performs, in the modern spiritual movement, the high and blessed function of the beneficent Healer. He who has been violently thrust out of life by the ruthless hand of his conqueror, comes back heaping coals of fire on his enemy's head, by deeds of mercy, and inspirations of love, kindness, blessings, and healing.

Indian spirits play a prominent and most noble part in the Spiritualism of America. Nearly every medium is attended by one of these beneficent beings, guiding, counselling, protecting them, and using their peculiar knowledge of herbs, plants, and earthly productions, to suggest rare and invaluable medicaments for the cure of disease. What a comment on the principles and practices of Christianity does this phase of Spiritualism present! Hapless ignorant beings, nay, whole tribes, that have been despoiled and cheated by Christian cupidity, out of land, home, and life itself, now seem to be the most prominent of all the returning spirits, in practically illustrating the lesson which the Christians so glibly teach and so wantonly falsify by their deeds, namely, to "overcome evil with good," and forgive those who know not what they do. It is one of the strangest and most instructive of lessons—this relation between the white man and the spirit of his "savage victim."

The Indian mocks the Christian missionary, by scornfully repudiating the gentle theories of Christianity, and urges the teachings of his forefathers, which deem vengeance for injuries the virtue of the brave; but no sooner does he become a spirit, than he practically adopts the neglected duties of true Christianity, and by deeds of love and mercy shows the white man how to prove the truth of his creed. Death is in his case the angel of transfiguration. We have denied him all rights and privileges in his and our father's heritage on earth: what mortal hand can bar him out of the kingdom of heaven, to which we may not unduly affirm he has pressed in before us? We repeat, that among the healing mediums, Indian spirits are ever deemed the most sucessful of operators. Doubtless the nomadic and simply natural life which these poor children of the forest lived on earth, has instructed them in the peculiar virtues and manifold forms of healing balm that the earth generates in her bosom.

Besides these healing spirits, it appears that many of the once powerful and renowned chiefs amongst the redmen, delight to work out a new and beautiful mission for themselves, in guarding and protecting the toiling mediums through whom the truths of Spiritualism are disseminated. They attend the circles also, and perform vast feats of physical strength, for which it is alleged their strong magnetic spiritual bodies are eminently fitted.

Thus "Black Hawk," "Osceola," "King Philip," "Red Jacket," "Logan," and other renowned "braves" are familiarly known as the leaders of spirit bands at circles, where the most wondeful phenomena and shrewd intelligence have been exhibited under their influence. The services rendered by those spirits to their media, would in many instances form a touching and remarkable history of occult power and beneficence.

To the warnings, guidance, and protection of a mighty war spirit calling himself "Arrow-head the terrible," the author has been indebted for services only to be comprehended by those who have experienced a similar spiritual guardianship.

Amongst our future records of phenomena, mediumship, and spirit healing, several instances of Indian Spiritualism will be found, but the tithe of this truly Christian ministry cannot be told. Many noble and distinguished Indians, both male and female, claim to see and hold converse with the spirits of departed friends and kindred; and the faith in immortality, and the presence and ministry of ancestral spirits as guardians to mortals, might well put to shame the cold and unfaithful materialism, even of many professing churchmen.

But there is another view of Indian Spiritualism, and a darker side to the picture, which it is equally instructive and necessary to consider; and this we shall now present to the reader, with all the candor the subject requires. Whilst it is admitted that individuals, no less than whole tribes of this aboriginal people, profess to hold communion with the spirits of the departed, there is a still wider field of Indian Spiritualism occupied by beings of an unknown and doubtful character, and mixed up with rites and phenomena of a strange, occult, and repulsive character..

The red Indian invokes other spirits than the souls of ancestors, and his history bears witness of phenomena which find no parallel or analogy amongst the records of modern Spiritualism. The poems of Bryant, Whittier, and Longfellow, contain vivid descriptions of the spiritual faith of the red Indian, and the "Hiawatha' of the latter especially, abounds with elaborate descriptions of the belief and practices of the Indian in reference to Spiritualism.

The following matter-of-fact details are at once the most complete and authoritative we can select from a vast amount of testimony on this interesting subject.

The author has in her own experience realized the correctness of the writer's descriptions, but as his narrative is a personal one, and he himself is a gentleman for whose truthfulness and integrity we can fully vouch, we prefer to quote his own words, than mar the history by changing the form of its simple and graphic details. The narrative was written by Alexander Henry, who was made a captive at the massacre of the garrison at Macinac, during the French and Indian wars of 1759, and is taken from a work on Indian captivity, by Drake. The scene took place at the *Sault St. Marie,* where a message had just been received from Sir William Johnson, inviting the Indians to Fort Niagara, to conclude a peace.

"The occasion was one of too much magnitude to be trusted to the decision of mere human knowledge and discretion, hence preparations were made for solemnly invoking and consulting the Great Turtle. The first thing to be done, was the building of a large house, or wigwam, within which was placed a species of tent for the use of the priest, and reception of the spirit. The tent was formed of moose-skins, hung over a framework of wood. Five poles, of different species of timber, about ten feet high, and eight inches in diameter, were set in a circle of about four feet in diameter. The holes made to receive them were about two feet deep, and the pillars being set, the holes were filled up again with the earth which had been dug out. At top, the pillars were bound together with a circular hoop or girder. Over the whole of this edifice, by way of roof, were spread moose-skins, covering it at top and around the sides, and made fast with thongs of the same, except on one side where a part was left unfastened to permit the entrance of the priest. The ceremonies did not commence until the approach of night. To give light within the house, several fires were kindled around the tent. Nearly the whole village assembled in the house, myself amongst the rest.

"It was not long before the priest appeared, almost in a state of nudity. As he approached the tent, the skins were lifted up so as to permit of his entrance, which he effected by creeping in on his hands and knees. His head was scarcely inside, when the edifice massy and firmly built, as it has been described, began to shake, and the skins were no sooner let fall, than the sounds of numerous voices were heard beneath them; some yelling, some barking like dogs, some howling like wolves; and in this horrible concert were mingled screams and sobs, as of despair, anguish, and the sharpest pain.

"Articulate speech was also uttered as if from human lips, but in a tongue unknown to any of the audience. After some time these confused and frightful noises were succeeded by a deathlike stillness, and now a voice not heard before, manifested the arrival of a new character in the tent. This was a low and feeble voice, resembling the cry of a young puppy. The sound was no sooner distinguished, than all the Indians clapped their hands for joy, exclaiming that this was the chief spirit, the Turtle, 'the spirit that never lied.' Other voices, which they had distinguished from time to time, they had previously hissed, recognizing them as belonging to evil and lying spirits which deceive mankind. New sounds came from the tent. During the space of half an hour, a succession of songs were heard, in which a diversity of voices met the ear.

"From his first entrance till these songs were finished, we heard nothing in the proper voice of the priest; but now he addressed the multitude, announcing the presence of the Great Turtle, and the spirit's readiness to answer to such questions as were proposed. The questions were to come from the chief of the village, who was silent, however, until he had put a large quantity of tobacco into the tent, introducing it into the aperture. This was a sacrifice offered to the spirit, for spirits are supposed by the Indians to be as fond of tobacco as themselves. The tobacco accepted, he desired the priest to inquire whether or not the English were preparing to make war upon the Indians, and whether or not there were at Fort Niagara a large number of English troops.

"These questions having been put by the priest, the tent instantly shook, and for some minutes after, it continued to work so violently that I expected to see it levelled with the ground.

"All this was a prelude, as I supposed, to the answers to be given, but a terrific cry announced with sufficient intelligibility the departure of the Great Turtle. A quarter of an hour elapsed in silence, and I waited impatiently to see what would be the next incident of the scene. It consisted in the return of the spirit, whose voice was again heard, and who now delivered a continued speech. The language of the Great Turtle like that which we had heard before, was wholly unintelligible to every ear, that of the priest excepted, and it was not, therefore, until the latter gave us an interpretation, which did not commence until the spirit finished, that we learned the purpose of this extraordinary communication. The spirit, as we were now informed by the priest, had, *during his absence*, crossed Lake Huron, and proceeded to Fort Niagara, thence to Montreal. At Fort Niagara he had not seen many soldiers, but, on descending the St. Lawrence to Montreal, he had found the river ful of boats filled with soldiers, in numbers like the leaves of the trees. He had met them on their way up the river coming to make war with the Indians. The chief asked again, If the Indians visit Sir William Johnson, will they be received as friends?' The spirit's answer, interpreted by the priest, was, "Sir William Johnson will fill their canoes with presents; blankets, kettles, guns, powder, shot, and large barrels of rum, such as the stoutest Indian cannot carry, and every man will return to his house in safety.'

"At this the transport was universal, and amidst a loud clapping of hands every voice exclaimed, 'I will go, I will go too!'

"Questions of public interest having been resolved, individuals were now permitted to inquire for absent friends and the fate of those who were sick. Amid the general inquisitiveness, I yielded to my own anxiety for the future, and having first, like the rest, made a present of tobacco, I inquired whether I would ever again revisit my native country.

"The tent shook as usual, and the question being put by the priest, was answered from the spirit thus: That I should take courage and fear no danger; nothing would happen to hurt me and I should in the end reach my friends and country in safety.

"The Great Turtle continued to be consulted till near midnight, when the crowd dispersed to their respective lodges. I was on the strict watch during the scene I have described, to detect the particular contrivance by which it was effected, but I came away wholly unable to discover anything." . . . . . .

The result of the expedition is stated in Drake's history to have confirmed in every particular the promises made by the "spirit that never lied." A note attached to this account by the writer, informs us that M. DeChamplain has written an account of a similar expedition to the one described, which may be seen in Charlevoix's *Histoire de la Nouvelle France.*

This scene took place amongst the Algonquins and Hurons. Carver, the Indian traveller, witnessed a similar one among the Christinaux. In each case the general features are the same.

The following is an account furnished to the *Telegraph* papers by Governor Tallmadge. It is a letter from his friend the distinguished scholar, jurist, and writer, Chief Justice Larrabee, of Wisconsin.

Judge Larrabee is an earnest and honored Spiritualist, hence Governor Tallmadge felt no scruple in making extracts from his correspondence for the benefit of a spiritual paper.

EXTRACT OF A LETTER FROM CHIEF JUSTICE LARRABEE, TO GOVERNOR TALLMADGE, OF WISCONSIN.

"I was conversing last week with Mr. John Du Bay, whom perhaps you know. He has been among the Indian tribes all his life, and was agent to the American Fur Co. for many years. He told me some facts, which show that converse with beings of another world has been very common among the Indians. He said that on several different occasions, he had seen a 'medicine-man' construct three lodges, by placing poles in the ground and then, covering them with deer-skins, forming small tents or wigwams which would just contain one person in a sitting posture. These tents were placed about two rods apart; in one the 'medicine-man' placed his moccasins, in another his leggings, and got into the middle one himself. Then any Indian who wished to converse with a departed 'brave' would ask his questions; immediately the three lodges would commence swaying from side to side, as if shaken by some one from within, and voices would be heard issuing from one or other, and often from all three lodges at the same time.

"These sounds were only intelligible to the 'medicine-man,' who would undertake to translate them. Du Bay says that he has taken hold of these lodges frequently, and exerted all his strength to stop their motions, but in vain; that he has then lifted the skins, and ascertained that there was no one inside to cause their motions. . . . . .

"Du Bay also related to me some instances of clairvoyant power exercised by those medical men. He, many years ago, arrived at a trading post on the head waters of the Wisconsin, and expected to meet there another trader from a more Northern post on Lake Superior. He waited several days in vain, when a 'medicine-man' proposed to ascertain when he would arrive. Seating himself on the ground, he covered his head with his blanket, and after remaining there for some minutes, arose and said: 'To-morrow the clouds will cover the sky, but when the sun is about to set, you will see a clear space, and in it the sun. Then, if you will look at yonder point of land, on the opposite side of the lake, you will see the trader coming.' The next day was, as predicted, cloudy until sunset, when the clouds lifted, and the sun appeared. Du Bay watched the point indicated, but no trader was to be seen. He turned to the 'medicine-man' and began to ridicule him. But the man only replied, 'I will see;' when, sitting down as before for a brief period, and then rising to his feet he said, 'In five minutes you will see him.' 'Within that time,' said Du Bay, 'the trader actually appeared, and soon reached the post.'

"Judge Larrabee concludes his sketch of those Indian rites by saying: 'I do not now recollect to have read or heard, however, that the Indian believed he should in spirit ever revisit his old home, and converse with those left behind.' . . . . .

The following interesting account of the famous "Wau-chus-co," is given by Mr. Johnson, the talented author of many valuable works on American Indian life and customs, described from his own personal observations. The article here quoted was written for the Detroit *Daily Tribune*, of which Mr. Johnson was an esteemed correspondent:

"In my previous letter I enumerated the different powers exercised by the Indian 'Ches-a-kees.' In addition to those named, is the power of influencing the *mind* of an Indian at a distance for good or evil. This power was frequently exercised to the destruction of wealth, also in cases of rivalship between warriors, hunters, and lovers. They claimed that the influence of the mind or will, could be put upon material things, such as guns, traps, etc., and it was only through counter spiritual influences that the charm or spell could be dissipated.

"The charm they used upon women was also very powerful. No young warrior was without his love-sack, consisting of a weasel-skin containing the love-powders prepared by great medicine-men. A pinch of this powder placed upon the clothes or hair of any girl they loved, could not be resisted. They would pine, and follow the enchanter, as gentle as a lamb. . . . . .

"CHES-A-KEE.

"Wau-chus-co was a noted Ches-a-kee, a clairvoyant, who died in the year 1840, on Round Island, near Macinac. He had for ten years previous to his death led a most exemplary Christian life, and was a communicant of the Presbyterian church then on this island, up to the time of his death.

"Translations of his statements respecting some portions of his life, I furnished to Mr. Henry Schoolcraft some years ago.

"A short time before his death I paid him a visit. 'Come in, come in, *Nosis*' [my grandson], he said. After being seated and our pipes lit, I said to him, 'Ne-me-tho-miss, [my grandfather], 'you are now very old and feeble, and cannot expect to live many days: now tell me the truth, who was it that moved your Ches-a-kee lodge, and who was it that spoke when you were practising your art?' A pause ensued, when he replied: '*Nosis*, you being in part of my nation, I will tell all the truth; I know I must soon die. You must know that I fasted ten days when I was a young man, in compliance with a custom of my tribe; and while my body was feeble from long fasting, my thinking mind, soul, or spirit increased in its power. It appeared to embrace a vast extent of country in its vision. While I was thus thinking, animals, some of frightful shape and size, monstrous snakes, serpents, and birds of great variety appeared, and addressed me in human language, proposing to be my guardian spirits. Whilst my thinking mind embraced those various moving forms, a superior intelligence directed me to select one of the bird species spirits, resembling the kite in looks and form. This spirit conversed with me, and told me to call upon him in time of need and he would aid me. Soon after, my grandmother brought me food. I arose and did eat.

"'The first time I ever Ches-a-keed, was on a war expedition. We had gone towards Chicago. The occasion was urgent, and our chief was afraid that our foes would attack us unawares, and we were also destitute of provisions.

"'Our chief incessantly urged me, and finally I consented. Having prepared myself, I entered the Ches-a-kee lodge, and the instant presence of the spirit was proved by the violent rocking to and fro of the lodge. "Tell us; tell us! where are our enemies?" cried the chief and warriors.

"'Soon the vision of my thinking mind, or spirit, embraced a large extent of country which I had never seen before. Every object was plainly before me. Our enemies were there in their villages, unsuspicious of danger. Their acts and conversation were made known to me. Game abounded in another direction. All this I told. Next day we procured food in abundance, and a few days afterwards a dozen scalps graced our return to the cross village. I exerted my powers frequently amongst my tribe, and to satisfy the doubtful, permitted them to tie me as they thought proper. They would sometimes place men in the Ches-a-kee lodge, which would then commence shaking, indicating the presence of the spirit. The cords with which I was tied would then drop from my limbs. Frequently I have seen a bright light at the opening at the top of the lodge, and strange faces were visible to me, The words of the spirits were audible to the spectators outside, but none could understand them but me.

"'In the year 1815 the American garrison at this post expected a vessel from Detroit with supplies for the winter. A month had elapsed beyond the time of her expected arrival, and dreadful apprehensions were entertained of suffering and starvation, for she came not.

"'Finally, the commanding officers, through the traders, called upon me to exercise my art. I consented, and, after due preparation, I entered the Ches-a-kee lodge, which was surrounded by Indians and whites. I had no sooner commenced shaking my *shoshegwon* [rattle], and chanting, than the spirits arrived. The rustling noise they made through the air was heard, and the sound of their voices was audible to all. The spirits directed my thinking mind or soul toward the south end of Lake Huron, and it lay before my vision with its bays and islands. The atmosphere appeared hazy, like our Indian summer. My vision terminated a little below the entrance of the St. Clair River. There lay the vessel disabled, and the sailors were busy in repairing her. My sensations told me that they would be ready in two days, and that in seven days the vessel would reach Macinac by the south channel, at that time an unusual route. I told all this to the inquirers. On the seventh day the vessel hove in sight by the south channel, and the captain of the schooner corroborated all I had said.

"'Nosis, I am now a praying Christian, and my days on earth are few; I have told you all the truth.

"'I possessed a power which I cannot explain or describe to you. I never attempted to move the lodge. I held communication with supernatural beings, or thinking minds, or spirits which acted upon my mind, or soul, and revealed to me such knowledge as I have described to you. . . . . .

"The foregoing is merely a slight sketch of the power exhibited by this remarkable and half-civilized Indian. "The brief biography existing of him, which has never yet come before the public, is both interesting and wonderful.

"WILLIAM M. JOHNSON.

"*August* 6, 1859."

Such are some of the phases in which spirit communion exhibits itself amongst the people whom we call "savage," and whom, in comparison to our more advanced civilization, we may justly call so; and yet, does our knowledge of the occult and invisible forces in nature furnish us with any clue to the mystery of these astounding manifestations or the power by which the unlettered "savage" can avail himself of a knowledge which all our control over the elements fails to compete with? In a word, the red Indian can do what we can neither explain nor imitate. The few quotations, from most reliable authorities, which our space has allowed us to make, are but a tithe of the evidence which travellers amongst those people furnish us with, and which the author's own experience no less than that of many of her personal friends, amply corroborates. The medicine and Ches-a-kee men here mentioned, are neither rare nor phenomenal characters, but simply representative men amongst their tribes and nation. And where lies the clue to these mysteries? It is not the results nor the value of the power here displayed which arrests our attention, but the subject of deepest interest is its existence at all, connected, as it would seem, with a realm of being of which even the modern Spiritualist, in orderly communion with the souls of his ancestors, can give no explanation, furnish no analogous testimony.

The peculiar character of the force exerted by the *magician*, the nature, office, and origin of the communicating powers, whether human, animal, supra or sub mundane, we cannot even speculate upon.

We present the facts, without attempting any solution, simply adding that besides the experience of Judge Larrabee, Mons. Du Bay, Mr. Johnson, Schoolcraft, and other eminent authorities, the hardy traveller who desires personally to verify these statements may still do so, by visiting the tribes of friendly Indians west of the Alleghanies, amongst several of whom the same practices are frequently observed to this day.

We know that in citing the above as instances of extraordinary phenomena, we lay ourselves open to challenge from the historians of Asiatic and East Indian Spiritualism or magic, whose narratives of marvels performed by fakeers, botke, dervishes, and other wonder-workers, would unquestionably throw all the occult performances of Western "spirits" into the shade, and make them appear, by comparison, as the sports of children pitted against the deeds of the Greek Hercules. All students of oriental lore must be familiar with details of the horrible and preternatural exhibitions of "magical art," so often recorded and so well attested, which are performed in Africa, Asia, and the East Indies.

All will admit that, whilst these narratives are given upon the most unimpeachable authority,—their extravagancies tax the bounds of the most elastic credulity, and cause the flesh to creep with horror and disgust at their mere recital. Feats of self-mutilation, and apparently actual dismemberment; fire-eating, inhumations alive, and instantaneous restoration of dissevered parts, gaping wounds, and shocking mutilations, are amongst the common practices of the frenzied ecstatics of the East.

These deeds have been, and still are performed under circumstances of authenticity, and in the presence of witnesses whose testimony it is impossible to question. A party of these revolting exhibitors lately attempted to display some of their least shocking acts of "glamour," at the popular and fashionable St. George's Opera House, Langham Place, in the presence of a London audience, whose special character was secured by making the prices fabulously high and excluding females.

Despite these precautions, some of the witnesses withdrew from the scene appalled to faintness; and others, men of acute powers of observation, examined closely the apparatus, clothes, and persons of the operators, and yet failed to discover any evidence of sleight of hand, machinery, deception, or opportunity for practicing it.

Eventually, and after a very few exhibitions, the performances were forbidden in England, on the ground that the barbarities practiced, although harmless in their results, were real, not illusory, and therefore could not be permitted in a civilized land.

It is, of course, the easiest, as it is the most popular way to dispose of these and all other unexplained phenomena, by a rude, blank denial of their existence; to cry "humbug," in the face of the most respectable authority, and "it cannot be," to that which is proved beyond all shadow of question to be. As it will be remembered that scarcely any of these frightfully preternatural cases of oriental Spiritualism, have been presented to the public, except by those who justly consider their honored names and known veracity must shield them from the insolent and ignorant incredulity of the uninformed, to all who attempt to dispose of the question, in the fashion of rude and illogical denial, we have no arguments to offer. We neither expect nor desire to convince them. Satisfied from the authority on which the generality of the reports are made, of their genuine authenticity, we have only to point to the facts, and suspend all judgment upon their origin, until the future developments of science shall unravel their mystery. Meantime, in calling attention to their enactments, we protest against the attempts that have been made to institute a comparison between them and the phenomena of modern Spiritualism. After a long and careful study into the nature of these Asiatic and East Indian rites, we fail to perceive any analogy whatever between them and the control of our spirit friends; any resemblance between the powers which the spirits can exert upon matter, and those exercised by or through these magii.

In the case of the latter, we have not always the same evidence which the North American Indian affords of the interposition of spirits at all. The American Indian always claims to act under the control of spiritual beings, although not of human characteristics; but the Eastern ecstatics will frequently, when closely questioned, affirmthat their powers are derived from a state induced in their own bodies, and that when excited by music, noise, violent motion, drugs, or other artificial means, to the requisite degree of frenzy, their bodies are as naught, or entirely under their own control; that they can divest themselves of all or any portions of them, wound, maim, or otherwise injure them, and still, by the superior power of their spirits, when completely exalted above material laws, that they can control the elements with the same ease that electricity, airs, and other imponderables, pierce and control the ponderables.

A passive submission to the control of the invisible power, a receptive condition of mind and quiescent state of body, seem to be, on the other hand, the only prerequisites for the exercise of that mediumship by which our spirit friends operate upon matter, as witnessed in the phenomena they produce. Granted that the results in point of marvel are infinitely inferior; consider the difference of the means employed to produce them. The powers of human spirits to act through media are professedly limited, uncertain, and subject to laws but imperfectly understood, but which still seem to bear an orderly analogy to the scientific revealments of our own sphere.

Not so with the Eastern ecstatics. Their powers seem to be undefined, and almost unlimited, and bear no analogy to any laws or limitations of earthly science; added to which the one claims a spiritual and simply post-mundane origin for itself, and the other a material and altogether mundane one: hence we affirm there is no analogy between them, and none can be truthfully drawn. Until we are better informed upon the mysterious powers involved in the production of both classes of phenomena, we insist that the line of demarcation is clearly distinct between them, ranging the one under the title of "Eastern magic," and the other beneath that of Western Spiritualism.

It would certainly be more difficult to dispose of the questions which arise concerning the origin of that phenomena which we have described as common to the North American Indians. The clairvoyant faculties, prescient powers, and general results obtained through their Spiritualism, correspond closely with that of their civilized neighbors, but the modes of invocation differ essentially, and the characteristics which seem to mark the communicating intelligences are equally repulsive and incomprehensible to the American Spiritualist.

Whether the red man succeeds in evoking and controlling to his service a race of beings hovering on the precincts of a sub-mundane sphere, or his exercises predispose him to those ecstatic conditions in which the spiritual vision is broken and refracted, and he actually communicates with undeveloped human spirits, but amidst the fumes of tobacco with which his system is poisoned, he mistakes them for animals, birds, etc., we do not pretend to decide. Every Spiritualist, in the new dispensation, stands at the threshold only, of that vast and wonderful temple of science which conceals the mighty laws that govern and hold in their embrace, the universe of mind, and all the invisible forces kindred with it.

As yet, the long closed portals of this mysterious realm are but partially opened to our longing gaze. We look down the shining corridors of eternity, and see some of the flitting forms of its glorified inhabitants. Our dull ears catch the faint echoes of their songs, and our longing, outstretched hands feel the silent clasp of theirs; but into the adytum of that mighty temple, who has yet penetrated?

We still wait upon the threshold; and the very boldest, who have dared to step forward to the inner portals, can but exclaim in deep humility, "He is a rash man who, outside the realm of pure mathematics, pronounces the word impossible,"—rasher still, who says "I know," when the wisest among men can but affirm, "I believe!"

CHAPTER XLV.

SPIRITUALISM DURING THE GREAT AMERICAN CIVIL WAR OF 1861-5.

> "Each corse lay flat, lifeless and flat;
> And, by the holy rood,
> A man all light, a seraph man,
> On every corse there stood.
> This seraph-band, each waved his hand,
> No voice they did impart—
> No voice, but oh! the silence sank
> Like music in my heart."
>
> ANCIENT MARINER.

PROGNOSTICS OF THE WAR—THE "SWORD OF JUSTICE"—PROPHECY BY THE SPIRIT OF WASHINGTON—THE BREAKING OUT OF THE WAR—SPIRITUALISTS IN THE ARMY—FINANCIAL DIFFICULTIES OF THE SPIRITUALISTS—CHARLES PARTRIDGE AND THE SANITARY FAIR—MEDIUMSHIP AMONG THE CONTRABANDS—A SPIRIT ON THE BATTLE-FIELD—THE WIDOW AND HER FIVE SONS.

WITHOUT entering upon the vexed political questions which ultimated in the fearful strnggle between North and South, inaugurated in the spring of 1861, it is necessary to point to some of the results which that terrible contest exercised upon the progress of Spiritualism. It may be remarked, in advance, that no fact is better established than the prophetic anticipations of mediumistic persons on the character and issue of the struggle. It was not, as some may suppose, an inevitable result that slavery in America should terminate only through a fierce intestine war; or that its downfall, under any circumstances, could be calculated upon as a foregone conclusion. Such propositions are easily enunciated now that the result is achieved, but would have struck far wide of any true definition of popular sentiment, antecedent to the breaking out of the war.

We deem it safe to assert, and that from opinions formed upon an extensive and ultimate knowledge of both North and South, and a general understanding of the politics and parties in both sections, that any settlement of the questions at issue between them by the sword, was never deliberately contemplated, and that the outbreak no less than the magnitude and length of the mighty struggle, was all, humanly speaking, forced on by the logic of events, rather than through the preconcerted action of either section of country.

We say thus much, to demonstrate the truly prophetic character of many of the visions and communications which circulated amongst the Spiritualists, prior to the opening of the war. The reader will not have forgotten the terrible words of doom pronounced by the author in the assembly chamber of Montgomery, Alabama, in 1860.

Neither will her friends fail to recall many fearful and mysterious visions of death and desolation which she portrayed to them, looming up before her eyes, as she traversed different States of the forefated South.

One more personal reminiscence must be introduced here, in deference to the wishes of many friends to whom the vision was related, besides having been published in several of the Spiritual papers.

At the close of her first engagement in Montreal, C. W. in 1858, the author one morning at sunrise was awakened in the gray of a February dawn, by the sound of the housemaid's work proceeding in the adjoining room. Whilst lying still a few moments in the irresolution of one who feels it is time to rise, but lacks the courage to brave the cold of a Canadian winter's morning, a visionary state came over her, portending the approach of that semi-trance condition, in which pictorial representations of the future were often presented to her. Then, whilst all the commonplace surroundings of her chamber were preserved intact, the spiritual eye of the seeress looked beyond the thick curtains of her window, and beheld the open street without.

At first she only noticed the people who were abroad at that early hour shivering in the freezing air and hurriedly traversing the icy ground.

Presently her gaze was attracted upward to the sky, discoverable only through the thick haze of a wintry dawn, but, as she looked steadily upon the firmament, a sudden illumination became diffused over its entire breadth for, with the usual unlimited range of spiritual sight, the seeress appeared to take in the whole area of the sky, and beheld it full of a strange, white light, at first scattered, but gradually gathering together in intense brilliancy towards that portion which immediately overarched the city.

Here the illumination, becoming a vast and aggregated mass of fiery beams, seemed to have condensed in one spot all the light of the visible universe. At first it was simply an immensity of splendor, this fiery mass, but, anon, it stretched itself out, extending in one direction, and lengthening in another, until it assumed the appearance of a gigantic sword, the blade of which was straight, and composed of enamelled squares of many-colored flowers, from which the light shone in scintillating glory inconceivable.

The handle of this tremendous weapon was a simple cross, straight either way, formed of pure white light, which illuminated Canada only, whereas the blade of particolored rays communicated its radiance to the whole of the United States. Whilst this splendid vision lasted, a voice seemed clearly to pronounce these words: "The blade is already in the United States, the cross still rules in Canada; but blade and handle are one, and the sword will never be sheathed until both are recognized as a unity."

So vivid was the picture, so real the voice, that the seeress, impressed with its living actuality, sprang out of bed, ran to the window, drew up the blind, and then hastily opened the door of her room, anxious to summon her hostess to come and partake with her of the wonderful sight. Fortunately for their opinions of her sanity, the busy housewives had quitted the adjoining room ere the seeress, *en robe de chambre*, entered it. Returning again, still under the afflatus of her semi-somnambulic state, she beheld the gorgeous vision slowly fade out of sight, leaving naught behind but the leaden expanse of the morning sky.

And yet, so vivid was the impression of the phantasmagoria she had witnessed, that, though now thoroughly surrounded by the chill atmosphere of her chamber, she could not altogether question its reality, and, during the day, frequently asked her visitors whether they had not observed any unusual appearance in the sky that morning.

The explanation given by her spirit guides of this vision, whose details were immediately after published in the *Spiritual Telegraph* and *Banner of Light*, was as follows:

The sword signified JUDGMENT. Its material was light, or spiritual truth. Its many hues corresponded to the many forms in which truth becomes revealed. The shape of the vision being in a sword signified WAR.

The blade, already covering the United States, was prophetic of its approaching doom. The handle, ruling over Canada, typified the cross of St. Andrews, or the British power, which at present governed the province. The voice, however, prophesied that the sword would never be sheathed until blade and handle were one. The vision was represented, furthermore, as dual, both political and religious, and predicated, first a political, and then a religious war, which should only terminate when the two countries were united under the dispensation of the true light of heaven, Spiritualism, typified, finally, by the vision being presented to a spirit medium.

Many a one, since that vision has been in part fulfilled in the great American war, has written to remind the seeress of its publication in 1858, and to question whether the finale of the prophecy, in the union of the two countries illuminated by the sword, will ever be fulfilled; but, though the war in the States has terminated, the full end is not yet. . . . . .

In a book entitled "Messages from John Quincy Adams," published by Josiah Brigham in 1859, a communication purporting to come from the spirit of George Washington, through the mediumship of Joseph D. Stiles, contains the following striking and significant prophecy:

"The cities of Sodom and Gomorrah, when they had attained the summit of imperial wickedness and licentiousness, as the Bible informs us, fell from their high estate by the visitation of natural penalties, and the righteous judgments of an overruling Providence. The fall of those and other large cities proves to us that no individual or nation can disobey the irrevocable enactments of the Infinite Father, and escape the fixed penalties attached to such transgressions. And can boasting, sinful America indulge the flattering delusion that the heavy judgments which fell upon these ancient cities will be averted from her whose guilt is equal if not greater than theirs? Does she think that, Cain-like, she can escape the vigilant eye of the Divine Parent, 'whose voice is heard in the rolling thunders and whose might is seen in the forked lightnings,' and that He will turn a deaf ear to the cry of mortal agony daily borne on the four winds of heaven to His throne of justice from the broken hearts of His slavery-crushed children? . . . . . .

"God the Eternal Father as commissioned His ministers to a great and important undertaking.

"He has invested us with power and authority to influence the actions of mankind, and aid them in their struggles for right and truth.

"We behold a period speedily approaching when man will take up arms against his fellow man, and go forth to contend with the enemies of republican liberty and to assert at the point of the bayonet those rights of which so large a portion of their fellow-creatures are deprived. Again will the soil of America be saturated with the blood of her freedom-loving children, when noble monuments will tremble from base to summit with the heavy roar of artillery and the thunder of cannon. The trials of that internal war will far exceed those of the Revolution, while the cause contended for will equal, if not exceed in sublimity and power that for which the fathers of '76 fought. But when the battle smoke shall disappear, and the cannon's fearful roar is hushed, mankind will fully realize the blessings outflowing from the mighty struggle in which they so valiantly contended.

"Their eyes will no longer meet with those bound in the chains of physical slavery, or their ears listen to the heavy sobs of the oppressed; but over a land dedicated to the principles of impartial liberty the king of day will rise and set, and hearts now breaking in the bonds of the oppressor will rejoice in the blessings of uninterrupted freedom.

"In this eventful revolution, what the patriots of the past failed to accomplish, their descendants will perform with the timely aid of invisible powers. By their sides the heavenly hosts will labor, imparting courage and fortitude in the hour of trial, and urging them onward to a speedy and magnificent triumph. Deploring, as we do, the existence of slavery and the means to be employed to purge it from America, yet our sympathies will culminate to the cause of right and justice, to give strength to those

"'Who seek to set the captive free,
And crush the monster slavery.'"

We present these extracts without comment, simply reiterating the fact that they were published, and endured the usual amount of sneering criticism and infidelic scorn which has accompanied each fresh revelation from the world of spirits, as early as 1859. Hundreds of instances are on record of similar intimations concerning the day of trouble that was approaching. We have quoted enough, however, to justify our claim that its dark advent was the subject of a thorough understanding on the part of the invisible beings, to whom, under the Supreme Ruler of the universe, the destinies of mankind are given in charge. When the great calamity was fully realized, and the government made the first demand on the people for troops, a blow was levelled at the order and progress of all existing institutions, including, of course, those of a spiritual character. About the opening of the year 1861, Spiritualism had attained a numerical strength and popularity little anticipated either by its friends or foes. The latest statistics of the period estimated its numbers at nearly nine millions. Regular Sabbath meetings and conferences were held in not less than three thousand different places; and the still growing interest manifested in its teachings and phenomena, cannot be adequately described.

When the now far-famed "first gun was fired at Fort Sumter," that inaugurated the great civil war, and with its single, clear, rifle crack, called forth twice ten thousand echoes from the hoarse thunder of the cannon, and the united discharge of a hundred thousand muskets, when this solitary forerunner of the fearful struggle made its portentous cry of warning heard from Maine to California, the whole land, with every institution it sustained, quivered and shook as with one universal heart-throb, and the answer to that summons was made from every voice, north and south, male and female, throughout the land. Henceforth the streets were thronged with troops marching out to some point of attack or defence. Every suburb was a camp-ground, every valley or hill-top a battle-field; the air was filled with the piercing shrieks of agony and despair, the groans of the wounded, the thunder of cannon, the booming of the war drums, and the fiery strains of martial music. Soon the whole land became a sepulchre, or a temporary hospital for the mutilated forms spared in terrible mercy as wrecks of the battle-field, where thousands of their brave comrades lay stark and dead in road, ditches, or the common highways of the country. Desperate proclamations demanded "life, more life!" to fill up the decimated ranks of the broken armies, which had already absorbed the pride and strength of the country, leaving behind them desolate homes filled with the voice of lamentation, and the pale forms of bereaved widows and heart-stricken orphans.

The mourners went about the streets, and still the cry of the war-demon was for "life, more life!" And in the vast spoil of precious life that was ruthlessly torn from friends, home, industry, public and private usefulness, and offered up as a sacrifice to the Moloch of war, no sect yielded more readily of its choicest treasures than did Spiritualism.

In martial, as in all other forms of associative action, no organization could be effected amongst the Spiritualists.

Not a single regiment could be combined from their ranks; but in the meantime, we doubt if the whole array of the vast armies that marched to the fields of battle, should show a single regiment where one or more of this faith was not at the post of patriotic duty. When the peculiar idiosyncrasies of these raw and inexperienced forces began to be understood and appreciated by their leaders, Spiritualists were eagerly sought for as recruits, even by those who had no sympathy with their belief; and the reasons assigned for this remarkable preference were, first, that the Spiritualists' total unconcern on the subject of death made them the bravest of soldiers; next, that their vital and peculiar faith rendered them amenable to command, gentle, subordinate, and exempt from most of the popular vices of the age, such as drinking, smoking, and profanity.

Where they were possessed of medium powers, it was again and again proved that the watchful care and prescient guardianship of wise spirits was exerted, not only in their own behalf, but frequently for the benefit of their comrades, and, in some instances, for the welfare of the entire regiment to which they belonged. Numerous cases are recorded proving that kind spirits, through their mediums, have warned the officers of the proximity of danger, or the most advantageous course to pursue in positions of difficulty. As these spiritual interpositions were rarely openly acknowledged and never admitted into official reports, their record of course depends on the fidelity of personal narrative; hence we do not feel justified in making them more publicly known, than the chief actors therein themselves desired. Yet the truth of these ministrations and their value became at last so generally felt and admitted, that the presence of military Spiritualists, but especially mediums, was eagerly sought after in these desperate times.

Besides vast numbers of believers contributed from every city and hamlet in the several States, many of the prominent spiritual speakers became active partisans and leaders in the war. The gallant and venerable John Pierpont had accepted the post of chaplain to one of the Massachusetts regiments that was summoned to the defence of Washington, after the violent attack of the Baltimore "roughs" on the first republican troops sent through that city.

Baltimore was the shortest and most direct route to Washington; yet it was considered obvious, in view of the numbers and desperation of the ruffians who haunted that place, that it would be the most judicious course to send the military reinforcements to the capital by a more circuitous, but *safer* route.

The gallant John Pierpont, when offered the appointment of chaplain to this regiment, declared that his acceptance of the post should defend upon his regiment marching through, instead of around Baltimore, and "proving to the world, that the first American soldiers that were called upon to defend the liberties of their country did not commence by flying from a mob of city 'roughs.'"

Thomas Gales Forster, one of the most eloquent advocates that the cause of Spiritualism could boast, placed his talents at the command of the government as one of the war secretaries, in which position he long remained. N. Frank White, a favorite and distinguished speaker for Spiritualism, entered the Federal army, and served long and faithfully as a volunteer. Rev. T. W. Higginson raised and commanded, with distinguished success, a regiment of the swarthy sons of Africa. Governor Sprague, of Rhode Island, whose family have long been the most zealous and efficient supporters of Spiritualism in Providence, raised and equipped, out of his own munificence, some of the most effective of the Rhode Island regiments, commanding them in person on the battle-field. In short, the Spiritualists throughout the country, have a noble record to show of good service done by their ranks in behalf of the cause of freedom and the Union.

Their good conduct no less than their zeal was proverbial; and if the Spiritualists could not boast of a single regiment filled up from their ranks alone, they may claim to have had a very large share in composing the entire

Northern armies. In the meantime, the patriotic enthusiasm which threw so many believers into "the imminent and deadly breach," sadly decimated the ranks of "the faithful" in the public meetings and circles.

In many cases it became extremely difficult to sustain these so recently flourishing meetings, and the financial burdens of the attempt, increased beyond endurance by the frightful expenses of the war, rendered the task one of scarcely less sacrifice on the part of those who were left at home, than that of the heroes who were devoted to the battle-field. On the other hand, the constant and overwhelming bereavements of the war rendered these meetings the chief stay and comfort of the mourners.

Though so many seats were vacant, and so many beloved forms had disappeared from the rostrum, chair, hall, and family altar, "whose place would know them no more," the evidences of their unseen yet tangible presence were so abundant and strong, that the necessity of proclaiming it to the rest of the sorrowing community became a duty too imperative to be resisted, whatever might be the cost.

Though financial disabilities crippled their every resource, and the feverish agony of the time destroyed the necessary conditions of passivity and order amongst the mediums, still the legions of returning spirits pleaded with irresistible force to be heard, and bereaved mourners turned to the never-failing consolations of Spiritualism, as the only balm which the destroying angels of pain and death had left them. Thus, though the external progress of the cause seemed to be interrupted, its real growth in the hearts and affections of the community became a daily increasing fact. A disruptive and disintegrating spirit scattered its ranks and swept over its external prosperity; but the very calamities that assailed its strength became the propagandists of its consolatory doctrines; and whether by the side of the dying in the hospital, or on the battle-field, acting as nurse, surgeon, or minister, the Spiritualists performed a mighty work in the war, and its effects have been felt by adding to the statistics of Spiritualism at least two millions of fresh believers in four years. The nurses in the hospitals, the surgeons in the ranks, the chaplains of the regiments, and the soldiers themselves, from the distinguished general officer to the humblest private of the ranks, numbered amongst them the ubiquitous Spiritualists. All were marked by some peculiarity springing out of their faith, and every one such distinction became useful and consolatory. At home, too, the Spiritualists were neither sluggard nor inefficient. Many of the lecturers contributed of their greatly diminished fees in aid of the country's suffering and wounded heroes. The author alone, was privileged to contribute, by various of the means then resorted to; to aid the sanitary commissions, etc., nearly twenty thousand dollars. Still the bitter and insatiate antagonism of the sects towards Spiritualism, even in this fearful crisis, when all personal or sectarian enmities should have been merged in the great stress of the times, rendered such efforts extremely difficult, and often succeeded in paralyzing them altogether. Numerous instances occurred wherein the author's services and contributions, as a lecturer in behalf of the hospitals, clothing societies, etc., were scornfully refused on the ground of her being "a Spiritualist."

A striking instance of this madness of bigotry deserves to be mentioned in connection with Mr. Charles Partridge and the New York branch of the Sanitary Commission. Whilst the most urgent appeals were making throughout the country for aid in behalf of the country's defenders, who were often compelled to fight in fluttering rags and shoeless feet, ere the hastily improvised commissariat could supply them with fresh clothes; whilst dying heroes were often compelled to lie for hours in every stage of mutilation on the city sidewalks, before fresh hospitals could be provided for their relief, and every dime from man, woman, and child, was demanded to meet the ever increasing necessity of the times, the popular resort of a great fair was adopted in New York, as in every other city, to collect funds in aid of the noble "Sanitary Commission." The most urgent appeals were put forth for contributions of all descriptions. The most liberal responses were equally abundant. In this emergency, Mr. Charles Partridge, being the proprietor of a large match factory, donated to the committee on books, etc., the generous present of six hundred dollars' worth of books and matches. This noble contribution was refused under circumstances which will be best understood by a perusal of Mr. Partridge's own statement, addressed to the editor of the New York *Tribune*, as follows:

"*To the Editor of the New-York Tribune:*

"Sir, — Having tried in vain, as this statement will show, to get my proffered donation to the Metropolitan Fair, accepted, I wish to make the facts known, hoping to find authority somewhere in the management of this great patriotic undertaking, which will correct the wrongs I complain of.

"I quote the following from the printed circular sent to myself and others soliciting donations.

"'We apply to you in the interests of no party. To all shades of opinion we are strangers. . . . . . Each one can send something that can be converted into a blanket at the very least, and that will warm, and may save from death, some one soldier. Every one that can produce anything that has money value is invited to give.'

"In response to this solicitation, I called on Mr. F. Harper, chairman of the booksellers' committee, and offered to donate to the fair three hundred dollars' worth of books and three hundred dollars' worth of matches. He referred me to the ladies' committee, No. 2 Great Jones Street, where I called, and was again referred to Mrs. Ogden Hoffman, 17 West 38th Street. To this lady I applied, offering my donation.

"Mrs. Hoffman made several inquiries about the matches, which, I informed her, were very superior: the best parlor matches; not of the ordinary offensive kind; were free from deleterious fumes, waterproof, and neatly put up, in round wooden boxes, for the convenience of purchasers to carry away with them."

Although rather surprised — considering *the terms of the circular* as above quoted, and the dreadful necessity which compelled the committee of arrangements to solicit "anything and everything that bore a money value" — to be thus closely questioned, Mr. Partridge patiently submitted to be cross-examined by the pious and patriotic dame in office, until, in answer to her searching queries concerning the nature of the books as well as the matches, Mr. Partridge was fain to acknowledge that some of the said books were on Spiritualism. Mrs. H. at once exclaimed "that she did not believe in Spiritualism, and that she would not receive them nor the matches either." To this Mr. Partridge goes on to state:

"I replied that she and her associates on the committee, were the only authority who could receive books, and I thought it incompatible with their position to reject any books that were lawful merchandise and commonly sold, especially for the reason that they did not believe in the facts and theories they treated of.

"Finally, she consented to submit my proposed donation to the committe, and inform me of the result by letter, the next day; but she added she did not think any of the committee believed in Spiritualism, or would consent to receive the books. Not hearing from the committee, according to promise, I addressed a courteous note to Mrs. Hoffman, requesting to know her decision, to which I received the following: —

"'The book committee decline to receive the Spiritualist books and matches offered by Mr. Partridge.'

"'*March* 25, 1864.'

"I then offered the matches to the committee on drugs and perfumeries,—who cheerfully accepted them,—and sent the following communication to the committee on books, etc.:

"NEW YORK, *April*, 1864.

"*Mrs. Ogden Hoffman, and Associates, Bookseller's Committee, etc.:*

"I did not expect to receive such a letter from you, without signature, as the one in reply to mine of March 25th, declining to receive my proffered donations, your circular sent to me soliciting contributions of 'anything which will furnish the means of succoring our national camps and hospitals,' and you were appointed to carry out this purpose. How then, can it be in your province to reject any lawful merchandise, and especially on the ground stated by Mrs. Hoffman, namely, that she did not believe in Spiritualism, the subject treated of in some of the books; neither did she think any lady on the committee believed in it, or would consent to receive books on that subject. I shall be sorry to learn that the committees for this great public demonstration of love and loyalty to a just cause, and to the country's wounded heroes, have been selected with reference to their religious sentiments, or that the same overbearing, self-righteous spirit prevails in their councils, as that which caused the war.

"It seems to me to be out of order for any committee of this fair to exercise inquisitorial predilections, sectarian bigotry, and dictation as to what books the people may or may not buy and read. It may not be profitless to inform you that the people's gifts to this noble enterprise do not need the sanctification of any committees, since it is not for their glorification, but for the amelioration of sick and suffering humanity that the fair is held." . .

Mr. Partridge concludes his just, but well-merited words of rebuke, by again urging on the Christian committee the acceptance of his gift, offering to appoint a salesman to dispose of them or sell them separately in the fair himself, rather than subtract their value from the great need of the soldiers at that time. The fate of this remonstrance is stated in the following closing words of Mr. Partridge's communication to the *Tribune:*

"To this letter I have received no reply. I am unwilling that the great body of Spiritualists shall be subjected to the indignity of having their books rejected, especially when such immense numbers of their ranks are fighting and laying down their lives in the very cause which this fair was held to relieve; and I trust this statement may meet the eye of some managers of this great enterprise, who are authorized, if there be any such, to correct this wrong.

"CHARLES PARTRIDGE."

As a sign of the times, and in evidence that even the presence of the most appalling distress, dire necessity, sanguine death, nothing in short, could soften the fierce spirit of sectarian hate against anything, even to a few harmless boxes of matches that carried with it the shadow of Spiritualism, it is but justice to Mrs. Ogden Hoffman to say that she did not stand alone, but that the example of Mr. Partridge's rejected books and matches, found imitators under kindred circumstances all over the county, and all through the war.

The firm determination of the Spiritualists to insist upon acting their parts in the great national tragedy in which thousands of their fathers, sons, and husbands were perishing, was the only method by which they could succeed in general in forcing their unwelcome service on the war committees; still in this way they did succeed; and whilst sustaining their meetings, conferences, and circles, by immense sacrifices, contributing their noblest and best in behalf of the country, and laboring in despite of insult and reprobation in every available quarter for the amelioration of the darkest features of the war, they have the satisfaction of knowing that none more than themselves have contributed, by men, means, and magnanimity, in bringing the dark tragedy to a final and successful issue. Our space will only allow us to add a few items from the immense mass of matter which the spiritual experiences of the war supply.

The following account of "mediumship amongst the contrabands' is given by a well-known Spiritualist and contributor to the *Banner of Light:*

"MEMPHIS, TENNESSEE, *July* 25, 1864.

"The negro is here in great abundance, and is virtually free. The negro character is quite a study to the Spiritualist; it is so intuitive, inspirational, religious, and altogether mediumistic. . . . . . They have — these 'contrabands' — amongst them, many who see spirits, foretell events, and recognize influences. From the religious training they have received as slaves, they believe their influences all come from God or Jesus direct, although they often see and describe the spirits of their deceased friends.

"An old gray-headed negro, a slave from Mississippi, and an exhorter in the colored Methodist camp, said to me the other day,—

"'Why, Massa Lieutenant, we knowed all 'bout dis war long ago. De good Lord cum and tell it to de ones he talk to, and dey tell to oders. Massa, I saw de Lord in his own home up yonder in de skies, and he tell to dis poor chile dat he should live to see de glory of de Lord, and dat all colored people, poor slaves, should be free. Aye, Massa Lieutenant, and de Lord show dis child more den dat.'

"'Well, Uncle Ben,' I said, 'what did he show you?'

"'He show me dat after many year de color people should pass away like de red man, and be no more in dis country. Dat I didn't like; but de Lord knows what's best, bless him.'

"'And what more did the Lord show you, Uncle Ben?'

"'He show me dis ting more'n ten years gone. And my old woman's mudder saw dis war, when she was a gal; more'n fifty dat I know on, saw dis war long time gone.'

"Subsequently, I heard the same assertion from many of the colored people about here; in fact this war seemed to have been long prophesied amongst them. On the 4th of July, being at the negro camp near our regiment, I noticed a negro man looking earnestly and mournfully at one of his comrades. I said to him,—

"'Well my man, what do you see about that man, that you look at him so earnestly?'

"'Why, Massa Lieutenant,' replied the soldier, dat man die 'fore long.'

"'How do you know?'

"'Cause I seed it.'

"'What did you see?'

"'I saw de light over his head, and I saw de black spot in de middle of it; and when I sees de black spot in de middle of de light, den I known de person is gwine to die; but de light widout de black spot is sure sign of life.'

"'Do you see anything about me?' I asked. He looked at me for a few moments, and there came a slight spasmodic shudder over him as he said: 'De good Lord talks wid you,' meaning that I was a medium, 'and shows you more'n he shows dis chile.' He then walked off. I talked with the negro soldier whose death he had predicted. The man was well, strong, and hearty.

"In a few days I inquired for him again. He had been swept off by the fever, and was already an inhabitant of the spirit land.

"This was only one man out of scores of his comrades whose deaths he had truly predicted, and I have met with several who could accurately determine, before they went into battle, every one out of a whole company who would never return alive."

The following striking communication was received from the spirit of a distinguished soldier, through the mediumship of the celebrated Hudson Tuttle:

A SOLDIER'S SENSATIONS ON THE BATTLE-FIELD.

"*August* 13, 1864.

"A darkness came over me; I felt the earth strike hard against me. I had fallen. Where and how I was wounded, I could not tell. I was in no pain, but I could not move. After a time the strange ringing left my ears, the mists cleared from my eyes. I saw dimly, but enough to know my friends were gone, and the enemy were all around me. Then keen pains shot througn my limbs. I knew I was injured, but not mortally wounded. After the battle, when the field was searched for the wounded, I should be cared for, kindly tended, and then sent home on furlough.

"A sunny face would meet me at the gate. The dear remembered home would shelter me; loving hands would be busy about me, and darling little ones climb my wounded knees and cling around "poor papa's" neck. Ah! what joy, what ecstasy! a thousand thoughts like these shot through my mind like gleams of sunlight.

"Then I heard the hoarse voices of fierce combatants; they had made a stand directly over where I lay. Our soldiers fought desperately as they retreated, and many a pursuing enemy fell on their track. One was aiming his piece directly over me, when he was struck dead. He fell across me. I endeavored to move so as to shake off the dreadful pressure from my chest, but I was too weak. I could only suffer and think. Others fell thick around me. One lay heavily upon my aching feet, but intolerable as was the pain of this added weight, I was only pinned more closely to the earth I could not move. The combatants had moved on; their voices had died off in the distance, and I lay helpless in the midst of thousands of such wrecks as myself. Thoughts of the dear home far away; the beloved ones who were watching and waiting for me amidst the quiet green hills of Vermont, mingled with the horror of lying there in the midst of that ghastly battle-field, with the dead weight that crushed me, growing heavier with every breath. It was like some horrid nightmare. A corpse resting its cold weight on my breast; a corpse pressing on my bleeding limbs! Night came on, and with it the rain. Darkness impenetrable in the physical world, and oh! what unutterable darkness in the mental! In the great rifts of the black heavens there were awful flashes of lightning, and bursts of thunder, in the midst of which I heard the groans of the wounded as they lay in the pitiless rain.

"When the morning came, I was almost unconscious of life. I remember watching the light breaking in the gray east; my head rested on that side, and I was too weak to turn it, or else it had become stiff in the rain.

"As it became light, I heard the rolling of artillery, then the fierce, booming thunder of the battle renewed. I heard the crash of the rumbling wheels, the tramp of the war horses. I knew they were coming towards me, and the horrible fear came over me lest I should be trampled under foot, crushed, maimed, ground into the dust!

"I endeavored to shout and tell them I was not dead, but I could not even whisper.

"On they came, maddened and reckless by the spirit of the war. The iron-footed horses were on me, almost; but no — they passed me; but now the dreadful wheels approached!

"I saw them coming; one was directly over my eyes. That was the last I remember. . . . . . . All was perfect silence. The sounds of war were all hushed. I think I must have been in perfect, dreamless slumber, for I felt, heard, and saw, nothing. When I awoke, I was well, peaceful, happy; John —— was standing near me, apparently in perfect health. 'You here?' I asked, in astonishment; 'I thought you were dead.' 'So I am,' he replied; 'at least, I have lost my mortal body; but you plainly see the body is not all there is of a man; for my body is, as you say, dead, yet I exist.' 'Surely,' I answered, 'I have dreamed, or else am dreaming.'

"He smiled, as he replied: 'Not so; but you, too, are dead.' Our conversation lasted some hours before I was fully convinced I was really dead, though free from pain, and the horrors of the battle-field over.

"Since then I have watched the advent of many spirits on the battle-field.

"The emotions they manifest are as various as the dispositions they bore in life. Some arise from the body perfectly bewildered; others filled with unutterable hate, and only inspired with the desire of vengeance on the foe. Many meet dear friends who await their coming, and hover round their departing spirits. Guardian spirits stand ready by the side of all to conduct them to the land where wars shall cease forever.

"I once observed two Northern and Southern men charge bayonets and mutually kill each other. As they arose to this sphere, they stood casting looks of hate at each other; but, by instant spiritual instinct, perceiving that in their immortal bodies they could no longer injure one another, they turned slowly away, repelled by that principle so cogent here, that we cannot approach those we hate, nor quit those we love." . . . . . .

The following instance is one out of many hundreds known to the author, of spiritual guidance and protection amidst the casualties of war. This particular case is selected for publication because the writer has appended to his simple statement a name well known for its unimpeachable worth as an honest man, and a gallant soldier:

"GEORGIAVILLE, R. I., *June*, 11, 1867.

"*To Mrs. Emma Hardinge:*

"DEAR MADAM, — I have of late years received many impressions and communications, and experienced various manifestations of power from spirit friends. Some of these demonstrations accompanied me whilst I was in the "Army of the Potomac" in 1864 and 1865. Amongst other communications, the spirits assured me that they would attend me, and in times of danger ward it off, and constantly protect me. These promises have been verified in a remarkable manner, when in battle.

"No matter how close a bullet or cannon shot might pass me, I never got hit. If I was not in its exact range, the spirits would not interfere, but on several occasions, when I must certainly have been killed, but for their interposition, I was, without any volition on my own part, forcibly and instantaneously drawn aside by some invisible power, just sufficiently to escape the passing missile. I have thus been moved forwards, or sideways, or made to stoop, as occasion required, just in exact time to escape balls, a countless number of times. On two or three occasions I have seen others struck down by the ball that would inevitably have hit me, but for this wonderful interference.

"A remarkable illustration of spiritual protection was manifested on the morning of the second of April, 1865, when attacking the rebel defences of Petersburg, Virginia. My spirit friends had warned me of great danger, directed me how to act, and assured me of their ability to protect me in the above described manner. Acting by their advice, I was guided rapidly through a tremendous fire, to a point in the rebels' abattis where a narrow path was left for their pickets to pass through.

"I called to some comrades, three of whom joined me in running down this path through a line of stockade, a second line of abattis, across a ridge in the ditch, and though an embrasure, into a battery of two guns and about twenty-five men. Being the first of our division [first division, sixth corps] to enter this portion of the rebels' works, others being obstructed by the abattis, and unassisted and undirected, except spiritually, the preservation of our lives was little short of a miracle, especially as we drew the attention of the whole of the rebels in the battery, who outnumbered us six to one; but we held our position inside their works until the lines were carried right and left, and what rebels remained in the battery surrendered.*

"These manifestations of spiritual guidance and protection, were of too marked a nature to be attributed to human power.

"EDWARD T. STEERE,
"*Late Sergeant of Co. D, Second R. I. Vols.*"

When Spiritualism first became generally known in New York, the family of a wealthy physician by the name of Laird commenced the investigation, and soon became convinced of its reality. The family consisted of Dr. and Mrs. Laird, and their only son, John, a fine lad of about fourteen. In the course of their sittings it was found that Mrs. Laird and her son were both possessed of remarkable mediumistic powers, the former being an excellent clairvoyant, or seeing medium, and the young lad one of the most powerful physical mediums of the day. The doctor was highly elated at this discovery, and soon became in consequence an enthusiastic adherent to the faith; but Mrs. Laird, being nervously sensitive on the subject of the world's opinion touching this unpopular faith, strongly opposed the continuance of their circles, and refused to contribute by her mediumistic powers to its propagandism. The family subsequently took up their residence in Wisconsin; and it was about the year 1859 that the author became acquainted with them, and on the strength of her remonstrances, that Mrs. Laird — a most amiable and interesting, though a highly nervous and impressible person — consented to renew the family circles, and suffer her own and her son's remarkable gifts to become instrumental in extending the knowledge of Spiritualism. From this time, until 1862, their enjoyment of spirit communion was continued without interruption. It was then that the young man, John Laird, became importunate with his parents to obtain their consent to go as a volunteer to the war. At first his pleadings were in vain. The doating father and mother could not be induced to part with their only child, "their ewe lamb;" but when John Laird urged that their neighbors, Mr. and Mrs. Marsden, had permitted James, his most intimate friend and associate, and their only child, to volunteer, the patriotic doctor felt ashamed of withholding his consent, and at last succeeded in wringing a reluctant acquiescence from the poor mother.

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* Sergeant Steere's daring and gallant conduct on this occasion, was the subject of marked and eulogistic comment in official reports of the action. Few but himself however knew the secret of the impunity with which he would have rushed on certain destruction but for the promise of spiritual protection.

The two young men attached themselves to the same company. Immediately after their enlistment, their regiment was ordered off to active service in the South, and their time of preparation and farewell was limited to a few hours only.

Just before they departed, the two families had assembled to hold one final communion with the spirits, who were earnestly invoked by both the fond and anxious mothers, to have special charge over their beloved ones. To these passionate appeals, Dr. Laird remarked with pain and surprise, that no promises were made on the part of the spirits to ward off danger from the two young men; and when the direct query was propounded by himself, whether the boys would return in safety to their homes, no response could be obtained, but in its place, a forcible and emphatic communication to the effect that "Anna" [Mrs. Laird] would be kept informed of all that happened to them. A few months after their departure, Mrs. Laird was passing through her chamber just before retiring for the night, when she suddenly encountered the apparition of James Marsden, who appeared in his soldier's uniform, and looked well, strong, and happy. The phantom smiled upon her, and seemed to say, "All is well," then instantly vanished.

Mrs. Laird was greatly agitated at this visitation; and deeming that it must be the disembodied appearance of young Marsden that she had witnessed, proceeded the next morning, with considerable pain and hesitation, to acquaint his mother, and her near neighbor, with what she had beheld. Mr. and Mrs. Marsden, though greatly agitated by her narrative, clung to the hope that the words of the apparition, "All is well," were significant of good tidings rather than death; and in a few days their flattering anticipations were confirmed by a letter received from their son, in which he stated that on the Friday evening last, they had held a little circle in the tent of their captain, and that he, James Marsden, had, for the first time in his life, realized the influence of entrancement; that for a few minutes he was entirely unconscious, and on his awakening, he recalled that he had been to Wisconsin, entered his mother's house, and finding himself unable to impress her with the fact of his presence, that he had visited Mrs. Laird, and conversed with her; but the nature of what transpired he could not remember. He stated the hour to have been precisely that at which Mrs. Laird had seen him, adding that she was in her night-dress, a description which tallied with the facts of the case.

From this time, and during a period of two years, through which time the brave young men were performing faithful service to their country, Mrs. Laird was constantly visited by the *living* spirit of James Marsden, who always seemed to come a few days or hours in advance of the letters which the fond parents received from their boys. Mrs. Laird often invoked the apparition of her own beloved son, and Mrs. Marsden lamented that she, rather than her friend, could not be the recipient of these blessed visitations; but the special desires of neither of the ladies seemed susceptible of gratification, though they could obtain no other solution of the phenomenon, than that Mrs. Laird was a "seeing medium," and "Mrs. Marsden was not," and that, during the circles which the young soldiers held as often as opportunity permitted, James Marsden was the only one who was found to be endowed with the clairvoyant faculty which enabled him to make these strange spiritual visitations. On a certain occasion, after one of the most fearful conflicts of that sanguinary period, and when the anxious parents of the absent soldiers were in hourly expectation of tidings from the dreadful battle-field, Mrs. Laird was suddenly thrown into a deep trance, in which she beheld the figure of young Marsden smiling upon her as usual; but, alas! the gallant form was no more, as of old, the semblance of rugged strength and youthful vigor; it passed silently before her spiritual eyes, with the slow gliding motion of a moving picture, whilst the torn uniform, the dishevelled hair and beard, and, in fact, every portion of his dress, was drenched with blood. From this time too, the precious and consolatory letters of the young men ceased.

Repeated inquiries, and even the personal applications which the distracted parents made to the officers, only afforded them the sad consolation of hoping that their beloved ones still lived, though they learned with unspeakable agony that they were both prisoners, and supposed to be separated from each other. Soon after these afflicting tidings had reached the bereaved ones, Mrs. Laird was again cheered by a renewal of young Marsden's spiritual visits, and that no longer in the form of mutilation and horror which he had recently worn, but apparently well, in life, health, vigor, and wonderful brightness; in fact, the moment the eye of the seeress looked on the glorious apparition, she felt confident that she beheld an *enfranchised* spirit.

Of her own beloved boy no tidings were yet received through any source; and the bright apparition, although for several weeks it flashed across her path, never spoke, until one evening when the mourning and heart-broken parents being assembled around their little circle table as usual, Mrs. Laird became entranced, in which condition she received from the spirit of James Marsden the following communication: "Let my father make a journey to Donellsonville and apply to Captain Somers, whom he will there find in charge of my old company, and from him he shall receive the poor broken shell from which the butterfly has escaped into the sunlit air of eternity." As if to make this communication more significant, Dr. Laird informed the author, in his narrative of those events, that the remarkably merry, though somewhat erratic disposition of young Marsden, had procured him amongst his schoolmates, the cognomen of the "butterfly." To all the piteous appeals of the unhappy mother that James would inform her of the fate of her own boy, Mrs. Laird, could obtain no other reply than a sorrowful shake of the head, when the apparition would immediately disappear. Five weeks after this communication, Mr. Marsden returned to his home in Wisconsin from Donellsonville, with the casket that contained the poor remains of his dead hero, who had died, as he learned from a Captain Somers, then in charge of James's old company, bravely on the battle-field, covered with wounds. Captain Somers on discovering the body of the poor sufferer still living amidst a heap of slain, had caused him to be removed to a temporay tent erected on the plains, where he lingered for some hours before he expired; and it was obviously, upon a comparison of dates, on the evening after his removal to the tent, but some hours before his death, that his ghostly apparition in the red panoply of the dreadful battle, had appeared to Mrs. Laird. At his own request his remains had been deposited in such a place as would enable his father to identify and remove them without difficulty, though Captain Somers acknowledged that, debilitated by a severe attack of sickness, he had been unable to communicate, as he had promised, with James Marsden's family, and in consequence he was greatly astonished at the information which enabled his father to inquire for him, and thus obtain the poor lad's remains.

But still no tidings came of John Laird. At last the unhappy father himself resolved to depart on the quest, find out, and, if possible, rescue his unfortunate captive child, if indeed he yet lived; otherwise, "to perish with him." The night before his departure, a series of the most terrible pictures that the mind could conceive of, flitted before the entranced eyes of the unhappy Mrs. Laird, as they sat at their usual circle. James Marsden was there, and in answer to the solicitations of the whole circle, promised to disclose the fate of John. At first he conducted the clairvoyant spiritually through all the sickening and heart-rending scenes of a deserted battle field, the day after the carnage. From thence they passed to a prison, the name of which, for the honor of humanity we will not write, desiring rather that its ghastly record should sink into eternal oblivion than to renew the tale that became only too popular when its horrors were made public. There the seeress beheld wretched men in every stage of sickness, corruption, and starvation; dying of filth, neglect, inanition, and cruelty. Mad, stupid, raving, some scarce living, more still just perishing in the last agonies of their hideous and revolting doom, — perhaps it had not been possible for the wretched mother to have recognized her once bright and blooming boy amidst the awful wrecks of humanity, thus maimed, tortured, and mutilated out of life by the remorseless spirit of fratricidal war; but not being able to do so, the horror-struck mother kept cherishing the belief in her heart of hearts, that *he was dead, he must be dead;* nay, she hoped, prayed, and shrieked aloud her petition to heaven, that he might be dead, rather than live to form one of this awful and ghastly crew, dragging out an existence to which ten thousand deaths would be infinitely preferable. Whilst uttering these frantic petitions, from out as it seemed the very midst of the steam which arose in foul exhalations from the wards of the prison hospital [so called], a bright tongue of flame shot up in the air, and from it leaped into the very chamber in which she sat, as it seemed, the living and glorified semblance of her son, John Laird. His face was beautiful, fresh, young, and full of joy, as if for some mighty liberation. He wore no earthly garments, but a robe as if of sheeny light floated around his form; his dark locks were encircled by a glittering wreath of stars, which the seeress at once comprehended to be *the crown of martyrdom.* Far below him, as it seemed, in space, yet gazing affectionately upon him, was the radiant form of young Marsden.

It appeared as if these spirits had not met before, for a joyful look of recognition illuminated the face of John Laird, and his spirit seemed as if by irresistible attraction to float down towards the form of his friend, who on his part slightly ascended to meet him. They then wound their arms tenderly around each other, and, gazing for a moment with countenances of the most impressive love and beatitude upon the still entranced mother, they gradually ascended from her view, in the most transcendent and glorious clouds of light, illumined with radiant faces which seemed to gleam in countless multitudes through the brilliant and many colored wreaths of shining atmosphere, in which they dissappeared.

At the close of this vision, the dim lights that were burning in the apartment slowly went out, leaving the room only illuminated by the moonbeams, which shimmered through the half-closed curtains; and in this solemn gloom a strain of the most wondrous and delicious music vibrated through the apartment, lasting for a period of over seven minutes, during which its wonderful and ecstatic sweetness produced a calm so holy, tranquil, and soothing, over all present, that no word was spoken, no surprise manifested, and not even a sigh was breathed by any present until nearly ten minutes after the heavenly strains had died away. Mr. Laird's house, where the circle was held, was detached; not a single instrument of music was to be found within it, nor was there any possible source whence it could have come.

There were present at this scene, Miss Sarah James, teacher, of Boston; Mr. and Mrs. Schooley, of Cambridge, Massachusetts; and Miss Mary Merton, also of Boston, besides the two families; all of whom testify to the repetition of this fearful vision through the entranced lips of Mrs. Laird, and the wonderful and ecstatic strains of music that succeeded it. The above circumstances were detailed to the author by Dr. Laird himself, — now busied in mining operations in the territories, — and testified to by his friend, Mr. Marsden, and Mr. T. D. Connor, his clerk, — the person who subsequently traced the death of John Laird in one of the Southern prisons, and whose testimony on their revolting and inhuman treatment of prisoners, was afterwards made public. Both the poor fathers became lonely as well as childless men; Mrs. Laird having soon followed her soldier boy to the land of light, from whence he continually came to summon her home; and her friend, Mrs. Marsden, having sought to assauge the agony of her bereavement by entering a rigid Catholic establishment, where the consolations of Spiritualism are meted out in minimun proportions, by her ghostly confessor. Both Dr. Laird and Mr. Marsden retained their unwavering faith in spiritual existence and communion, and cheerfully pursued their labors in duty to humanity, and the confident hope of shortly joining their beloved ones in the land of never-setting suns.

In Cincinnati, Ohio, the author met a brave young soldier, Lieutenant Emmett, who had been compelled to retire from a career of honorable distinction in the army on account of the loss of an arm.

He was a strong Spiritualist, and an excellent writing medium. On one occasion, being at a circle where the author was present, he drew from his pocket-book a communication from his spirit father, which read to the following effect: that if he [Frank] would go to the war no bullet which was yet forged, should harm him; no sword could maim him, or fire scorch him for he [his father, in the spirit-world] could and would protect him through all the perils of war; and that he, Frank Emmett, would be safer far on the battle-field than in the peaceful scenes of home. "How then is it," asked one of the circle, "that we see you thus maimed, but still in the uniform of the army?" Lieutenant Emmett replied: "My spirit father kept his word. I enlisted with the First New York Volunteers as a private. I won my present rank step by step, serving in six battles and always finding myself forward,—sometimes in defiance of orders,—in the thickest of every fray. I have been the target at which a hundred muskets were aimed; I have been the centre of a freost of swords, and have had no less than five bayonets pointed at my very throat; yet, somehow, and in a variety of ways too numerous too relate, I escaped them all, without a single scratch.

"My play-going comrades used to call me "Der Frieschutz," and say I 'bore a charmed life.' But, forgetful that my blessed father's promise of protection extended only to the battle-field, and that he had again and again answered to my poor wife, who was always remonstrating against my continuance in the army, 'Frank will always be safer on the battle-field than at home, whilst the war lasts,' I at last yielded to Mary's earnest solicitations, obtained a leave of absence, and went down to New Orleans to spend my furlough with her. The second day of my visit, whilst out riding with my wife, her horse took fright, and I, in my endeavor to arrest him, was thrown down and broke my arm, The poor stump which I now carry, is the testimony to the truth of my spirit father's warning."

Mrs. Emmett, who was present at this circle, confirmed her husband's statements, adding that she sometimes feared Frank's communications, as they came through himself, were colored by his own warlike wishes; but since she had heard his comrade's marvellous stories of her husband's hair-breadth escapes, she was convinced that some power had been effective to guard him on the battle-field, that could not extend its protecting influence elsewhere.

In the western part of New York resides a lady, now the wife of a Presbyterian minister, whose determined opposition to Spiritualism induces her, to withhold her name from publication.

The circumstances of the following narrative are so well known, however, that they are already public property, and too fully verified in the belief of large numbers of persons to need the additional testimony of a name.

Mrs. S. was a widow when the war first broke out, and being a warm partisan of the Northern cause, she cheerfully consented to part with the eldest of her five "boys," to enlist as one of the earliest volunteers in a New York regiment.

About five months after his departure, she one morning announced to the rest of the family, in calm and unfaltering accents, that "Ernest was gone." "He appeared to me last night," said the mother, "with the life-blood streaming from his wounded side; assured me he had effected an instantaneous transit into the land of peace and rest, and had already been welcomed by his father and sister, all well and gloriously happy." "He came last night," she added, to tell me of his change, and to ask that I would send Edward in his place." So Edward went, and was gladly welcomed by the comrades of the gallant Ernest, whose place was indeed vacant, as the mother had seen.

In another five months, the widow and her three remaining sons being seated at the entrance porch of her mansion, she suddenly started up exclaiming, "Great Heaven! my two boys, Edward and Ernest are here! Alas! alas! Ernest leads his brother by the hand mortally wounded, but not yet released—oh! when will the deliverance come?" . . . . Then, after a long pause, she cried in a tone of exultation and anguish combined: "Thank God 'tis over." "The sting of death is past; my brave Edward is free and has joined the heroes who have gone before. What is the hour William?" "Half-past eight, mother," replied the third son.

The dispatches of the following week brought the tidings that Edward S.

had been shot at his post of duty at twenty minutes past eight on Friday evening the preceding week, and had expired after ten minutes of suffering. The family were all Spiritualists, and all, from the mother to the infant of eighteen months old, good mediums. With their faith, and the mother's patriotic enthusiasm then, it was no marvel to their neighbors that William, the third son, departed for the war within two weeks after the death of his second brother; but that which seemed a blow almost too hard for the bereaved mother to bear was the fact that her fourth boy, Merwin, a lad of only nineteen years old, insisted upon accompanying him to the fatal field. As they took leave of the dear home and the precious mother, young Merwin murmured, "I know we shall never return, dearest mother; Ernest and Edward want us in spirit land to help form a regiment of guardian spirits, who are soon to turn the tide of war, and give the day to liberty and the Union; but they say, mother, they cannot do without us."

"Then go, my beloved ones, and God's will be done," sobbed the mother. "When the angels call up heroes for America's sake, let the lament of the widow be hushed, and the wail of mourning be turned into the song of rejoicing."

Mrs. S. informed the author that she knew from memoranda which none but a mother could have kept with such fearful exactitude, that it was just five months between the deaths of her two eldest sons; and when the first five months had expired since her third and fourth had departed, and, in the sixth month afterwards, she heard from them that they were alive and well, her mother's heart rebounded with the joyful hope that the spell was broken, and her treasures might yet be returned to her.

It was ten months, to a day, since the departure of William and Merwin, that Mrs. S. was sitting with her only remaining boy, a lad of twelve summers, sadly gazing into the parlor fire, and thinking of the absent mortals and the hovering immortals, when, in the dim twilight of the fast deepening evening, young Lewis started up, exclaiming, "Oh mother! here they all are again: here's Ernest and Edward, and Willie and Merwin too, and they're all in their soldiers' clothes, and Willie and Merwin are covered with blood and dust; and oh! mother, they wear no caps, and they've all such shining rays round their heads, and their faces do look so bright! Mother! mother! the boys are angels now, and they shine like the sun at noonday!"

A faint cry of agony, a muttered petition to Heaven for strength, and then the bereaved mother cried, "Alas, alas! Then I've no more sons to give for America."

"Yes, but you have, though, mother," rejoined the boy; "you have me. The boys say they've come to fetch me."

With a shriek like a wild animal, the miserable mother caught the boy to her breast with a clutch of iron.

"Poor child!" she answered, "what couldst thou do for America, that my heart's last tendril should be rent from me? No, child, no! thou canst not, thou shalt not go! besides, were there ten thousand such as thee, what could ye all do for America?"

"I am to be a drummer, mother," the little hero replied. "Ernest says he'll send home Willie and Merwin to fetch me; but they'll all four swear to bring me alive, safe, and well through the war. They swear it, mother, they swear it."

The following week, Captain Conrad Thomas, a neighbor and warm friend of the bereaved mother, escorted back the poor remains of her two brave boys, who had been killed fighting side by side at the battle of Gettysburg. Captain Thomas was, like Mrs. S., a strong Spiritualist, and moved by the earnest pleadings of little Louis, and repeated communications from the band of spirit brothers, with the emphatic assurance that not a hair of the child's head would be injured, he succeeded in inducing Mrs. S. to let the last, son the widow's only remaining treasure, depart with Captain Thomas, in the capacity of drummer-boy. Little Louis did return, and that in the mortal form, alive, safe, and well, to the lonely widow's home, but not until the very close of the war, and not until after his young life had been given him in many a hair-breadth escape and perilous adventure, in which, he repeatedly affirmed, he saw the uplifted swords of his four spirit brothers crossed above his head, and forming an impregnable fortress of defence, against which every weapon formed by man was wielded in vain. The little drummer-boy became a great feature in the latter portion of the war; and when he did return, he came to his happy mother loaded with trophies of his gallant behavior, and escorted, as he persisted in declaring, by his band of angel brothers.

The circumstances of this little history are familiar to many an inhabitant of Western New York; and though their heroine, in deference to her new marital relations, is silent upon the spiritualistic features of the narrative, she cherishes them in her heart and memory, and seems willing to allow her reverend husband to stigmatize the oft-told tale as "all hallucination," for the sake of the glorious certainties which revealed to her the immortal destiny of her arisen heroes.

With the marvellous history of the pure and glorious martyr of *Dom Remi* before us; with the historical evidences of how an unskilled and simple peasant girl could marshal the splendid armies of France, redeem her country from the yoke of the oppressor, and perform feats of heroism outrivalling the most daring deeds of ancient chivalry; with the almost fabulous glory of Joan of Arc's history as our precedent, and the clearest of testimony that its transcendent marvels were solely achieved on the bidding of angels, and under the immediate guidance and personal direction of spiritual beings, it seems almost puerile to cite these obscure incidents of a similar, though in comparison, scarcely remarkable spiritual supervision. Did our space permit us, however, to narrate all the spiritual experiences of this eventful period, we should find them the same in degree, though less in splendid power than that of the martyred maid of Orleans, whilst their vast numbers might well prove an equivalent for the lack of striking interest and romantic beauty.

In truth the same divine messengers who led on Joan of Arc to the salvation of France, formed a cloud of witnesses, and a shield of defence about the warriors who did battle for America's freedom. Though the means were less apparent, the results were not less magnificent. God's angels led on the hosts who fought for the liberties of France through the mediumship of her glorious martyr.

Invisible armies marched to the rescue of America's freedom through many mediumistic warriors.

The origin and results of the warfare in each case were alike divine.

Heaven itself, through human instrumentalities, does battle on the side of liberty and justice.

CHAPTER XLVI.

THE PROGRESS OF SPIRITUALISM AFTER THE WAR OF 1861-5.

> "Oh! if no other boon were given,
> To keep our hearts from wrong and stain,
> Who would not try to win a heaven
> Where all we love shall live again?"
> MOORE.

A REVIEW OF SPIRITUALISM IN NEW YORK, NEW ENGLAND, ETC.—JUDGE EDMONDS AT MUSIC HALL, BOSTON—SPIRITUALISM IN WASHINGTON—CORRESPONDENCE—OUR WESTERN MEDIUMS.

OUR history has now reached that point where, as a consecutive narrative, our labors are almost ended. To pursue, at any further length, the touching incidents and spiritual experiences which grew out of the great American war, would require a separate and special record, and that of an almost indefinite size, since the vast influx of spiritual existence which the fields of carnage supplied, have furnished a completely new and peculiar array of testimony concerning the communion of spirits with earth.

Our limited space compels us to close the historical portions of our record by a summary of the status which Spiritualism assumed after the disruptive action of the war had ceased, leaving only its inevitable effects behind.

As the preliminary step towards arriving at "the whole conclusion of the matter," we invite the reader to review the ground which we have hitherto trodden, and consider its several aspects under the influence which the receding tides of war have left.

When the roar of the tempest was hushed, and the wail for the martyred President, the last victim offered up to the Moloch of the battle-field, had died away into the silence of breathless expectation, voices of complaint and lament, or resignation and renewed aspiration, went up from the broken ranks of the Spiritual army in every State of the Union.

The Spiritualists suffered much during the calamitous day of carnage. As unsparing in their devotion to the country's weal as any other denomination, they did not enjoy the same advantages, in consequence of their lack of organization. Having had neither special provision for administering remedies in their peculiar fashion, nor homes for their own sick, poor, maimed, or bereaved ones, they were compelled to merge the marked individuality which their belief developed, into the customs and habits adopted by the various associations to which they were obliged to apply for relief.

The Sabbath meetings, too, shorn of many of their members, and much of even their transient support, languished for lack of the permanence and stability which regular church organizations give to other bodies. Still a counterbalance to these conditions of external depression was found in the inevitable increase of aspiration towards the bright land where so many thousands of spirits, so lately the centres of human love and interest, had passed on. Yearning hearts that had never before dreamed of communion with the dead, or perhaps scornfully repudiated its idea, now turned wistfully towards the golden gates through which their best beloved had vanished.

It has been said that in the four years' conflict that desolated the land, over a million of men, the flower of America's manhood, strength, and power, had disappeared from the face of the earth ; perished on the blood-stained altars of the war demon. Gone! none but the immortals themelves could tell whither.

To those realms of living manhood and resurrected spiritual being, then, how many millions of mourning hands were piteously outstretched! how many passionate lamentations have recalled the fleeting spirits back to earth! how many tendrils of love have bound them in ties, which death itself could not loose, to the homes which their mortal dissolution had left desolate!

Broken, scattered, and heterogeneous as the ranks of Spiritualism appear after the desolating action of the war has swept through them, never in any period of its brief history has it taken so deep and fervent a hold upon the hearts of a mourning people, or been responded to more fully by the emphatic efforts of the recruited armies of the spirit country. The foundation of a grand and powerful epic new in spiritual history are being laid therefore, even whilst the pen of the scribe is recording the closing up of the era through which it has just passed.

Let us now turn to its present external aspects.

In New York City, Spiritualism, though still universally believed in, and warmly cherished, has become less publicly manifest than formerly.

Two Sabbath meetings are commonly sustained, with a fair share of support, and whenever the rostrum is filled by favorite speakers, crowded audiences testify to their continued interest in the faith.

In our notice of societies, etc., will be found a copy of the charter on which "The First Society of Spiritualists" in New York was founded. This organization started in 1866, and for several months during the succeeding year, in fact, up to the period of her departure for Europe, the author was the regular speaker of the society.

The meetings were held at Dodworth's Hall, and crowded audiences sustained them, even during the most inclement seasons of a severe winter. Since then the system of employing transient speakers has been adopted, but with less success than attends the ministrations of a permanent lecturer.

There is a second meeting in New York for spiritual Sunday services, and amongst its most acceptable features are the occasional addresses of the ever esteemed and popular exponent of the "Harmonial Philosophy," A. J. Davis, and the delightful meetings of the children's lyceum, founded by Mr. and Mrs. Davis, and hereafter to be described in full. As the first association of the lyceum order was convened in New York, under the personal supervision of its founder, this lyceum may be regarded as the parent gathering, and hence possesses a peculiar interest and claim to notice.

The attendance is very numerous, often numbering some hundreds of children and adults, and promoting a very earnest and effectual interest in Spiritualism amongst the rising generation.

A third Sabbath spiritual meeting is held at Lamartine Hall, Eighth Avenue, at which trance speakers occasionally officiate.

Sunday services of Spiritualists are also held, and very numerously attended, in Brooklyn, Williamsburgh, Jersey City, etc., so that New York and its environs are as well supplied in respect to doctrinal teaching on this subject, as by any of those denominational organizations that date their existence back for centuries.

The long established and still interesting conference holds its sessions between the hours of morning and evening service in connection with the Sabbath meetings of the "First Society of Spiritualists." Besides these public opportunities for investigation, New York is rich in healing, trance, test, clairvoyant, and other mediums, whose addresses are to be found in the *Banner of Light*, and whose ranks are constantly supplied by the floating spiritualistic population which gravitates, like all other classes, in ever-living tides of fresh thought and progress, towards this great cosmopolitan centre.

It is generally believed, however, that the great sum of New York Spiritualism exists in private circles, of which there are several thousand held weekly in the city and its environs; in fact, to find one family who have not had in their own persons, or that of their immediate acquaintances, some mediumistic gifts or spiritual experiences, is the exception, rather than the rule of New York life.

In remembering the names that have figured in the early portions of this volume, we may recall many who have withdrawn from the arena of public life in connection with Spiritualism, but not one who, to the author's knowledge, has renounced faith in its teachings, or interest in its phenomena.

The swift and stormy tides which sweep onward the genius of the American people, are fraught with convulsive changes and revolutionary springs of action, hence the stability of character which is found in older and more conservative countries, is something lacking here, especially in New York City, which, both in respect to its inhabitants and their leading traits of character, is a perpetual scene of mutation.

The external aspect of Spiritualism being as changeful as the genius of the city, we are all the more happy to observe that such well-tried champions of the cause as Mr. P. E. Farnsworth, Dr. Robert Hallock, Mr. Albert Day, Mrs. J. M. Jackson, A. J. Davis, and others who have long and bravely borne the heat and burden of the day, are still at their posts of duty, and ever ready and untiring in distributing the bread of life which they have found in Spiritualism.

Mrs. Margaretta Fox Kane, and her sister "Katy Fox," are at present residents of New York; and the glorious telegraph which proclamed the messages of immortality through their childish organisms twenty years ago, is still sounding in their matured womanhood.

Their eldest sister, Leah, now Mrs. Underhill, in the privacy of her happy home, and in sympathy with her noble husband, still at times affords to her large circle of friends the charm of her undiminished power, though in the retirement of private life, the same precious joy-bells of immortality ring out, that gladdened the heart of many a bereaved mourner in her former public ministrations.

Of all the enthusiastic believers who once formed the ranks of New York Spiritualism, we know of many who have passed to the realm of spiritual verities to whose threshold they were formerly but pilgrims; of many more who have wandered from the fast beating heart of New York; and some few who, as advocates and supporters of its public propaganda, have grown weary, or deem they have done enough, and think half a score of years effort, devoted to the cause of eternity, is sufficient for one lifetime. But of all whose faces are seen no more in the ranks of the mighty army of progression, in this American Babylon, we know of but few untruthful enough to deny the facts of Spiritualism, or renounce its faith, however valueless it may have become to them. Many of its once prominent advocates have grown tired of shouldering the sins, follies, and shortcomings of those who, called in from life's highways and byways, are truly spiritually "sick, and in need of the physician." Others deem the cost is too great, and count a thousand dollars laid up in the National Treasury of America, or invested in the bank of popular opinion, represented by popular churches and popular preachers, better worth keeping than ten thousand times that sum paid as its usury, from the eternal treasuries of a just and compensative hereafter.

To one of those who had thus put his hand to the plough and turned back, the author lately queried, "And do you still call yourself a Spiritualist?" "In belief, I certainly am;" was the reply, "for how can I unknow, what I have once known." And herein consists the real difference between Spiritualism and every other form of belief. Sectarian religionists believe without knowledge: Spiritualists know, and therefore believe.

Still we repeat, the belief in its abiding truth and consoling phenomena, is more than ever rife in the hearts of the people, and in the opening of the new era that dawns with the inauguration of liberty for every child of the great new world, we look to see New York once more the mighty fortress it has been of yore, in the spiritual faith.

In Boston, Spiritualism appears to have recuperated more rapidly from the paralyzing effects of the war. Here a few faithful and zealous workers who are more concerned to reorganize its scattered ranks, than to "make it pay," have engaged Music Hall, the large and handsome building formerly occupied by the followers of the late lamented Theodore Parker, and here the spiritual meetings, up to this date, have assumed a prominence and importance never exceded in the history, of the movement.

The following extracts from the *Banner of Light*, will give an idea of the magnitude and interest of those gatherings.

"MUSIC HALL SPIRITUAL MEETINGS."

"BOSTON, *October* 19, 1867.

"The first of the course of twenty-eight lectures on Spiritualism was given in Music Hall, in this city, Sunday afternoon, October 6, by Judge Edmonds, of New York, to a very large audience. It is noticeable that quite a change has taken place in the public mind within a few years on this important subject. On the above occasion, the largest hall in the city was filled almost to overflowing with the most intelligent part of the community. All the daily papers had reporters present, who gave an impartial report of Judge Edmonds' address, without adding one word of slur or ridicule. This is only worthy of mention to show that intelligent minds from amongst all denominations are anxious to become better acquainted with the truths of the spiritual philosophy. This fact, too, was made evident by the close attention which each one gave to the words of the speaker.

"These meetings are under the sole direction of Mr. Lysander Richards, backed by a number of prominent and worthy Spiritualists who have chosen L. B. Wilson to act as treasurer. The most available talent in our ranks has been secured for this series of lectures, and we are pleased to notice that the entire course bids fair to be a complete success.

"One of the most pleasing incidents of the occasion was the appearance on the platform, of the children of the Mercantile Hall Lyceum to the number of nearly one hundred, accompanied by their teachers. They marched through the streets of Boston, with their flags and badges, creating a novel sensation [as it was the first appearance of the lyceum in our streets]; and filing into the hall, took their places on the platform with the utmost possible order and decorum. . . . . . Surrounded by these little buds of promise, Judge Edmonds appeared as happy as though he had found heaven upon earth. It was at his special request that they were allowed to occupy the platform, as he said, to give him inspiration."

A few weeks later the *Banner of Light* gives a second account of the Music Hall meetings as follows:

"MUSIC HALL MEETINGS.

"The success of the course of lectures on Spiritualism in Music Hall, Sunday afternoons, thus far is unprecedented. The audiences have largely increased each Sunday; and on the 27th of October, 1867, at the closing lecture by Thomas Gales Forster, over two thousand persons were present, making as intelligent and respectable looking an assembly as could be seen anywhere in the 'Athens of America.' The lectures given by Mr. Forster during the last three weeks would be sufficient to establish the reputation of any speaker, had he not previously, like Mr. F., held the high position of one of the most profound thinkers of the age.

"It was a pleasing scene to witness the children of the lyceum surrounding the speaker on the platform, and note their smiling and happy faces whilst listening to the melodious strains of the organ. . . . . . A beautiful illustration of spirit communion was then manifested. The spirit controlling the speaker said 'there were several bright spirits of children present, who wished him to transmit their messages of love to their parents.' Amongst them, he said, was one Anna Cora Wilson, daughter of the treasurer, whose entrance to spirit life took place nine years ago this day; a correct statement of which Mr. Forster had no previous knowledge.

"The speaker then gave a message from this bright spirit to her parents, breathing the warmest sentiments of filial affection, and so unmistakably characteristic, as to be readily recognized.

"Then the spirits of two young children, whose parent resided at Cambridge, addressed their mother, who was present and at once recognized and accepted her darlings' messages of love. These practical illustrations of spirit communion very sensibly affected the audience, and many an eye was moistened with tears; not tears of dispair, but of joy, and a hope which such knowledge of the future alone can give."

On May, 10, 1868, Warren Chase addressed an immense audience in Music Hall, Boston, by whom he was enthusiastically received.

Thus it is evident the public aspect of the cause continues to increase in numbers and success, and that the experiment of hiring the largest place of meeting in the State of Massachusetts, for spiritual meetings has resulted in demonstrating its increasing popularity.

Meantime, most of the mediums heretofore mentioned in connection with Boston Spiritualism are still at their posts, whilst numbers of new developments are constantly swelling their ranks.

Sunday meetings numerously attended are held in Mercantile Hall, Boston, Cambridgeport, Chelsea, East Boston, Charlestown, and every suburb in and around the city,

The *Banner of Light* office, of which a full account will be given hereafter, still continues to distribute the bread of spiritual life in many directions, including the publication of its admirable journal, the extensive sale of spiritual literature, its exhibitions of spirit pictures, and its free circles. Perhaps the latter may be regarded as amongst the most extraordinary psychological phenomena of the day. They are conducted through the mediumship of Mrs. Fanny Conant, a lady who for several years past has been influenced by spirits of every rank, grade of life, and development of mind. These invisible guests throng the circle room which the editors of the *Banner of Light*, with noble and exemplary generosity, open free to the public. And there, as opportunity permits, they pour forth, through the entranced organism of Mrs. Conant, the tale of their earthly lives, their vices and errors, their bitter lamentation for earthly lives misspent, messages of love and consolation to absent friends, warnings, encouragement, and every description of characteristic communication that could be conceived of as emanating from the heterogeneous conditions of human existence. And all this is represented in the voice, tone, gestures, and even the countenance of this wonderful medium, with such graphic fidelity that a witness with closed eyes might readily persuade himself, he was in the actual presence of all the varied characters thus delineated. The accuracy of these remarkable spirit personations is further attested by hundreds of letters addressed to the *Banner of Light* by total strangers, who have read and recognized the printed messages from their spirit friends.

A parent society for State missionary labor has been formed in Massachusetts, which has effected an immense amount of good, besides stimulating other states to follow its example, so that excellent associations for sending the best missionary talent in the field to all those points which have not the advantage of local organizations, are springing up in every direction, and disseminating the pure and consoling doctrines of Spiritualism throughout the length and breadth of the land.

The tendency to crystallize into local organizations, has never been exhibited in such universality as since the termination of the war. In some form or other, the Spiritualists of America seem to be drawn by the force of irresistible attraction into concrete associations in every direction. It were needless, at this time, to speculate upon the operating cause of this tendency: it would be rash to predicate its ultimate effects upon the cause. It is enough to notice the fact; and we shall now present a few extracts from the correspondents' column of the *Banner of Light*, illustrative of the number and nature of the various associative movements that are proceeding with astonishing spontaneity to gather together the scattered forces of Spiritualism all over the States.

"SPIRITUALISM AT MARLBORO', MASSACHUSETTS, 1868.

"The Spiritualists of this flourishing town have just formed a society of which James Giles, Esq., is president, Mrs. Harriet N. Taylor, secretary. . . . . . Dr. H. B. Storer opened the series of meetings last Sunday. . . . . . The audience were large, deeply interested, and in harmonious sympathy with the cheering and elevating principles announced."

Letters from Portland, Maine, — the business portions of which had been almost destroyed by the desolating fire of 1866, — announced that the Spiritualists, after having suffered, collectively and individually, most ruinously from the effects of the conflagration, had resumed their meetings in 1868 by organizing into the "First Society of Spiritualists," hiring a suitable hall for their Sunday services, and pressing into the ranks all their old and well-tried champions with renewed spirit and energy. One of the letters from this noble band of progressionists concludes in these words:

"The children's lyceum lost all their effects by the fire, but the fire of determination still burned steadily, and we have 'rallied round the flags again.'"

We shall quote a spirited account of the cause at Washington, D. C., from a letter to the *Banner of Light*, as follows:

"SPIRITUALISM AT THE CAPITAL.

"For several weeks past the Spiritualists of Washington have been occupied in the preparation of a hall as a permanent home for themselves and other friends of truth and progress.

"Nobly and well have they worked, heart with heart and hand with hand, in this desirable effort, until the result is successfully achieved.

"Although the Spiritualists here are neither strong nor wealthy, the subscriptions and donations have amounted to over twelve hundred dollars; and this by a society which was not organized until the beginning of the present year [1867]. . . . . . Our spiritual brethren in Philadelphia kindly transmitted to us a donation by the hands of Dr. Child, as a token of their fraternal interest.

"Bright and glorious dawned the morning of the dedication of our new hall, Sunday, October 6, 1867. Bright and happy were the dear faces congregated together on that auspicious morning, and cordial the greetings that passed amongst them in the realization of a permanent religious home in the nation's capital. . . . . .

"The hall is seventy-five feet long, and twenty-five feet wide, neatly but handsomely decorated by our brother Steinberg, who, in this work, has contributed not less than one hundred and fifty dollars to the cause. . . . . . On the rear of the platform is a finely-toned harmonium; at the front, the speaker's desk, a neat, conical pedestal, painted to represent white marble, having a purple panel in front, on which is written in gold letters: 'Are they not all ministering spirits?'

"At the back of the platform are three shields in fresco, adorned in letters of gold with such sentiments as 'Glory to God in the highest; on earth peace and good will to men.'

"Handsome colums surround the hall, adorned with shields bearing such inscriptions as 'Truth,' 'Justice,' 'Charity,' etc.

"The platform and area in front of it are carpeted, and the aisles matted.

"The German ladies of our society, true to their innate love of the beautiful, had decorated the platform and hall with vases of flowers and evergreens. The panels on the walls were adorned with likenesses of many of the prominent Spiritualists, and beautiful specimens of spirit drawings, executed through the mediumship of Mrs. Laurie, Mrs. Young, and Mrs. Colby. The spirit likeness of Professor Dayton — the noble controlling spirit of Thomas Gales Forster — by Rogers, and an exquisite spirit picture of the daughter of Dr. Mayhew, by Anderson, also adorn the apartment." . . . . . .

The lectures delivered in this pure and choice home of the spirits, mortal and immortal, have been characterized by an exaltation of tone and a sympathetic beauty, which pleads strongly in favor of consecrated places, and scenes specially magnetized by the high and holy purposes for which they are set apart.

At first the new hall was but moderately filled, and that with the friends personally interested in its services. In the year 1868 the reports from Washington lament that their hall is "not nearly large enough" to accommodate the overflowing crowds who throng to hear the spiritualistic doctrines presented by the ablest speakers in the field, liberally engaged by the spirited society. An excellent and fully attended children's lyceum holds its sessions in connection with the Sunday meetings, and several charitable organizations are in contemplation under the auspices of the Spiritualists.

In Philadelphia, Providence, New York, Baltimore, Bangor, Troy, Albany, Buffalo, and indeed most of the large Eastern towns, chartered societies, of Spiritualists have been formed, children's progressive lyceums are regularly sustained, and additional societies are constantly organizing. In Cincinnati, St. Louis, Memphis, New Orleans, Chicago, Milwaukee, Springfield, Illinois, and all the large Western cities, regular associations chartered by the laws of the States as "religious societies" have been formed, and in each town one if not two and three Sabbath meetings, a numerous lyceum, and several minor associative movements are in active operation.

In Michigan and Ohio nearly every town, large and small, has formed a regular and well-sustained spiritual association. Several free churches and meeting-houses have been erected by the Spiritualists, and the noble example of the Sturgis and Washington Spiritualists in providing their own "spiritual homes," is fast being imitated all over the States.

Letters from Terra Haute, Hannibal, and Princeton, Missouri; Adrian, Hillsdale, and other small towns in Michigan, Indiana, and Tennessee, announce in enthusiastic terms the formation of spiritual societies under State charters, and the growing success which attends their meetings.

Unless our space would admit of publishing the immense mass of testimony which pours in each week from every part of the States concerning the increasing interests in Spiritualism, and the irresistible tendency of its ranks to resolve into associative bodies, the real status of the cause in 1868 could not be duly estimated.

We are enabled to state from authentic and carefully collected testimony, that six hundred spiritual associations have been formed in America during the last two years. We cannot reaffirm all the enthusiastic representations of correspondents concerning the success of these meetings, which still, as we know from experience, retain much of the heterogeneous and transitory nature which characterize new movements, especially in one which, like Spiritualism, promotes such strongly marked individuality of disposition in all who belong to it; but these efforts, however embryotic they may be, conclusively represent the signs of the times, and are prophetic of a future for Spiritualism as powerful and unitary, as the purposes of the hosts that are now influencing men to the fulfilment of their destiny. That the reader may better understand the real tone and condition of the cause, as it at present exists in localities less prominently represented than the large towns and cities, we shall conclude this chapter by bringing him in sympathy with the working bees of the hive, and invite him to peruse a few extracts form the correspondence of the *Banner of Light* in 1868.

"TROY, PORTAGE CO., OHIO.

"It has been three years since I appeared before the public as a lecturer, but realizing that it is the duty of all who are blessed with the inspiration of the angel world to go forth and labor for human progress, I have followed the advice of a late article in the *Banner of Light*, by taking my 'carpet-bag,' and placing myself under the protection of my unseen guides, made my way in the first instance to Thompson, Geauaga County, Ohio, where I found Spiritualism in a very flourishing condition.

"The Spiritualists purchased an old church last summer, rebuilt it, and have been fortunate in securing the services of Brother Kellog, an able speaker, and earnest worker, for a certain portion of each year. . . . . . It was in this place that I made my first appearance before the world as a trance speaker, and you may imagine the pleasure it gave me to be greeted by a very large audience after an absence of more than eight years. . . . My next visit was to Leroy, where I spoke twice to large and appreciative audiences, promising to return and hold a two days' meeting in the sunny days of June.

"I next passed to the pleasant village of Kirtland, which formerly acquired such celebrity as the seat of the Mormons. The temple which they built there over thirty years ago, still stands, a monument of folly and superstition.

"I thought, as I gazed upon its massive walls and tall steeples, of the many hearts that had bled, and the tears that had fallen, amongst the families who had been robbed of bread to erect that costly structure. There are but two or three of that faith now residing in Kirtland; one is Martin Harris, who says that he is the mediator between God and man, and that *Zion* will yet reign in Kirtland.

"I gave two lectures there February the 2d, the Spiritualists occupying the Baptist church, whose congregation has gone to naught."

"H. L. CLARK."

"LETTER FROM H. P. FAIRFIELD.—BANNER OF LIGHT, 1868.

"It may be gratifying to Spiritualists to know that our cause is steadily moving on in the great West. Speaking in Iowa City, last March, the Rev. Mr. Kenny, Universalist minister, offered us the use of his church, himself attending my lectures. In April I spoke for the *live* society of Spiritualists in Rock Island, Illinois; large audiences greeted me. The lyceum was in fine condition, and the people are workers.

"May, with its prairie flowers, found me in New Boston, Illinois. The people are earnest, with none of the old religious superstition clinging to them. The opposition consists of the small fragments of a decaying society. Spiritualism is 'the word of the Lord' in New Boston.

"June's roses and heaven's blessing found me in Quincy, Illinois,—beautiful, flourishing place, but sordid people. A few noble souls save the city, amongst them, Mrs. Belle Scougale Brown, one of our former most successful speakers. She is still a great help to the cause.

"In Galesburg, the city of learning, I found Spiritualism struggling under a mass of theologic superstition, and ecclesiastical dogma. . . . . Several mediums are in process of fine spiritual development here.

"During my engagement at Galesburg, I was invited by Mr. Osgood to visit Oneida, Ill., and give a course of lectures. The Universalists gave us the use of their church, the Rev. Mr. Gorton, the clergyman, attending, and assisting in the singing. At the close of the lecture, and when the audience were permitted to ask questions, the Rev. Mr. Miller, a Universalist missionary for the North-west Conference, asked, 'Will any of your spirit mediums submit to a trial of the signs and tests like the apostles of old?'

"I replied, 'Certainly, I will, for one. The signs were promised, to believers and I am a believer.'

"'Well,' said he, 'I want to mix a dose of arsenic, and pour it down your throat. Will you submit, like the apostles, to that test?'

"'I was not aware that it had ever been tried upon them,' was my reply; 'nevertheless, if you insist, I will submit.' . . . . . I then demanded immediate action on his part; but this readiness of mine was too much for him, and backing down, he said I wanted him to commit murder. I continued to press him to carry out his plan, or discuss with me; and the audience, seeing him caught in his own trap, loudly cheered; but the reverand gentleman continued to decline, and finally hastened away from the church." . .

Another glance at Western Spiritualism is afforded by a letter which the author addressed to the *Banner of Light* during a recent visit to the States, and a short sojourn in the West.

The letter is chiefly descriptive of the mediums upon whom the charge of propagating Spiritualism in the far West devolves.

"OUR WESTERN MEDIUMS.—BY EMMA HARDINGE.

"The land of the West is a living protest against the assertion of those whose wish is father to their word, to wit, 'that Spiritualism is dying out.' That Spiritualism, since the war, has existed in a transition state, I think none can deny, but we find no more reason to predicate its death, or believe in its decay, than we have to pronounce that the real life of the caterpillar is extinct when we see it in the chrysalitic shell, ere it emerges into the butterfly. . . . . .

"To me, one of the most sigificant signs of the present status Spiritualism has assumed, is its undiminished numbers, and the vast interest that our Sabbath meetings call forth, and that not only in my own experience, but in that of all my co-workers in the field. Another still more suggestive token of our cause and its increase, is the fact that the raw material for spiritual manifestations is found in superabundance in every stage of development amongst us.

"Mediums, wholly or partially developed, are to be found in almost every family in the West, especially amongst the young people who attend the spiritual lyceums. What a vast field of promise for future developments does this fact unfold! Either the soil or the mental and physical atmosphere is favorable to the growth of spiritual gifts in the open-handed and open-hearted West, or else mediums gravitate there as by force of natural attraction. Certain it is, that rare and abundant crops of spiritual gifts may be predicated from a glance over the harvest fields of the West, even in their present heterogeneous aspect. But to speak of the mediums already recognized as such in these Western lands,—Mattie Hulett and Belle Scougall, once bright stars in the spiritual firmament, diffuse the lustre of their beams now, over the tranquil scenes of home. Unfortunately for the admiring audiences that once hung delighted on their eloquent utterances, these admired speakers have changed their names, and with them, their spheres of usefulness have been removed from the rostrum to the domestic privacy of the fireside. A similar change has lately robbed the world of the invaluable services of Mrs. Nellie Wiltsie, a sweet little lady, whose graceful bearing and marvellous eloquence I have heard extolled throughout the West, without a dissenting voice.*

"A. B. Whiting, the scholarly and poetic improvisatore of Michigan, is still at the good work; and still as ever doing it in his own unsurpassed fashion. I once heard a scientific gentleman remark of Mr. Whiting: 'What an anomaly this man is! Nothing in his manners or conversation gives the least idea of superior mind or classical attainments; yet the realms of antiquity and fields of classical lore seem to be open pages which he reads off with the ease of commonplace converse, when under what he calls his "spiritual influence.'

"I presume the West can no more claim the talented and indefatigable brothers, Wadsworth, Loveland, and N. F. White, as specialties, than it can myself; still we all love to be there, and labor, however onerous and inevitable, is rendered infinitely pleasurable by the appreciative and affectionate hospitalty that greets us there. But Mr. E. V. Wilson does seem to be a specialty in the West, and one so marked, that with his incontrovertible tests in public, private, here, there, and everywhere, he is a perfect Western 'iconoclast,' against whose giant proofs of spiritual presence, the images of scepticism and superstition cannot maintain a moment's successful warfare.

"In Ohio still resides Hudson Tuttle, the world-renowned medium, upon whom bright spirits seem to delight in showering every artistic and intellectual gift, in their power to confer. With him, his charming wife, one of the sweetest poetesses of the age, distributes the bread of spiritual life to all around her. † William Denton and his highly gifted wife and sister, have also selected the West as their home, and the same preference has been accorded to the prairie country by Leo Miller. Abraham James, the celebrated discoverer of the artesian well in Chicago, is traversing the oil regions in search of favorable locations for digging, in which under spirit guidance, and in connection with his own remarkable clairvoyant powers, he is successful almost to a 'miracle.' It would be impossible for me to record the names even, of the many excellent and faithful mediums who devote their fine gifts to the service of humanity throughout the length and breadth of the West. Two more only of the speakers whose noble service is revolutionizing public sentiment, will my space permit me to name, and these are Dr. James Cooper, of Bellefontaine, and Alcinda Wilhelm. Kind, patient, untiring, and each the centres of large and gratefully admiring circles of friends, these most excellent workers constitute a host in themselves. Dr. Cooper's sphere is somewhat limited by his medical practice, which retains him in proximity, to his home at Bellefontaine; but I have already followed in the track which dear Alcinda Wilhelm has sown with the blossoms of truth and immortality throughout nearly every state in the West, and in each, I may truly say, that the people "rise up and call her blessed." In test and phenomenal mediumship also, the West is richly endowed. Fair, fragile, and wonderful Annie Lord Chamberlain is in Ottawa, Illinois. Hovering between life and death, her very proximity to the spirit land seems to fit her especially to be the messenger for beings who, though her frail organism, are able to outwork the most astonishing proofs of their presence that the records of Spiritualism can show.

"I hear of many good mediums in Chicago, but cannot speak of them from personal knowledge. I might say thus much also of Mr. Henry Slade of Michigan, but though my own acquaintance with this estimable medium is limited to a brief correspondence, if I can place any confidence in the testimony of almost every Western Spiritualist I meet, Mr. Slade is one of the most extraordinary and gifted mediums of his age. Not a single endowment possessed by others is lacking in his wonderful power; added to which, all the most astounding physical phenomena commonly exhibited in dark circles, are freely produced through Mr. Slade in the full light of day.

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* "We are happy to be able to add that Mrs. Wiltsie, as Mrs. Bronson, has resumed her grateful task of delighting and instructing her audiences as trance speaker.

† Of Hudson and Emma Tuttle, William Denton, etc., a more extended notice will be found in a future volume.

"Mrs. Corwin, the rapping medium, and Mrs. Eversole, the test clairvoyant are still at the post of duty they occupied in St. Louis seventeen years ago; whilst Dr. and Mrs. Starkey, late arrivals in that city, — the doctor as an educated physician, and his amiable wife as one of the best clairvoyants of the day, — are adding laurels to the cause by their highly successful and beneficent acts of healing performed under the inspiration of their wise spirit guardians.

"In Cincinnati, I had the pleasure of spending some time in the dear and hospitable home of most valued friends, Mr. and Mrs. Beck, with whom resides Miss Lizzie Keizer, whose astonishing powers as a seeing, test, and trance medium, I consider to exceed anything I have yet witnessed in spiritual phenomena.*

"Another of the 'Western institutions,' and one which has wrought an incalculable amount of good and use in the community, is Mr. J. M. Peebles, the talented Western editor of the *Banner of Light*. By his scholarly writings and indefatigable labors as a lecturer, Mr. Peebles has been a gigantic lever in moving public opinion in favor of the spiritual belief, and the repudiation of the effete superstition of old orthodoxy. Being a graceful and accomplished orator, Mr. Peebles' service is in eager demand throughout the whole community; but, as the scene of his earliest and most widely diffused efforts, the West undoubtedly claims him for her own, and as such he is numbered amongst her jewels, and forms a distinguished part of her spiritual wealth.

"There are more, many more, faithfully toiling, and effectively laboring to spread this gospel over the land, who work to bitter disadvantage, I might say almost in martyrdom, in the present broken, confused, and inorganic state of the cause.

"Many of these are scarce sufficiently paid to enable them to meet the current expenses of their hard and toilsome journeyings; few, sufficiently appreciated to answer the cravings of their painfully sensitive natures, or recompense them for the bitter woof of isolation and persecution which their unpopular calling entails upon them. Some such as these I know slightly, but many more I could write of did time and opportunity permit, who are strangers to me personally, but dear brothers and sisters in the faithful, untiring and patient labors they perform. I know they are sinking beneath the weight of a very heavy cross, for I have seen the tracks of their bleeding feet as they toil their way up to Calvary.

"Take heart of grace, poor pilgrims! Thy nameless footprints made on earth, are the foundation lines in which the car of thy glorious destiny will run through eternity. Nothing good, not even a kindly wish, or pitying sigh, is lost in heaven. Thy work will precede thee there, and there be treasured up; and out of the few small loaves and fishes of human effort, thou shalt gather up full many a basket load of spiritual wealth, coined in the eternal treasure houses of another and a better world!"

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* As Miss Keizer will also be the subject of a separate notice, we omit other portions of the letter descriptive of her mediumship.

Our concluding extract will be taken from the notes of travel, by one of the ablest and most indefatigable workers in the spiritual field, namely, Dean Clark, the trance speaker. After enumerating the various places in which he had labored during the year 1867, including numerous towns in Massachusetts, New Hampshire, Vermont, and other New England States, in all of which he speaks of the vast interest and large audiences with which he was greeted, he sums up the earthly rewards of his spiritual missionary's labors thus:

> "Thus has passed a year of arduous struggle for the right, fraught with joy and sorrow, hope and disappointment, self-denial and severe discipline; all indispensable lessons of life, to fit me for service to my fellow-men, which, though grievous to be borne, have been for my highest good. For my services, I have received $480! more than a fourth of which was expended in travelling; the remainder sufficed to keep my companion and myself from the poorhouse, and enabled me to follow the precept of laying up treasures in heaven only, to my heart's content.
>
> "But though meagrely compensated by mortals, yet the immortals have showered their blessings upon me in profusion; and in gratitude for all I have received, I thank God and take courage, while I begin another year of labor with the determination to perform my humble part faithfully in doing good wherever I may roam."

By the last two extracts, we design to represent in all fidelity, the dark as well as the bright side of the picture; to contrast the struggles of human effort, with the astonishing results so little expected or comprehended by the laborers themselves.

There is nothing more remarkable, in fact, in the whole spiritual movement than the vast numbers which have joined the ranks of an army whose leaders are of the humblest and whose legions scarcely realize the meaning of discipline or the ordinary methods of essential action. The human propaganda on the one side is a scene of toil, care, discomfiture, and not unfrequently of sordid penury. The results achieved are brilliant, triumphant, and irresistible successes for the growth and progress of Spiritualism.

Compare the two, and then ask how can we solve the problem without the intervention of a mighty and all-conquering army of reserve, whose hosts uphold the fainting hands of the mortal, by the unfailing strength and power of the immortal.

CHAPTER XLVII.

THE "CUI BONO" OF SPIRITUALISM.

"Angels, where e'er we go, attend
Our steps, what e'er betide,
With watchful care their charge defend,
And evil turn aside.

Myriads of bright cherubic bands
Sent by the King of kings,
Rejoice to bear us in their hands,
And shade us with their wings."

HYMNS OF C. WESLEY.

"CUI BONO?"

THE question which forms the caption of this chapter, seems totally inapplicable to any subject capable of bearing a high religious interpretation, for the demonstrated facts of Spiritualism at once and forever set at rest the question of the soul's immortality. They open up the precious and consoling intercourse between loving hearts which the solemn mystery of death seems to have forever divided. They dispel the phantoms of gloom, horror, and uncertainty to which superstition and ignorance have given birth, and reveal the death angel clothed in garments of celestial light, conducting the shivering souls of humanity, not into inconceivable states of sepulchral sleep, or scarcely less desirable conditions of everlasting torture, or everlasting heavenly psalm-singing, but into the second and higher stage of an eternal series of progressive existences. They teach and prove, as far as the witness of another can do so, the just, equitable, and reasonable doctrines of compensation, retribution, progress, individual responsibility, eternal self-consciousness, and equally eternal affection between the spirits who love each other.

The whole range of spiritual phenomena point conclusively to the truths of spiritual doctrines; placing religion no longer on the foundations of fleeting human opinion, human assertion, or theory, but on the enduring basis of scientific facts, which can neither be unknown when once known, or disproved by the weight of ten thousand sectarian opinions.

The scientific suggestions, too, with which Spiritualism abounds, opening up for the first time in the history of man's intellectual progress, a clue to the mysteries of mental and vital science, present the grandest fields of discovery that the inquiring soul of man has ever trodden; and yet, in despite of all this, and a thousand more stars of brightness, beauty, and blessing, which the telescopic light of the spirit has disclosed in the firmament of mortal existence, the cry is still re-echoed by those who can no longer disprove the truth of spiritual phenomena, or refute its doctrines, "Granted all you say is true; yet,—what is the use of it?" The only satisfaction to be derived from the reiteration of this senseless phrase is, the evidence it affords that antagonism has grown desperate, and unable any longer to maintain the attitude of bold denial, ends in an attempt to depreciate the value of that which it can no longer disprove.

For the benefit of those mere utilitarians, who may be unable to appreciate the stupendous aims which Spiritualism embraces in its scientific and religious aspect, and to show in what an infinite variety of ways the captious question *cui bono* can be answered, we shall devote this chapter to a detail of the petty incidents which abound in myriads of spiritual experiences; demonstrating the unceasing care, watchful guardianship, and providential ministry which kind spirit friends can and do exert for the benefit of earth's children, when their organisms are susceptible of spiritual influences. Let it be remembered that in this connection we only present one of the most simply utilitarian phases of Spiritualism, and that without touching on the sum of its high and elevating tendencies, briefly glanced at in the opening of this chapter. Also, as our *repertoire* in this, as in every other direction in spiritualistic history, is overstocked with coincident testimony, we shall pursue the plan adopted throughout this record, and merely give single specimens of the class of manifestations to which each case cited, belongs.

In the New York Conference of June 9, 1858, Mr. Hootee, a well-known and highly esteemed Spiritualist of Maryland, being present, related the following facts, which occurred under his own observation, and verified by several witnesses, who were members of the Conference. "Mr. H." had lent his frend Mr. S. $500, for which he took his note, payable within a certain length of time.

Mr. S. resided at Annapolis, and, a few days after the loan, was visited by Mr. H., who requested him to oblige him with another note, as he had unfortunately lost or mislaid the first one. To his amazement and horror, Mr. S. coolly denied any knowledge of the transaction, and insisted that he had never borrowed any money from Mr. H. Finding all attempts to move his dishonest creditor to a sense of shame or justice in vain, Mr. H. departed to consult a lawyer in Annapolis, who decided, however, that there was no remedy provided for him by the law. The unfortunate gentleman returned to his home in great distress of mind.

One day, as he was passing through a chamber in his house, he was suddenly encountered by a stranger, who, with the rapidity of thought, told him the note which he had mislaid was deposited with the clerk of the court, at Annapolis. As the stranger spoke, the vivid recollection of his having left the note there for greater safety, rushed into his mind. By some mysterious process of thought which he could not explain, the scene of the court-house, the clerk's room, and a bureau full of drawers, seemed to flit before his eyes; his gaze, however, was vividly fastened upon a particular drawer, and within it he saw, or seemed to see, the lost note. At this portion of his "dream, vision, or mental transfiguration," whatever the condition might be in which he found himself, he raised his eyes to the stranger, whom he then for the first time recognized as his father, who had been dead for many years. Before the thrill of strange mingled delight and fear which he experienced at this sight had passed away, the visionary figure, smiling tenderly upon him, melted into thin air and was gone.

Mr H. was so powerfully affected by this apparition, that for some time he could not compose himself sufficiently to seek his wife and to her relate the circumstances which had transpired. Although she felt much doubt of the reality of the vision, attributing it to her husband's disturbed state of mind, Mrs. H. advised him to go to Annapolis and inquire of the clerk whether he had not received the note from him. Mr. H. followed her advice; and whilst the clerk was demurring as to whether Mr. H. had really placed such a document in his hand, the latter, fixing his eyes upon a bureau that stood in the office, entreated him to search a particular drawer to which he pointed. The clerk hesitated. The place was an unusual one, but at Mr. H.'s urgent request he complied, and found the missing note, at the very top of the drawer, where it had been temporarily deposited, and forgotten by both parties.

"MURDER REVEALED BY SPIRITS.

The inhabitants of New Martinsville, Virginia, will remember the circumstances attending the detection of a murder which was committed about 1846, the guilt of which was obviously revealed by the spirit of the murdered man himself.

The following are the particulars of this singular case: Two men by the respective names of Gamble and Mercer, had some money transactions pending between them, and on a certain day left their residence, New Martinsville, Virginia, for the avowed purpose ot settling their business. Some miles from the town, a witness was called in at a public house where the parties were staying, to testify to the payment of a sum of money which Mr. Mercer handed over to Mr. Gamble. After this transaction, the parties separated. The witness left the scene, for town. Mr. Mercer mounted his horse, and Mr. Gamble got into his boat, then lying at the ferry, for the avowed purpose of pursuing his way some distance up the river. From this time Gamble was missed; and after a diligent search for him instituted by his friends, his boat was found tied to a raft, empty; but time passed away without any tidings of its owner.

At length, after the lapse of six months, the body of the unfortunate man was found in the river, and although readily identified by the clothes, it was too much decomposed to enable the jury to determine the manner of decease. Thus matters remained for nearly four years, when the interest which it excited was revived by the following incident: A party of citizens of New Martinsville went some distance from the town to a "husking." On their way home, some difference of opinion arose amongst them about the comparative distance of two roads. To prove the facts, they separated, and agreed to meet at a certain place. The route of one party lay in the vicinity of the river, just at the point where the body of Gamble had been found.

In this company was a gentleman by the name of Hineman, who, complaining of fatigue, left his friends to pursue a shorter path across the fields. The evening was far advanced, and Mr. Hineman had not proceeded far on his route when he met a man who suddenly appeared in his way and accosted him with the remark, "You do not know me." Mr. H. examined the features of his interrogator, but in the dim light was unable to recognize any one he had ever known. Upon this, the stranger added, "I am John Gamble, whom Zeb Mercer murdered." These words were spoken in a clear tone of voice, after which the stranger proceeded to detail the circumstances of the murder, complained that the community had not rendered him justice, arranged certain questions by which the murderer could be convicted, and urged that Mr. Hineman should have Mercer arrested. He then vanished as suddenly as he had appeared. Notwithstanding the circumstantial character of this interview, Mr. Hineman on rejoining his party could scarcely be persuaded that some one of their number had not been practicing deception upon him.

As they all strenuously denied it, however, he determined to take further steps to ascertain the character of the apparition. For this purpose, and without communicating his intention to any one, he returned the next night to the exact spot where he had seen the apparition.

The moon was clear; the place furnished not the slightest chance for concealment; and though he waited some time for the return of the spirit in vain, he was convinced that no human being could, in that path, have appeared and disappeared so suddenly without detection. Thus musing, he began to retrace his steps, when he was again suddenly confronted with the apparition of John Gamble, who, after repeating the same words as on the preceding night, disappeared in the clear open space lighted by the bright moonbeams, before Mr. Hineman had recovered from his surprise.

Impressed with this second visitation beyond the power of his natural and intense scepticism to resist, Mr. Hineman the next day sent for the accused party and had him arrested on the charge of Gamble's murder. On the trial which ensued, Mr. Hineman testified on oath to the circumstances above related. The conclusion of this extraordinary trial may be gathered from a letter addressed to the *Spiritual Telegraph* by the Rev. John B. Wolfe, in which, after detailing the circumstances above narrated, the editor adds:

> "A private letter, just received from a highly intelligent gentleman now employed in one of the departments at Washington, corroborates the essential facts in the above statement.
>
> "Our correspondent adds: 'I have the statement from a lawyer, who interested himself at the time of the supposed murder in trying to trace out the guilty perpetrator of the crime, and he had gathered together a number of facts which pointed strongly to the very man *who has now confessed the murder*. As they were not conclusive, however, he kept them to himself until now, when, seeing in a Wheeling journal the account above alluded to, he told me of his knowledge of the affair.'"

The *Olean Journal* has a somewhat humorous account of a discovery which at one time excited great interest amongst the Spiritualists of Ohio; but as their accounts partook of an enthusiastic tone scarcely in keeping with so very matter-of-fact a subject, we shall quote the facetious editor's own words in detailing a little domestic invention which he calls —

> "TURNING SPIRITUALISM TO A PRACTICAL ACCOUNT.
>
> "It has been very generally supposed by the opponents of the new 'spiritual' theories, that the Spiritualists were a poor, indolent, deluded set, who wasted their substance in pursuit of indefinable phantoms, and evanescent jack-o'-lanterns. We lately heard of an instance in which it has been of benefit to one individual, if not to many others. The reader is aware that a year or more ago, the 'spirits' who haunt the region of the 'Kiantone,' Chautauque County, revealed to one of the initiated of that region, a recipe for concocting 'spiritual soap.'
>
> "This recipe finally came into the hands of an enterprising Spiritualist of this county, who shortly after sold it to a Connecticut gentleman for several thousand dollars cash in hand. Our friend who made the sale is an ardent, genuine Spiritualist, and having spent a vast amount of money in promulgating the new doctrine, probably felt himself justified in getting back a portion of his investment.
>
> "The down-easter who has bought the recipe, is already beginning to realize a handsome return for his investment."

In the *Telegraph* papers of 1854 is the following communication from a highly respectable citizen of Toronto, Canada West, Mr. R. V. Wilson:

> "THIEF TRACED BY SPIRIT INFORMATION.
>
> "FRIEND BRITTAN, — The following fact took place in my own personal experience. On the 27th of September, 1853, Mr. G. R., a young man in our employ, made off with $408 of our money in his possession. On the 2d of October following, Mr. McIntosh,

merchant of this city, saw Mr. R. in the cars, and learned that he was bound for California. On the 8th of October, I received a letter from R. himself, written in a most insolent and profane tone, warning me to desist from the endeavors I was making to trace and arrest him, as he was 'bound for California, and would be gone before I could receive that letter.'

"Besides feeling indignant at the insulting tone of the delinquent, I was much distressed at the loss of the money. On reading R.'s letter to my wife, she, who had herself no confidence in Spiritualism, yet was aware of my interest in the subject, half jestingly remarked, 'Why don't you consult the spirits?' I replied that I had never thought of doing so, but would then and there make the attempt. Accordingly, we sat down to the table, when, after the usual manifestations of the spirits' presence, my wife's brother, Palmer, announced himself. The interview that ensued I will detail as follows:

"*Q.* 'Palmer, can you give me any information about Mr. R., who has our money?'

"*A.* 'I do do not know. Can you introduce me to any of his relatives, that I may make the acquaintance of some of his spirit friends.'

"I mentioned some of R.'s friends, when the spirit left us for about fifteen minutes. When he returned, he spelled out, 'I will now try to find him for you.' In half an hour, Palmer returned again and spelled out the following: 'Mr. R. has not gone to California, but is in Ohio. His partner, N. G., is now at 8 Weston Row, Cincinnati. R. will be in Cincinnati in two days, and I will lead you to him if you will undertake to find him.'

"The next morning I telegraphed to A. C. Porter, of Cincinnati, to find out if N. G. was at 8 Weston Row. In five hours I received an answer in the affirmative.

"That night I checked out money to prosecute my search after R. with, at which my partner, to whom I related my plans and their inducement, was foolish enough to write on the check, 'Spiritualism-Wilson is on a wild-goose chase.'

"On the evening specified by the spirit, I was in Cincinnati. I called for a room at the Burnet House, sat down to the table, and had spelled out by the spirit of Palmer: 'R. is at the National Theatre. Look at the boxes.' At eight o'clock, P.M., I walked into the theatre, and there, looking up into the boxes, beheld the thief comfortably seated eating peanuts. I instantly departed, applied to Judge Spooner for a warrant, returned with two constables, and arrested Mr. R. I have only to add that I recovered the amount of my debt, as promised by the spirit, and my expenses in following the thief. . . . . .

"Yours, fraternally,

"TORONTO, C. W." "R. V. WILSON.

The following account was sent to the *Spiritual Telegraph* by Mrs. T. E Cowee, a lady of the most unimpeachable veracity, resident at Atwater Portage County, Ohio.

The lady is a Spiritualist was a constant correspondent of the *Telegraph*, and was well acquainted with all the parties concerned. Although the names and addresses were confided in full to the author, she was desired to give the initials only, in consideration of the high respectability of the family, whose relatives the narrative places in so discreditable a light.

"LOST PAPERS DISCOVERED BY A SPIRIT.

"Mr. H., whose widow now resides at Chicago, died suddenly, after a few hours' illness only, leaving his widow stunned and overwhelmed by her unexpected affliction. After the funeral Mrs. H. spent a few days with her brother, and, having no children of her own, persuaded her niece, Miss C., to return with her to her now desolate home. Soon after her great bereavement, another unlooked-for trial awaited the widow. She knew that Mr. H. had so disposed of his property that it would be left entirely to her. Yet he had scarcely been laid in the ground ere his brothers claimed, upon one pretext or other, the whole of his estates, and announced their intention of dispossessing her of the very house which herself and her beloved husband had labored together to obtain.

"Her legal advisers could render her no assistance in this strait, without she could produce certain documents which she knew Mr. H. possessed, but which all her anxious researches failed to discover. Subsequent disclosures rendered it certain that, whilst the stricken wife was bathing the corpse of her husband with her tears, his brothers had examined every drawer, and ransacked the house, in the hope to discover and possess themselves of those very deeds, but, failing to find them, they concluded that they had either not been made out, or else were destroyed.

"Hence they instituted their claim with perfect impunity. Mrs. H. had shared her husband's labors in the acquisition of their property. The estate on which she then dwelt had been earned, cultivated, and adorned by their mutual toil, and she could not endure the thought of yielding up a spot endeared to her by precious memories, and in justice so fully her own property. Whilst these distracting thoughts filled her mind, she one night retired to rest, her niece sharing her couch. The latter was soon asleep, but sorrow and anxiety kept Mrs. H. awake, until, as she lay with her eyes closed, endeavoring to compel the forgetfulness which would not come, she heard a peculiar rustling, as of some one approaching. The room was large, and but dimly lighted by an expiring fire, whilst the closed blinds prevented the ingress of light from the street. Yet the room seemed filled with a pale, silvery radiance, which distinctly revealed every object in it, and showed her, standing close by her side, her husband, precisely as he had appeared in life, only that he regarded her with an expression of tenderness.

"Involuntarily Mrs. H. started and pronounced his name, when the apparition, speaking in an audible voice, implored her to calm herself and listen to him, as he had much to say.

"He then informed her that two or three days before his death, and whilst she was absent on a visit, he was seized with a strong impression that his papers were not safe in his desk; that he had accordingly made a recess behind the set of drawers in the north room, and there deposited several papers of value, amongst others the missing deeds. Being struck with death so suddenly and so soon after her return, he had not had time to inform her of this, and could not rest until it had been communicated. He informed her minutely how to find the recess and extract the papers, and then gradually melted away in the silvery light which still continued to illuminate the room some time after the spirit had disappeared. Mrs. H. with some difficulty succeeded in arousing her niece, asking if she had not seen or heard anything. Miss C. replied that she had heard voices talking; she also expressed surprise to find the room so light. Mrs. H., feeling herself too weak and agitated to rise, asked Miss C. if she would get up and strike a light, and then if she would be afraid to go alone to the north room, open the third drawer of the set there, where she would find a place which seemed to be spliced in with the wall, pry out with a knife the board at the back, and bring the papers she would find in the recess to her. Miss C., who related the narrative to Mrs. Cowee, says: 'I was not afraid to go, but I did wonder why aunt had selected such an hour for an errand of that kind, and why she sent me to a place which I had not visited before. I went, however, took out the third drawer, after a close scrutiny found what seemed to be the splicing board let into the wall, removed it with some difficulty, and found several papers. These I took, and placed them in aunt's trembling hands, who, after a brief examination, said: "These are the missing deeds."'"

The Springfield *Republican*, of 1856, one of the most authoritative and reliable secular journals in America, has the following item, for the strict authenticity of which the editor vouches:

"SPIRITS AT A GAMING TABLE.

"As a company of our fast young men were busy over the card-table at M.'s, last Friday evening, a singular noise attracted their attention. It was of so unusual a nature that they began to look about for its cause. It was repeated again and again in other directions. Something more than curiosity was now excited, and playing was suspended.

"Immediately one of the company fell into what the Spiritualists call a 'trance,' and proceeded to utter, as if from the spirit of his father, a homily against gambling and its associate vices.

"This was followed by a most touching address, purporting to come from a deceased sister of one of the company, couched in such a tender and affecting tone, that the whole company were irresistibly moved to tears. There was no more card-playing that night. None present were believers in spiritual manifestations, and the scene was equally strange and novel to them all; nevertheless, its effect was irresistible and most salutary. The circumstances were narrated at several religious meetings on the succeeding Sunday, and we have reason to know occurred substantially as we here repeat it."

RESCUE, BY SPIRIT IMPRESSION, OF A MAN BURIED ALIVE.

In the year 1860, Mr. Anson, a highly respected inhabitant of Prairie, Boone County, Illinois, was engaged in repairing a well, when a mass of superincumbent stone and rubbish under which he was incautiously working, fell upon him, covering him to the depth of eighteen or twenty feet, and, as the neighbors who witnessed the accident supposed, crushing him to death.

The catastrophe occurred at six o'clock in the evening. The neighbors immediately set to work to dig out the remains of the unfortunate man, but up to twelve o'clock at night, they had not succeeded in reaching him; and beginning to suspect that the falling mass must have precipitated the body into the well, and completely choked it up, they concluded that as they were all quite worn out by their unceasing labors, which they now felt would be unavailing, they would suspend them until the following morning. At this crisis, the poor wife of Mr. Anson broke into their midst, and implored them, as they would hope for mercy in their own hour of calamity and death, to continue their efforts. She insisted that the spirit of a near relative had appeared to her, and declared that Mr. Anson was still alive, and protected by the fall of a sloping mass of stone which formed a cavity above his head, and that if he could be disinterred before a certain hour, his life would be preserved, and himself remain almost uninjured. In this statement Mrs. Anson was confirmed by a female neighbor, who insisted that the selfsame spirit had appeared to her and duplicated the manifestation. Incredulous as they were, the kind-hearted workmen could not resist the frantic appeals of the earnest women, and on continuing their excavations for another hour they reached the body of Mr. Anson, whom they found stunned and insensible, but still alive, protected as his wife had described. Under the tender ministrations of his friends he became completely restored to health and strength in a few hours. For the truth of this statement we have the evidence of Mr. and Mrs. Anson themselves, together with some of the assistants who aided in the former's rescue.

"NAUTICAL SPIRITS.

"NEW YORK, *December* 8, 1858.

"*To the Editor of the Spiritual Telegraph:*

"BROTHER PARTRIDGE,—During my last voyage from Galveston to this city in the brig South, which left Galveston bar on the 28th of October, when six days out, I was sitting in the afternoon near the cabin table, on which a map of the Gulf of Mexico was spread out. Captain Thomas Williams had taken his altitude and was ciphering out his reckoning.

"After he had completed his task, he marked five small points with his compasses, indicating the position of the ship. I am not a practical navigator; had not seen any of his reckonings, nor had I any reason to doubt the correctness of his calculations. I only noticed that he seemed scrupulously particular about them. On this occasion I had a quill toothpick in my hand, and by a spiritual impulse I could not control, I pointed it to a spot on the map different from the five points indicated by the captain. I became involuntarily interested; and taking a small piece of paper, the following was traced under spirit influence by my hand: 'Your calculation is not correct; you are lat. 26° 1′; long. 86° 47′.' This corresponded exactly with the captain's reckoning as to latitude, but differed considerably in longitude.

"I called Captain Williams, who had gone upon deck, and, without giving him any reason, told him I believed his reckoning was not correct. He jestingly replied, 'Well, Doctor, my instruments do not lie; the horizon is clear, and I wish I were as sure of a fortune as I am of the correctness of the position of the ship.'

"I asked him if his chronometer was correct. He drew out the proof corrections; one from Liverpool, one from New York, and added, 'You can see for yourself.' I told him I was not an adept in nautical reckonings, and requested him to cipher out the exact time, which he immediately commenced to do, when lo! an error in figures was instantly apparent.

"He called the first mate and said, 'Mr. C., when you made this calculation of the time, you put down 11; I find 13. He gave me the reckoning; I multiplied and divided the same, and found 13 the result. On making an additional sight correction and determining the true result, the captain found an error in his first calculations, which when adjusted brought the ship seventeen miles eastward in longitude, and to the precise point which had been indicated by my hand on the chart and the figures written by the spirits.

"You can call on the captain, who is now in port, for the evidence of the truth of what I here relate. To me, however, such manifestations are no novelty, having experienced hundreds, nay thousands, of communications that to my mind are unquestionably of spiritual origin.

"ANTHONY M. DIGNOWITZ, M. D.

"SAN ANTONIO, TEXAS."

Although the difference of seventeen miles in a nautical calculation was not in this case a matter of any moment, seeing that the error was detected as soon as made, every experienced navigator is aware that such a mistake was liable to cost the crew their lives, and the owners their ship. The following incident is too kindred with the last narrative to be omitted in this connection. It is copied from the Fon du Lac *Commonwealth* of the 19th inst., and all the persons signing the document are well-known and reliable persons:

"SPIRITS GUIDING THE SHIP.

"STOCKBRIDGE, WIS., *July* 26, 1857.

"We, the undersigned, left Oshkosh in a small boat for Stockbridge, at twenty minutes past four on Friday afternoon, July 19. A gentle wind was blowing from the south-west at the time, but at about nine o'clock in the evening, and when nearly half way across the lake, a black cloud overspread the heavens, making it intensely dark. At the same time a terrific gale of wind blew up from the south-east, threatening us with immediate destruction, and rapidly drifting us to the north-west. The sails were immediately furled, but the boat became unmanageable. We knew not what to do. It was so dark that we could not see each other except by an occasional flash of lightning, which only served to reveal our inevitable doom. Suddenly, and while we were expecting every moment to go to the bottom, a brilliant ball of light, from four to six inches in diameter, appeared on the mast-head, and simultaneously several small lights appeared on the pole in the hands of one of the party who was using it to steer the boat, which we could not guide with the rudder; also, on each shoulder of this person appeared one of these small glittering lights. He at the same time cried out, 'Never fear! our guardian spirits are with us!' Then the light at the masthead moved towards the eastern shore. We steered in its wake; and though we had nothing to propel us, for we had no oars on board, the boat moved rapidly along despite of winds and waves. At half-past eleven we landed safely, having run into a little harbor nearly in a south-easterly direction from the place where the gale first struck us, since which we had proceeded for at least eight miles, propelled by an invisible power in the midst of that raging tempest, in two hours and thirty minutes.

[Signed] "JOSEPH W. SCHOOLEY. WM. C. COOK.
JOHN DENSLOW. MISS E. A. COOK.
MRS. IRA SCHOOLEY. AMELIE SCHOOLEY."

Perhaps the age presents us with no more remarkable or interesting proof of spirit-power and its utility, than the biographical sketch which will be found in our forthcoming volume, of Mr. Abraham James, of Chicago.

His singular experiences and wonderful phenomenal endowments require a more extended notice than we can here furnish, and we only call attention to them in this place to illustrate more forcibly the nature of the subject we are treating of, and point to the vast fields of use, science, and even material wealth, which open up to the eye of the spiritually entranced seer.

Mr. James is a young man whose dignified deportment and interesting appearance, would command for his statements respect and credence, but besides the personal interest which attaches to him, his extraordinary history proves itself, and establishes conclusively the boundless superiority of spiritual over mere physical sight. Mr. James, after a singular and striking career, chiefly limited to the circle of his own family, became widely known and admired as a spirit artist, and finally celebrated, as the discoverer through clairvoyance of a fine artesian well, the supply from which will confer a lasting benefit upon the inhabitants of Chicago and its vicinity.

Previous to the discovery of this well, Mr. James's extraordinary mediumistic powers had attracted considerable curiosity and interest. Deprived of the advantages of a liberal education, and compelled by stern necessity to devote his energies to hard material labors totally unsuited to his fragile constitution and sensitive temperament, no expectation of intellectual culture could be formed of him; yet, under the afflatus of spirit influence, he conversed fluently in several oriental and other foreign languages, and gave scientific discourses which challenged the admiration and astonishment of the most learned.

A distinguished professor [one of the Western state geologists] declared, after hearing Mr. James's trance discourses, that he had met an uneducated young man who knew more of geology than he did himself.

For many months Mr. James was influenced to execute vast and elaborate geological designs, which were pronounced by those skilled in the science, as marvellous and strictly correct representations of the earth's crust, especially in the sections of country near Chicago, the vicinity of the medium's residence. Extraordinary as were these productions when their source is considered, their mode of execution was still more remarkable. Mr. James would draw his designs in the most profound magnetic sleep; occasionally with his eyes bandaged, and not unfrequently working with from two to six pencils in each hand, commencing the drawing on various parts of the paper, and afterwards filling up the details with marvellous skill and precision. In the autumn of 1863, Mr. James uttered involuntary prophecies of certain discoveries that were to be made productive of incalculable benefit to the citizens of Chicago. At that time he did not seem to realize that he himself was destined to fulfil his own prophetic monitions. Such was the case, however.

Within a few weeks after these occult utterances, the inspired seer accomplished the realization of all he had promised, by pointing out the locality where the purest of water, oil, petroleum, and other mineral treasures lay hidden; and it was under his immediate direction and through his spiritual guidance, that the boring for the wells was commenced, and carried through with triumphant success.

Rumor affirms that the faithful and deserving revelator of this magnificent discovery, derived little or no benefit from it himself and was actually permitted to languish in cruel necessity and ill health, while others enjoyed the fruits of his achievement. But if this be true, the power which inspired him was adequate both to sustain and compensate him; for after having vainly tried to obtain a just share in his own brilliant discovery, he turned his footsteps still under spirit direction from Illinois to the oil regions of Pennsylvania.

Here a temporary stagnation had fallen upon the community engaged in these singular explorations. A reaction from the excessive enthusiasm of first discovery had set in, and there was but little passing to attract the speculator, or satisfy the demands of the enterprising. But to the piercing eyes of spirits, the rich earth, teeming with unwrought treasures, can evidently under some conditions to mortals unknown, (save that they involve the use of certain mediumistic organizations,) be read off with as much ease as the navigator masters the shoals and soundings of the pathless seas. The same bright eyes that had pierced the mystery of the earth's crust in Illinois, explored the cavernous depths of Pennsylvania. Their purposes were disclosed in streams of prophetic eloquence poured through the lips of their entranced medium, and after, in this way, they had sufficiently demonstrated the source from whence the discovery was to emanate, Mr. James was again inspired to point to the locations where earth's rich treasures lay concealed, and thus were discovered numerous and abundant wells of oil. Mr. James is now justly a participator in the results which his own wonderful endowments have secured. His discoveries, moreover, have served as a motive power to stimulate the community to fresh research, energetic labors, and a general revival of the industry and interest of that whole section of country.

And now for the *cui bono* of these astounding spiritual powers. Independent of all personal interest accruing to himself, Mr. James, the spirit medium, has been the means of revealing the valuable and long hidden products of the earth, and causing their distribution to the comfort and blessing of countless thousands. Influences descending from this generation to unborn millions, must follow in the wake of such revealments.

Employment and remunerative labor has been secured to hundreds of necessitous operatives engaged in the development of the works. Fresh channels of wealth are opened to many individuals, either for their bane or blessing, as they may use or abuse it. And lastly, one of the grandest attributes of the human spirit, namely, the open vision which penetrates all obstacles of time and space, matter and mind, has been demonstrated, proved, and certified beyond the possibility of denial or the shadow of disproof. It is an act of equal justice and satisfaction to the author to be able to add that Mr. James, the subject of these rare phenomenal endowments, is, in every way, worthy of them, and seems disposed to use his marvellous power for the good of others and the benefit of humanity, no less than in advancement of the sublime truths of which he is the witness. With modest humility, he has attributed all the glory to the spiritual source from which it has emanated.

Dignified and self-centred as we knew him in his adversity, report speaks of him as kind, beneficent, and humble, in his prosperity. The heavenly beings who have thus far led and guided him, alone, can foresee how the new trial of the ten talents may work on a character hitherto beautiful and untarnished. But here we must pause, leaving the result to Him who holds us all in the hollow of his mighty hand.

Although we are at this present writing in possession of thousands of well-attested cases, illustrative of the beneficent and providential influence which spirits exercise upon the destiny of mortals, our limits forbid the insertion of any more than the two following representative incidents.

In connection with the publication of the Boston *New England Spiritualist*, a reading-room was opened with a dedicatory service, on which occasion several speakers addressed the company assembled in exposition of the truths and uses of Spiritualism.

In the course of the evening's exercises, Mr. H. G. Cole, a resident of Portland, Maine, and now a distinguished lecturer in the temperance cause, related the following remarkable spiritual experience.

Mr. Cole acknowledged that he had formerly been a persistent vender of ardent spirits, and that in violation of the Maine Liquor Law. For this offence he was indicted on several charges, and thrown into prison. While there his sister died, and he was bailed out for the purpose of attending her funeral.

After this sad ceremony was ended, he felt irresistibly impelled to enter his bar-room and there to stand as if arrested and held fast by invisible hands. In this position, he distinctly heard a strange, distant, yet clear voice, which pleaded with him in the most touching manner on his ruinous and iniquitous business. When the spell was over, notwithstanding the deep impression it had left on his mind, his fear lest he was yielding to some of the so-called "spiritual superstitions of the day," determined him to resist the invisible monition, and in order to defy or treat it as an idle dream, he drank until he succeeded in deadening his faculties with brutal intoxication; but from the moment when he entered into this course until he sank into insensibility, and from the time when consciousness returned until he was compelled to resume the business of the succeeding day, the voice never left him, and never ceased to plead with him in tones that persistently rang in his ears as those of his dead sister.

At last, unable any longer to endure or resist these mysterious monitions, he sought out an acquaintance with whom he had once been intimate, and whose chief recommendation, on the present occasion, was the fact that he had been a professed infidel.

To this person the unhappy inebriate related candidly the story of the "haunting," and solicited his friend's opinion as to its cause. To his astonishment, he found that the former infidel had latterly become an ardent convert to Spiritualism, and attributed the invisible pleadings to the influence of anxious spirit friends. At his counsellor's earnest solicitation, Mr. Cole consented to accompany him to a medium, from whom he instantly received a communication, signed with the full name of his deceased sister, and containing numerous indisputable proofs of her identity. Mr. Cole continued his investigations, and it was under this redeeming influence that he became restored to himself and society in the character of a faithful and effective lecturer for the cause of temperance.

Our concluding example is vouched for on the respected and unquestionable authority of Mr. Thomas Hunt, merchant, and Judge Waters, both of Salem, Mass., who are personally cognizant of the parties, and well advised of all the facts of the case.

A young man in the employ of a carriage manufacturer in New York, carrying on business on a very extensive scale, was accused by his employer, on grounds which he considered to be conclusive, of embezzling the sum of seven hundred dollars.

Unwilling to proceed harshly or in haste against the accused party, who had hitherto borne an irreproachable character, the manufacturer wrote to the youth's father, Mr. S., informing him of the charge, and requesting his immediate presence to investigate the unhappy business. Before leaving his place of residence, Mr. S., who was a strong Spiritualist, called on Mr. Charles Foster, the celebrated test medium, who chanced to be staying in that town.

Mr. S. carefully concealed the object of his visit, but the medium became instantly impressed with its nature, and as soon as the sitting commenced, the spirit controlling him emphatically assured Mr. S. that "his son was innocent of a great crime that had been laid to his charge, but that the real culprit could not be brought to justice unless he [Mr. Foster] should accompany Mr. S. to New York."

So powerful were the demonstrations accompanying this unlooked-for communication, that Mr. S. was induced to solicit Mr. Foster's compliance with the spirit's request. This being granted, the two gentlemen set out for New York, and immediately proceeded to the office of the carriage manufacturer. As soon as the nature of their business was stated, and permission granted to hold a *séance* then and there, Mr. Foster, who was a total stranger to all the parties concerned, described a fellow-clerk in the manufactory, who he affirmed to be the guilty party; and in proof thereof, he desired that a messenger should be sent to search the young man's desk, in which would be found a bunch of keys which he desired should be brought to the *séance*.

All this was done: the keys were found exactly where the medium had described, and when placed in his hand, he selected one which he affirmed would open the safe from which the money had been abstracted, and by aid of which the young man had accomplished his theft. Before making this final and conclusive disclosure, the spirits declared, through Mr. Foster, that the culprit had been tempted to this crime by the accidental discovery that he possessed a duplicate key of the safe, a knowledge he would never have made use of had he not been in a condition of pressing necessity and overwhelming distress. Under these circumstances, the spirits insisted upon receiving a promise that if all was found as they had represented, the culprit should be reprimanded with necessary severity, but that his crime should be forgiven, and a farther test of his good conduct be permitted, in continued service. Upon these conditions the revelation was made. The employer, struck with the merciful consideration no less than the justice of the spirits, faithfully promised, and honorably fulfilled his pledge.

The circumstances were correctly detailed in the minutest particular. The results were the entire justification of the innocent; the arrest of a well disposed though erring man in a career of crime which might have ended in irretrievable ruin; and another evidence that our most secret ways are environed with "a cloud of witnesses," commissioned in the dispensation of divine law and order to deal out compensation and retribution to the children of mortality.

Several cases applicatable to the subjects treated of will be found in our twentieth chapter, but the answer to the senseless question, *Cui bono?* though specially continued in our next chapter, can only be fully rendered by studying the genius of Spiritualism in all its relations, every one of which bears upon the divine principle of supreme good.

CHAPTER XLVIII.

CUI BONO? CONTINUED.

"Are they not all ministering spirits?"

SPIRITUAL INVENTION — MACHINE FOR RIVING SHINGLES.— A SPIRIT-INVENTED MILL — NET-WEAVING — THE WINDOW-SHUTTER FASTENER.— THE CLOUD OF WITNESSES — THE ANTI-TOBACCO ARMY — THE IRREPRESSIBLE CONFLICT.

WE must now call attention to another phase of Spiritualism still, as utilitarian in its character as the examples cited in the last chapter, and still responsive to the question, *Cui bono?*

We shall notice a few of the instances which demonstrate where our thoughts come from, as proved in that phase of the communion with spirits, which suggests divers useful and scientific inventions.

Like the influence for good which Spiritualism exerts upon the character and spirits exercise upon the destiny of mankind, but little is known of angelic ministry in this form; but little is understood of the silent influx which outworks itself in manifestations of human genius, whose sources are unknown even to their illuminated subjects. The history of the composer, author, poet, painter, mechanic, and inventor, is full of fine, and sometimes bold tracery of the "supernatural," in the developement and exercise of their powers. From ignorance of the real relations subsisting between the visible and the invisible worlds, mankind generally mistake spiritual inspiration for the unfoldment of their own talents, but still more frequently they "quench the spirit," of whose divine operation they have a direct consciousness, under the superincumbent weight of that fear which shrinks from the ridicule of the ignorant or the anathema of the bigot; and thus but a very small percentage of the beneficent ministry which the immortals exercise upon the minds of mortals becomes known or understood. The following are a few representative cases, selected from multitudes of others, illustrative of the direct and recognized agency of spirits in the production of new inventions.

MACHINE INVENTED BY SPIRITS.—TELEGRAPH PAPERS.

"PALMER, HAMPTON COUNTY, MASS., *April* 15, 1854.

"*Messrs. Partridge and Brittan:*

"From a sense of duty, and to give credit to whom credit is due, I offer the following testimony concerning the discovery through spirit agency of a machine for riving shingles.

"On the second of March last, Dr. Barrow was entranced to give the description, and also the draft of the machine, under the avowed influence of Dr. Franklin. The draft was completed in an incredibly short space of time, and that without the aid of any mathematical instruments. On taking off the draft to a working size, the proportions were all found to be correct, and could not be improved upon. The model completed is one third of the working size, and works precisely as promised. It produces from the block a shingle each second of time, including the time required to remove the shingle from the machine, and the replacing of the bolts upon the carriage. . . . . . .

"I will simply add that Dr. Barrow has no knowledge of the mechanical arts, and in the normal state could not have given the least idea of the construction of such a machine.

"I am, gentlemen, your obedient servant,

"H. C. Billings."

"A SPIRIT INVENTED MILL.—TELEGRAPH PAPERS.

"Harmonsburg, Crawford County, Pennsylvania,
"*July* 13, 1858.

"Mr. Partridge,—Permit me to inform you of the invention of a very important and novel kind of mill, which was suggested in the following way. The inventor, who is not a Spiritualist, saw himself, in a vision, walking in his saw-mill yard, on what appeared to be sawdust, which, as he walked through it, changed to corn meal. Then he beheld a mill running, with the meal pouring off after a peculiar fashion. Attentively observing the machinery of these operations, his mind became so forcibly impressed with them that he started up, and becoming thoroughly aroused, instantly set to work to construct a model on the ideas he had seemed to behold in operation. Satisfied with his model, he next proceeded to construct a mill, which proved to be admirably adapted for grinding all kinds of grain. On March 2, 1858, the inventor obtained a patent right for his mill, on which the Commissioner of Patents remarked that in his judgement it was the most useful invention he had ever granted a patent for. . . . . .

"Yours for progress,

"T. T. H."

"NET-WEAVING REVEALED BY SPIRIT POWER.—SPIRITUAL TELEGRAPH, 1859.

"If the reader will turn to the fourteenth chapter of Isaiah, he will find it stated that the Lord was moved with great wrath towards the people, inasmuch as he confounded their knowledge, and destroyed their skill in works. They possessed the art of weaving nets for catching fish, which art the Lord suddenly and utterly took away from them, so that they remembered it no more.

"This was considered a great calamity to those people, and in making nets, men have ever since been compelled to tie the knots by hand.

"There is no estimating the amount of time and money that has been expended in endeavoring to recover this lost art. Without searching the pages of history to recall the various efforts that have been made to this purpose, suffice it to say that Napoleon Bonaparte, during his reign, expended large sums of money in the attempt to rediscover the lost art of net-weaving. He failed, however, and the art has only been found again within the last few years, under the following circumstances:

"Recently, whilst we, the editor of the *Telegraph*, were lecturing at New Haven, Mr. Van Husen, a gentleman about fifty years of age, of a highly intelligent appearance and most respectable position in life, made known to us some of his curious experiences, and, among other things, stated many years before modern Spiritualism was known, spirits commenced their visits to him. Mr. Van Husen both saw and conversed with his heavenly visitants, who claimed to be the spirits of ancient Jewish men who had lived in the days when nets were woven by machinery, and to have been amongst those who worked the machines. After a while these spirits directed Mr. Van Husen how to construct a machine on the ancient plan, for net-weaving. Their instructions were so exact that Mr. H. made, piece by piece, submitting each part to his kind teachers, until the whole was completed, when, with equal minutiæ they directed him how to put them all together. When this was done, the machine was a complete success, and we saw it in New Haven, weaving nets with wonderful speed and facility, tying three hundred and sixty knots in a minute. After the machine was perfected, Mr. Van Husen began to consider the propriety of taking out a patent for the invention, and this brought up the question as to whether he could claim the invention as his own, when it was clearly a revelation from spirits. Truthfully to his own experience, he could not make oath that the invention was his, nor deny that he received it direct from others, and being a strictly conscientious man, he felt in considerable doubt how he should proceed. In this dilemma, he applied to a Congregational minister of the place, and asked him if he considered it lawful or possible for him to have a revelation.

"The minister answered decidedly in the negative. Mr. Van Husen stated his case, and then asked whether he could lawfully and possibly make oath that the invention was his own.

"The preacher hesitated, read over the denunciatory chapter of Isaiah, and said he must have further time to decide. A few days after, Mr. Van H., pressing the minister for his decision, the latter declined to take the responsibility upon himself of answering so knotty a point. He added however, that in a few days there would be a meeting of ministers of his denomination and he would lay the matter before them and ask for their united counsel. But this reverend body were all in the same quandary; they agreed to defer their answer until their next meeting, deeming it necessary to search for sacred and secular authority ere they could pronounce any decision that would 'involve perjury, or the damnation of a soul.' As this priestly council continued to be undecided on so grave a point, the worthy medium, for such he undoubtedly was, took the advice of a neighboring minister, whose common sense was a little stronger than his priestly nonsense, and who urged Mr. Van Husen to make such a representation at the Patent Office as would secure to the only mortal who had a right to the invention all the immunities and privileges which belonged to it. The machine, we repeat, is a grand success, and, connected with Mr. Van Husen's candid acknowledgment of its source, a grand demonstration of spiritual intelligence and ministering care for mortals."

Amongst other publications included in spiritualistic literature, is a pamphlet entitled "The Spiritual Invention." It is part of an autobiography written by Mr. Frank Chase, of Sutton, New Hampshire, and records the origin of a self-adjusting, inside fastening window blind, whose simple yet ingenious construction was revealed to the author directly from a spirit. As Mr. Chase's account of this case is somewhat mixed up with personal details and the writer's peculiar idiosyncrasies, we shall substitute in its stead the letter addressed by the author to the spiritual journals of the time, written to correct the exaggerated reports that were in circulation on the subject, and afterwards introduced by Mr. Chase into his pamphlet by way of preface. It reads as follows:

"BOSTON, *April* 5, 1862.

"*To the Editors of the Banner of Light:*

"GENTLEMEN,—We all acknowledge, with Thomas Paine, that there are "some thoughts that bolt into our heads," coming we know not how or whence. Inventors, composers, and writers will be especially familiar with this experience; and, to such of your readers as may be willing to accept of a spiritual solution for this seeming spontaneity of thought, the following incidents of my travel may not be uninteresting.

"Last November, I went to Sutton, N. H., to fulfil an engagement of long standing, and give one Sunday to the good people of that place. I found my correspondent and employé, Mr. Frank Chase, almost the sole representative of Spiritualism in three villages; and, if time and space would permit me, I could give your readers a history of modern martyrdom, endured during a five-years' warfare, conducted single-handed by this brave young man, against bigotry, cowardice, and village politics, that should stimulate the despairing to hope under the most adverse circumstances, and put to shame the murmurs of the "well-to-do" Spiritualists, who, after enduring a few cold looks, and paying out a few dollars to sustain "the cause," withdraws, with the self-satisfied assurance "that they have made sacrifices enough for Spiritualism, and mean to do no more."

"Not so my brave ally, Mr. Frank Chase, who, with scarcely any means, and the entire battery of Sutton influence levelled against him, by aid of a few Quixotes, whose chief inducemnet to labor is the need of the people, rather than self, have managed to keep Spiritualism so unmistakably before Sutton eyes, that they know with the heart what they reject with the lips. Although none of Mr. Frank Chase's family were Spiritualists, I was hospitably entertained in his house.

"One day, whilst receiving visits from the neighbors, in company with Mr. Chase's mother, I noticed to some of my visitors the presence of different spirit friends they had brought with them. As those I was so fortunate as to perceive were recognized with many expressions of gladness and surprise by their friends, Mrs. Chase remarked, 'She supposed she was not good enough to be visited by spirits, as I had never recognized any for her.' In apparent answer to her remark, a tall man appeared at her side, who called her '*a kind of sister of his.*' This, in connection with other tokens of identity, assured her it was *a half-brother of hers*, and excited much curiosity and interest in her mind.

"Some time since, my host, Mr. Frank Chase, had invented a new window blind, for which he had obtained a patent. Mr. Chase always claimed that the thought of this invention had come into his head in a manner so singular, that he was perfectly sure it was a 'spiritual impression.' The spirit of the uncle now before me informed me that he [himself an ingenious workman] had been the author of this thought; but, as the assertion contained in it no special proof, it was not received by the company with much favor. Ere he disappeared, the spirit added, 'I will give Frank another proof of my care and love for him, and do something greatly to his benefit.'

"That night, the moment I extinguished my lamp on going to bed, the tall man stood by my side, kindly quieted the fear which the miserable prejudice of early education has still left on my nerves, of spirits; and, after exacting from me a promise that what he was about to communicate I would freely give to his nephew, he proceeded to show me an invention for closing window-blinds, opening, shutting, and most securely fastening them, and all from the inside, and without the cold and troublesome process of opening and shutting the window.

"The machine was and is exceedingly simple; can be applied to any window; is the most secure of fastening, when closed, against burglars; and equally so, when pushed back, against the action of the wind.

"My shadowy mechanical friend took the pains to show me the instrument made in two kinds of metal; the one plain and inexpensive, the other more showy and expensive. With another charge to '*give* it to Frank,' together with the assurance that he should obtain a patent for it and, more apocryphal yet, be actually loaned the money which was to procure said patent without any difficulty, my good instructor went over again the screws, hinges, joints, material, etc., and bade me kindly good-night.

"The next morning, almost at dawn of day, saw me fitting on to a frozen window, and in the midst of a blinding snow-storm, a paper model of the spirit's machine. Mr. Frank Chase, a ready and ingenious mechanic himself, at once understood the idea; and with the promise of the spirit [which he did believe], that, where my description failed, he would inspire him, and a further promise [which seemed so wild in Sutton finance that he did not believe it], namely, that the means for obtaining his patent should be found, I quitted Sutton.

"About one week after my departure, I received a letter from Mr. Chase, announcing that the machine was made, tried, and pronounced by several mechanics of the vicinity perfectly satisfactory and complete in all its details. A few weeks later, my correspondent informed me that the money was readily obtained, and the patent granted; that the spiritual machine is now in successful operation and great demand, and can be had of Mr. Frank Chase, Sutton, New Hampshire, etc.

"As I have the permission of the parties concerned to publish this statement, and as the various witnesses can and will testify to the above, I think I am justified in saying that in me [to whom I presume none of my acquaintances would look to find germs even of mechanical genius] there is one evidence, at least, that we need but to see the wheels that move the machine, and obtain glimpses of the invisible workmen who are engaged in the machinery, to find where those thoughts, fraught with gleams of untried possibilities, and rife with gems of useful discovery, come from.

"Emma Hardinge."

It seems that either Mr. Chase's mind was not perplexed with the same scruples that afflicted Mr. Van Husen, or his counsels were not distracted by such interpreters of God's pleasure as chose to infer that he would condemn a human soul to eternal destruction for receiving some useful mechanical suggestions from a man who had become a glorified spirit.

Certain it is, that Mr. Chase readily obtained a patent for the invention, and that without sacrifice of truth or conscience, as he candidly proclaimed to the whole world, both in the publication of his pamphlet and to the officials who granted his patent, the source from whence the idea originated. The result of Mr. Chase's candor in this respect called forth the following notice from the editor of the *Scientific American*, who, in commenting on the utilitarian character of the invention added:

> "Mr. Frank Chase, of Sutton, N. H., states that the blind-fastener illustrated on another page of the number, was revealed to him through Emma Hardinge, the spirit medium, by the ghost of his uncle, a worthy mechanic some time deceased. Acting upon Mrs. Hardinge's instructions, Mr. Chase made the fastening, which is certainly a good one, and if done by the spirits, as is alleged, is no discredit to their inventive genius.
>
> "People often dream of valuable inventions, but they do not always turn out as well as this one."

It will be remembered that the spirit who revealed this invention to the author, urged upon her that she should *give* the idea to his nephew; and here it may be added that he insisted upon it, she should never take any fee or reward for the same, or claim any share of the profits. In justice to all parties, it is but right to say, that Mr. Chase has again and again pressed upon Mrs. Hardinge liberal offers of compensation, accruing from the sale of the patent rights, etc.; but the conditions imposed by the spirit have been faithfully regarded, and not a single cent has ever been accepted by the medium, or any other reward than a well-executed model of the invention, with which Mr. Chase kindly presented her as a memento, on her quitting America

Several highly ingenious and valuable pieces of machinery for quartz-crushing, and amalgamating, have been given to the early miners of California and Nevada, through spirit mediums. One of the most successful furnaces now in operation in those States was thus revealed; but as the parties, either through carelessness or lack of opportunity, failed to secure patents for them, and they have been extensively imitated, we are not at liberty to cite the names of the mediums or the conditions of their invention in this connection. A very beautiful crystalline composition whose bases were rose-leaves and oxide of iron, was revealed by spirits to Mr. John Birdsall, an excellent medium and practical miner of California, and by him converted into *recherché* ornaments for his friends.

To enumerate the valuable medicinal compounds that have been revealed by spirits to their mediums for curative purposes, would require the space of a separate volume. The sister muses of Poetry, Painting, and Music, also, have been fully represented by kind spirit friends, whose magnificent inspirations will be treated of more fully hereafter.

Besides the few instances already mentioned, an immense number of mechanical inventions are claimed to have emanated from spirits during the progress of this modern spiritual movement; our space, however, forbids the insertion of more particular details. Narrowing down our observation to the Spiritualism of the time and place only which these pages claim to represent, let any intelligent reader review the circle of each one's own acquaintance, and in nine cases out of every ten he will find that excellence in art, science, invention, or the exhibition of rare genius in any shape, is always accompanied by some direct or indirect evidence of occult aid and inspiration.

Did opportunity permit, we could fill volumes with evidences of this nature; in fact, the private and personal history of every Spiritualist in America furnishes us with examples of occult guidance and inspiration.

The poor seamstress finds herself following out unspoken monitions to execute her weary task after some improved fashion. The embroideress is moved to represent new and dainty patterns which are a novelty and surprise to herself. The humble housewife is perpetually impelled to improve her plans of operation, whether in the kitchen, chamber, laundry, or saloon, and that without being able to define to herself, unless she be a consciously developed medium, from whence the idea of improvement emanates. Gardens exhibit, to the initiated, the spiritual fancy of an unseen instructor, and numberless secrets in agriculture, chemistry, and mechanics, are whispered in the half-entranced ears of a medium, though the echoes of the gentle spirit voices are too generally merged in and mistaken for the clamorous tones of materialism.

The triviality and commonplace character of many of these experiences robs them of their prestige in the eyes of the marvel seeker, and renders their minute record uninteresting; nevertheless their existence is demonstrative of an unbroken chain of connection and intercourse between the visible and invisible worlds, whose links are composed of heart-love and mental sympathy, forged by spiritual intelligence and human necessity.

We now propose to take a brief glance at some of the movements connected with, and growing out of Spiritualism, whose progressive and benevolent purposes are strongly characteristic of the tendencies which spiritual teachings develop. Of these, none have presented a pleasanter view of the results of spiritual influence upon long confirmed and almost national habits, than, the "anti-tobacco army," a little association which has grown up amongst the members of the spiritual lyceum at Sturgis, Michigan.

In an age when the corporeal systems of four-fifths of our male population are saturated with the narcotic fumes of tobacco, and the remaining fifth is compelled to inhale some portion of the poison in the tainted atmosphere of smoky streets; when the brain, muscle, and nerve of each succeeding generation is unmistakably degenerating beneath the influence of this fatal habit, we can conceive of no more philanthropic or praiseworthy mission than that accomplished by Frank Wadsworth, one of the most eloquent and indefatigable of the spiritual speakers, in founding the little "anti-tobacco army" of Sturgis, Michigan. The *Religio-Philosophical Journal* of 1866, gives the following account of the administration of the *anti-tobacco pledge:*

"STURGIS LYCEUM. — ANTI-TOBACCO ARMY.

"DEAR JOURNAL,— On the 28th ult., the Sturgis Lyceum rallied in a body to the anti-tobacco standard.

"Seventy men, women, and children, deliberately pledged themselves to abstain from the use of tobacco in all its forms, totally and forever.

"It was Brother Wadsworth's last day with us for the present, and he had prepared the pledge, beautifully framed and trimmed, with a scroll for signatures appended, as a present to the lyceum. In a few appropriate remarks he explained its uses and purposes, expressing the desire that the Lyceum might become an example in the world by invariably and steadily opposing what was wrong. As tobacco was a great and increasing evil, both to the present and future generations, he wished the members of that lyceum, old and young, to pledge themselves against its use.

"The Lyceum accepted the proffered gift, and voted Brother Wadsworth a hearty 'thank you;' after which they marched in groups and signed the pledge. Invitations were then given to the spectators to join the little army, and ten persons volunteered immediately. The scene was impressive and worthy of a far better description than I am able to give. Six men, who had used tobacco for upwards of forty years, pledged themselves that day to abandon its use forever. When those veteran chewers put their names to the pledge, the emotion of those present found expression in a cheer so hearty as to make the Free Church ring again. . . . . .

"What lyceum comes next, carrying the anti-tobacco banner? Wherever our philosophy finds a hearing, wherever the lyceum banner is unfurled, there let us declare uncompromising war against rum, profanity, tobacco, and anger; let the souls that would be strong, pure, and fully developed in the bright hereafter, no longer be compelled to breathe polluted air, listen to the brutal tones of intoxication or profanity, or experience the violence of untempered human passion.

"All goes well with us here. The work goes on bravely.

"Fraternally yours,
"LE TAILLEUR.

"STURGIS, MICH., *February*, 1866."

Amongst the many useful and progressive ideas with which Mr. A. J. Davis has blessed the age, none has assumed a more practical and valuable form than the institution of a "Moral Police Fraternity," which Mr. Davis arranged in connection with his Sabbath meetings, the Children's Progressive Lyceum, and other embryotic movements, whilst engaged in the publication of the *Herald of Progress* in New York. The main idea upon which the Moral Police Fraternity seems to have been founded, was that of requiring each member of the association, as a duty incumbent upon the soul. to do something, in some shape or form, by way of assisting suffering, relieving distress, comforting affliction, protesting against crime, and instructing ignorance. The members of the association were required to make periodical reports of their work, and received counsel and advice in its prosecution from the founder, or experienced members of the fraternity.

The following extracts will afford the reader some idea of the founder's aims and inspiration in the first organization of the society. The report is taken from Mr. Davis's paper, the *Herald of Progress*, which gives an account of

"THE NINTH MONTHLY MEETING OF THE MORAL POLICE FRATERNITY—NEW YORK, DODWORTH'S HALL, SUNDAY MORNING, MARCH 6, 1864.

"The meeting was opened with singing by the Lyceum choir. . . . . . Mr. Davis then said:

"'Having made a brief report of transactions during the past month, I would like to bring before you the question of meetings in this place. To me, these Sunday gatherings, to listen to useful spiritual lectures, are peculiarly a moral police work.

"'It seemed to me, at one time, that we could not need anything more than these morning and evening meetings. But a time came when the pressure from the better spheres was too powerful to be resisted; the inspiration was too glorious and fertile to be hushed into silence; hence the Children's Lyceum movement came up, and has already blossomed and here' [pointing to the choir of children] 'are some of its beautiful flowers before you. . . . . .

"'The moral police movement came up, as you know, on the 14th of June last. It could not be repressed. It came just as naturally as foliage comes on trees in the spring; because the time had arrived in the progress of these meetings,—the putting-forth time of these beautiful evidences of the great truths we believe and teach.

"'Our meetings might go on until doomsday, but unless we had some practical result from them, they would be like a tree with only foliage, but no fruit. Our Children's Lyceum and the Moral Police Fraternity are the fruit on the tree of life, which we see growing here from week to week.'"

A number of reports were read at this meeting, detailing the labors of the society during the preceding month. They included the offices of healing, alms-giving, rendering advice, consolation, protection, and a variety of other valuable ministrations, emulative of the angelic labors of love effected for mortals by tender and loving spirit friends. The operations of this truly excellent society ceased, unfortunately, when Mr. Davis's connection with New York Spiritualism became suspended.

Amongst a vast number of ephemeral, though truly benevolent enterprises undertaken by the Spiritualists, the following, which was established in New York, may be taken as a specimen of many more existing in other parts of the country:

"SPIRITUALISTS' RELIEF ASSOCIATION.—SPIRITUAL TELEGRAPH, 1858.

"We are happy to state that the Spiritualists' Relief Association that was formed in this city some weeks ago, is in successful operation, and doing much good. Its objects are to visit, comfort, and relieve the sick, and to administer to the relief of the worthy destitute, especially amongst Spiritualists, assisting those who have nothing to do to obtain remunerative, employment, etc." . . . . .

And yet, despite these and similar attempts all over the country on the part of Spiritualists, as such, to take their place amongst their fellow-men as healers, teachers, and missionaries for good, the determined spirit of repulsion which has perpetually met their advances, has driven them back into inevitable and disruptive isolation.

And then the cry is raised that Spiritualists are "totally unpractical;" "mere idle theorists," and that their lives and doctrines are wholly unproductive of good to themselves, or the world at large.

It is constantly asked, "What hospitals have they built; what almshouses have they endowed; what new thing have they discovered, what good thing have they done?"

To these demands we answer, "What if they have failed to do any of those things?" The very genius of the movement up to this date has forbidden such undertakings in any associative form.

Individually, the Spiritualists are in most instances practical, benevolent, and earnest to carry out in their lives the pure doctrine and suggestive ideas of science inculcated by Spiritualism; but collectively the most insuperable obstacles have hitherto thwarted, all their attempts at organization.

As healers, their methods of cure apply chiefly to individual cases, and depend on the personal control which wise spirits can exercise over their mediums, conditional upon time, place, and circumstances.

To found hospitals upon principles in which the Spiritualists could agree, or whereby the mediums could operate in concert, would require a far more definite understanding of magnetic laws and treatment than twenty years of hap-hazard experiment has afforded us, whilst the practice of any system which does not include the use of magnetism and clairoyance would be entirely opposed to the revelations of spiritual science.

As a science, Spiritualism has not gone far enough to be reduced to a system, but it has gone too far to accept of the dogmatic and conservative methods of stereotyped material science only, whether in medicine, theology, mind, or matter.

To build almshouses implies a provision for decay and infirmity which cannot be expected to attach to a belief of at most a score of years old. To make provision in fact, for any special states of human need or suffering, implies the existence of concrete organizations bound together by fixed opinions or rallying around a creed. The brief and agitated career of modern Spiritualism constitutes, in one sense, a crusade against the pernicious effects of fixed opinions and the dwarfish tendencies of creed and dogmas, hence the first elements of success in authoritarian organizations are lacking, and possibly may so continue, in the essential faith of the Spiritualist. To do good in any and every direction with all his heart, is a part of a true Spiritualist's belief, for his soul's sake, no less than for humanity; but to do good because he is bound to comply with a certain authoritarian command, or for fear of the scare-crow torments of theology, is precisely the kind of charity which Spiritualism has come to break up, and as yet, we deem Spiritualists are scarcely ready again to bend their necks to any such yokes, even if necessitous human beings may be benefited thereby.

Above and independent of all this, let it be remembered that the main influence which Spiritualism primarily exerts is on individual character. If this great movement should succeed in preparing the atom for a worthy and final aggregation into the mass of humanity, it will be found to have effected a far more valuable and efficient reform than any which attempts to deal with mankind by wholesale, and converts masses, whose atoms contain the seeds of corruption and decay. And the last argument which we need now cite by way of explanation concerning the disintegrated condition of the spiritual ranks, is to be found in the conduct of the objectors themselves, who, after having harassed the Spiritualists out of all the ordinary privileges and places which, as members of the body politic of humanity, they are entitled to, they then reproach them because they are not there. For instance, after many long and bitter conflicts, the Spiritualists have succeeded in forcing from different State governments a recognition of their right to be regarded as religious societies, provided they so register themselves under certain laws. Even Mr. Frank Chase's pamphlet, "The Spiritual Invention," alluded to in the early part of this chapter, became, upon his earnest representation, exempt from the tax demanded on the sale of secular works because of its "religious character," *i. e.*, the record of an invention given by spirits, was admitted into the category of "religious works." With this concession before him, however, we still beg the reader to abate his enthusiasm at the march of public opinion, by recollecting the blank denial which Mr. Partridge received from the book committee on the occasion of the Sanitary Fair held in New York, only four years since, when he tendered a donation of six hundred dollars' worth of books and matches, because the former contained amongst them some spiritual literature, and this was deemed, by the highly orthodox committee, too irreligious a subject to be converted into aid for the country's wounded and deeply necessitous defenders! Again, whilst the laws of New York compel the recognition of the "First Spiritualist Association" of that city as a "religious body," one of the daily journals of New York, only a year ago, sent their reporter to write a critique on the Spiritualists' Sabbath exercises, in which the fair, eloquent, and honorable speakers are characterized as the "wild animals of a menagerie," their personal appearance described with a disgusting tone of ribaldry that would foul these pages to reprint; their attitudes and manners mocked and scoffed at, and likened to "the hootings of wild beasts," and their committees satirized as the "keepers of insane asylums," or "menageries."

About the very time when Mr. Frank Chase had license to peddle his pamphlet as "a religious work," the Eddys, Laura Ellis, and other prominent physical mediums were compelled to pay fines, or endure imprisonment, like the Davenport Brothers, for exhibiting their manifestations without taking out a license to act as "jugglers and conjurers." After years of strife and effort, to be permitted to perform their own sacraments and obtain their legal recognition, the chartered associations of several States issued certificates to some of their speakers, of which the following is a specimen:

> "MRS. S. E. WARNER—MARRIAGE CERTIFICATE.
>
> "The First Spiritualist Society of Beloit, Wisconsin, has granted our sister worker, Mrs. S. E. Warner, a letter of fellowship; thus duly authorizing her to solemnize marriage in accordance with law. The certificate confers upon her the right to officiate on marriage occasions, secures her half-fare railroad tickets, etc., privileges in common with the clergy. We earnestly hope she will exercise these rights, as well as continue the use of her spiritual gifts for the redemption of humanity."

The same week in which the *Banner of Light* published this article, it contained the account of a furious sermon which had just been preached by a celebrated "divine" of Boston, in which he distinctly stated that "all the Spiritualists were 'professed Freelovites,' and every man and woman amongst them living in open adultery;" whilst the same week [less than two years ago] saw the issue of a popular New York journal, in which were two closely printed columns filled with ribaldry, and pretending to be descriptive of the "last penny exhibition at Dodworth's Hall," that is to say, the reporter thus designated the Spiritualist's Sunday services, conducted by the pure, eloquent, and amiable Mrs. E. J. Bullene, whose beauty, modesty, and genius, would have secured her at least a gallant and admiring notice from any man in any other part of the world than America. When questioned why this journal presumed to make the Sabbath exercises of the Spiritualists the subject of grossly insulting criticism rather than that of any other religious denomination, the writer of the shameless article innocently expressed his astonishment at the Spiritualists' claim to be regarded as "a religious body," and alleged that he had visited that meeting per order, to find something "funny," to enliven the heavy nature of a Sunday's report.

Within the last four years the celebrated healer, Dr. Newton, after having performed a remarkable cure on a little girl afflicted with a spinal disease, dismissed her, when the child, in the exuberance of her delight at her sudden freedom from pain, stumbled, fell down stairs, and severely hurt her back.

The father of the child, who could not forgive the mother for having her cured through what he called the "influence of the devil," made this fresh injury a pretext for arresting Dr. Newton on the charge of "assault and battery," alleging that the injury, so clearly the result of the accident above named, grew out of "the charlatan's malpractices." The trial took place in Philadelphia; and though the charge was altogether too absurd and far-fetched to be sustained, it produced some remarkable and unlooked-for consequences.

Indignant at the attempt to malign their benefactor, over fifteen hundred witnesses came forward, and endeavored to press into court and bear their unsought testimony to the miraculous cures which the great physician had wrought in their several cases, many of which had been restorations of sight, hearing, the use of their limbs, and exemption from chronic and seemingly incurable maladies. The court, oppressed by the magnitude of this testimony, felt obliged to dismiss the case, and the Philadelphia papers, compelled, by way of public news, to print some of this magnificent testimony for the first time, made the excuse that their columns were too crowded to continue to print such a voluminous "mass of stuff!" In the face of this, and examples of a similar kind, which would swell the well-attested cases of healing under direct spirit influence, during twenty years only, to over one million, the legislature of Ohio, where healing mediums abound more than in any other State, have just passed a law which makes it necessary for "any one who practises medicine in any department, to have attended two whole courses of instruction, and graduated at some school of medicine, and also requires a good character;" the violation of this law incurs a penalty of "for the first offence, a fine of one hundred dollars, and for the second, in addition to the fine, imprisonment in the county jail for the term of thirty days."

This is the law of 1868; and by it, Dr. Newton, Mrs. Mettler, Drs. Bryant, Main, York, and hundreds of others who have done more in their generation for the alleviation of the sick and afflicted than a whole college of surgeons could effect in a hundred years, are forbidden in Ohio to open the eyes of the blind, lay their hands on the sick, or, in a word, practise the fundamental charge of the founder of Christianity, and the chief cardinal sign of a Christian's belief in Christ.

Just as this work is passing through the press the author has received a letter from the highly gifted and beneficient healer, Dr. Newton, furnishing statements concerning the possibility of effecting cure s*at a distance* from the operator.

The circumstances are so thoroughly well-known and attested, and seem so apropos to the present chapter, that we make no apology for quoting the estimable writer's letter in full:

"NEWPORT, R. I., *November* 2, 1869.

"MRS. EMMA HARDINGE: *Dear Friend*,—In my former letter I omitted to relate a few facts to demonstrate the truth of the power of healing and influencing persons at a distance.

"While healing in Syracuse, New York, a stranger who had just been cured asked me if I would go to Fulton, New York, and cure his wife, who had been bedridden for over three years, and unable to sit up during that time. I told him that I could cure her without seeing her, as well as to go there; and taking his right hand I said: 'Keep your thought upon your wife; I will give her a shock like an electric battery, and with it her disease will instantly leave: she will arise perfectly well, dress herself, call a witness and note the precise time, then walk out-doors. When you arrive home she will meet you at the door, and say, 'Nathan, I am well now.' That is your name?' 'Yes,' said he, 'my name is Nathan Rowley.' I had never seen him but a few moments and never heard his name before I called it. This was on Tuesday. I lectured in Oswego the next Sunday, when Mrs. Rowley appeared in the audience and came upon the platform and related the wonder of her cure; said she had never heard of healing at a distance before; that she received a powerful shock, and felt that she was cured; she arose, noted the day and hour, and called a woman to witness what appeared to her a miracle.

"This cure took place precisely at the same time that I eliminated the influence through her husband, and every word that was told him was verified by her. She came eleven miles to make a public statement of the facts, unsolicited.

"Another case of interest: Mr. George Viner, of Galliopolis, Ohio, came with garments of invalids to have them cured, *although several hundred miles distant.* I eliminated a shock to each separately, *willing* their disease to depart. He then said, 'I have another friend sick, a consumptive, a Doctor Elliot, but I have no garment.' I told him I could cure just as well without it, and taking his hand, said: 'He is walking on the street *now;* he will feel a powerful shock this instant, and be perfectly cured, and further, he will see a man's hand.' At the same time I stretched forth my own hand and looked steadily at it.

"After a lapse of time sufficient to hear the result, I had a letter from Mr. Viner, stating that each one had felt the shock and that *all* were benefited, or cured; that he had also seen Doctor Elliot, who was very grateful for his cure; that he was walking on the street when he felt the shock; and that he distinctly saw the hand, but could not account for the vision.

"Another: Mr. Charles E. Perry, who, I believe, is at present United States Minister to New Granada. Mr. Perry resided at Albany at the time. His only child was taken with dysentery. He said to his wife, 'Our child can be saved if we can reach Newport and see Dr. Newton.' They started, but on arriving at Worcester the child was so low they gave up nearly all hope, and could go no farther with it. But Mr. Perry started for Newport alone, to get me to go to Worcester. Reaching my house at about ten o'clock, P.M., and making his errand known, I told him I could cure the child better under the circumstances than if present. Taking his hand, I said, 'Your child is cured, and will this moment burst into a laugh; and when you get to Worcester you will find your child running about the house as well as ever,' which he did, to his surprise, the next day; and on inquiring of Mrs. Perry as to the cause of this marvellous change, she stated that, at a few minutes after ten, last evening, the child suddenly laughed, and was entirely well from that moment.

"I could relate from memory multitudes of similar results of my daily practice in this way; moreover, be assured, *what I do, others can do.*

"Not only may the blessings of health, but happiness of mind, be the certain effect of this all-potent power. It is limitless as the universe.

"Very sincerely your friend,

"J. R. NEWTON, M.D."

Hudson Tuttle, in writing to the *Banner of Light* shortly after the passage of the Ohio bill against healing, comments on it in the following pungent and noteworthy remarks:

> "Jesus of Nazareth, were he on earth to-day, would not be tolerated at our State capital. If he should cast the devils out of some Mary Magdalene in the streets of Columbus, he would be fined; and if he should raise up some dead Lazarus, he would go to the lock-up. There are hundreds of healers in Ohio. Some of these, though unknown beyond their immediate locality, are equal to any in the power they possess over disease. They must now desist from these deeds of love, mercy, and blessing, or practice them in secret, and in fear of punishment for the crime of *doing good.* They are branded by the law which holds its broad shield over the heads of the anointed M.D.'s, who can go on in their course of blind empiricism, and kill legitimately under the cloak of medical science.
>
> "It is true, mediums sometimes fail to cure; but, are M.D.'s infallible? For every mediumistic failure, I can show ten egregious blunders committed by the ignorance and conceit of those who, finding the people prefer the mediums, now seek to compel their own employment by law.
>
> "There is another point in this law, if possible still more objectionable; it is these words: 'And also requires a good moral character?'
>
> "True, that sounds well; but pray what is meant by a good moral character? Who is to decide? Where is the metre? If it be in the decision of the judges who framed this law, or the doctors, whom it is made to restore a fast-failing practice to, will they allow that any Spiritualist could be a good moral character?
>
> "Spiritualism and infamy, with the prejudiced part of the community, have long been synonymous terms; and since, in this age, it is impossible for any State government to pry into every man's life, and determine what amount of vice, or virtue, qualifies him to administer a dose of rhubarb, some test will be, must be established, and of course this will be, and must be the long cherished and popular one of church membership; an additional slice for the church, as well as the doctors. Oh, righteous law! And so, if the M.D. belongs to the church, he may kill scientifically, to his heart's content; but *au contraire*, were he the founder of the Christian Church himself, without his diploma and papers of membership, 'Away with him; he is a fellow not fit to live.'" . . . . .

We think we have written to little purpose, if in the course of this volume, but more especially in this and the preceding chapters, we have utterly failed to show some of the good that comes out of the Spiritualistic Nazareth.

We must have been equally unsuccessful, if, even in the last few pages, and in the hasty contrast we have drawn between the inevitable march of events that is forcing a passage for the truths of Spiritualism, and the surly antagonism that is laboring in every direction to drive them back, we have not shown some reasons why Spiritualism should not, or rather could not display the well organized and closely banded unity of other denominations, sects, and crafts, whose motto is conservatism; who have been many centuries practicing it, and who unite chiefly in the laudable effort to crowd back the very results that they revile Spiritualism for not having acheived. Before the press indulges in contempt and insult, because Spiritualism offers "nothing new," let it acknowledge how persistently its columns have been closed against the admission of spiritualistic records.

Before the world murmurs because the spirit medium does not cure everybody and everything, let it be informed how many have been cured by Spiritualism, and under what shameful disadvantages such beneficent labors are effected. Before the church sets up its cry of "Infidel," let it answer to what truth or Christian precept Spiritualism is infidel; who raises the cry of infidel, and how it is proved.

Before the community joins further in the parrot cry, "What is the use of it?" let them carefully inquire from those who have experienced its uses, not from the hireling crafts who are bought and sold by their interest to abuse it; and before even Spiritualists themselves complain that the movement has not done enough, let them be sure that they are advised of all that it has already accomplished, and of all the reasons against, and the obstacles which intervene, to prevent its performing all that their impatience demands of it. An unprejudiced review of the ground which the author and reader have trodden together, will prove that the triumphs hitherto achieved by Spiritualism are altogether unprecedented and unparalleled in the course of human history.

Considering the array of human effort that has been brought to bear against it, and the absence or weakness of the apostles, champions, leaders, founders, or propagandists who have originally helped to lay its foundations, we may truthfully conclude that the real sources of its strength have been invisible to mortals, and proceed from a higher, wiser, and more powerful realm than theirs. But even apart from the supra-mundane strength which has so manifestly sustained the march of this mighty movement, we may clearly perceive that, with all the dying throes of bitter materialistic opposition, the signs of the times are slowly but surely changing in its favor,

The shameless press ribaldry which we have noticed in this last chapter, is beginning to be the exception, rather than the rule of editorial conduct towards Spiritualism, and, when cited, is immediately accounted for, by the more respectable and respected portion of the press, by their pointing to the source of such attacks, and demanding what other treatment we could expect, and whether abuse from such quarters would not be a higher compliment than praise.

As to the pulpit, we know it can no longer afford to indulge in the expensive luxury of cashiering church-members for their belief in Spiritualism. The ranks of denominational associations have grown so thin by this practice, that it has now become better, and certainly more remunerative policy, to steal the Spiritualists' thunder and preach their doctrines under the specious name of their own "ism," than to empty their meeting houses by abusing the faith of two-thirds of their congregations. As to the schoolmen, the world which accords them the honor so justly their due, has become too much individualized by American Republicanism and American Spiritualism, to bend at their authoritative nod any further than said schoolmen prove they are in advance of the world.

The action of the journals who purvey fun and filth for the minds who require it, and the legislatures who make laws to provide employment for unskilful craftsmen, are equally well understood by the shrewd, quick-witted American people; and though they may serve, as heretofore, the purpose of dragging Spiritualism into notoriety in periods of stagnation, it will, as heretofore, go no further, and will no more arrest its progress than the throne of Canute the Dane, placed on the sea-shore, could arrest the progress of the ocean's eternal and resistless tides. "On, on forever!" is the burden of that mighty anthem that rings through the corridors of eternity, chanted by the legions of Progress. Can the croak of the jester, the anathema of the priest, the dictum of the pedagogue, or the murmur of the ignorant and discontented, drown the great chorale?

As well expect that the shutter by which some human worm bars himself from out the sunlight can extinguish the sun's beam or quench the fires of Heaven.

As for Spiritualism, whose ranks, mortal and immortal, make up the eternal army of progress, the pressure of its immense numbers, and ever increasing strength, together with the continually diminishing numbers and significant weakness of its antagonists, is necessarily producing a permanence and stability in the movement which will permit concert of action, and afford opportunity for the development of all those resources hitherto wasted in scenes of strife and efforts at defence.

When Spiritualists can wisely combine their strength, and organize their forces on the largest and most indefeasible principles of individual liberty, we may anticipate and demand all the results which so vast a field of new powers can be expected to yield. Until then, we would kindly counsel our antagonists to make themselves acquainted with at least as much of the subject they revile as these fragmentary pages can disclose, while our spiritualistic readers may learn from the same source, to hope, trust, and wait for "the good time coming."

CONCLUDING CHAPTER.

"I beheld a golden portal in the vision of my slumber,
  And from it streamed the radiance of a never setting day;
Whilst angels, tall and beautiful, and countless, without number,
  Were giving gladsome greeting to all who came that way.
And the gate, forever swinging, made no grating, no harsh ringing,
  Melodious as the singing of one that we adore;
And I heard the chorus swelling, grand beyond a mortal's telling,
  And the burden of that chorus was Hope's glad word, 'evermore!'"

PSALMS OF LIFE.

CELEBRATION OF THE TWENTIETH ANNIVERSARY OF THE "ROCHESTER KNOCKINGS," MARCH 31, 1868.

OUR history, or rather the surface review of that mighty and inscrutable movement whose sources of action lie hidden in the mysterious realms of another world, has reached that point beyond which the plan of the work proposes no advance. With this chapter we close the record of that brief score of years during which Spiritualism has been known as a fixed fact on the American Continent.

Had the author of these pages been able to exert a unitary psychological influence over the wide extent of country which the history traverses; could her voice have reached every Spiritualist of the land, or her most earnest wish have obtained from each a personal response, — she could scarcely have been more fortunate in securing compliance to her unexpressed desire in reference to the advent which closes alike the era of which she writes and the record here presented.

In a word, the year which beholds the completion of this history is made memorable by the spontaneous and wholly unlooked-for gathering together of the whole spiritualistic community of America, each in their several States, — in a unity of feeling never before witnessed in the movement, — to celebrate "THE TWENTIETH ANNIVERSARY OF THE FAMOUS ROCHESTER KNOCKINGS."

"THE RECORD OF A TWENTY YEARS' COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS," a book undertaken solely at the command of the mighty invisible hosts whose achievements it celebrates, terminates with the triumphant entry that eleven millions of human beings who, twenty years ago, knew not the name of Spiritualism, nor aught of its vast and sublime significance, have, with one accord, and by no preconceived or organic concert of action on their part, united in setting the seal of the first national celebration on this great and memorable day.

As we have opened our fateful drama with the advent of the "Rochester knockings," inaugurated by three young and, until then, unknown persons, so let us drop the curtain on the same event proclaimed by the rejoicing lips of that little trio multiplied over three millions of times.

The children who formed two of the group have now blossomed into the maturity of womanhood. The third is a staid matron. But, in the score of years that have effected those alterations with them, what mighty, unprecedented, and incalculable changes have they seen growing out of the momentous event of which they were the radiative point, like the axis of some central sun, whose illuminating beams now enlighten an illimitible firmament!

What an ocean of unparalleled power have they not seen surging in waves of irresistible influence over the old and new worlds, and all taking date, shape, and stamp, from the low knockings by which the angels announced their presence in their humble dwelling at Hydesville!

Many an earnest spirit that then listened in breathless interest, and nobly erected the spiritual standard to re-echo those mystic sounds on earth, has passed from the form of mortality to the bright realms whose truths he once proclaimed. Many a brave heart that then throbbed high, as its owner shouldered the cross of martyrdom in defence of the new Messiah, has ceased to beat, hushed in the stillness of that eternal separation that sends the spirit from its mortal envelope. The harassed and persecuted parents of the Hydesville mediums have fallen in their tracks, and laid down forever the bitter burden which the ungrateful world put upon them in requital for the priceless evangel of immortality which their little ones proclaimed.

A frightful and desolating war has ravaged the new world, changing the very foundations of its institutions, and speeding a million of its best and bravest into the realms of the invisible. Legions of human beings, including priests, writers, statesmen, and leaders of public opinion generally, have arrayed themselves into battalions of persecution, sworn to drive back the angelic hosts into the mystery and silence from whence they came. All has been in vain!

The opposing legions of the spiritual army have marched on from conquest to conquest, in spite of death, change, war, or persecution; triumphing over every effort to arrest its progress, change its course, or affect the inscrutable springs of its resistless machinery. The low knockings have swelled into a chorus of eleven million voices.

The tiny rivulet has expanded into an ocean, whose stormy billows have beat on every shore of earth, and swept over every city, town and hamlet. The humble frame dwelling at Hydesville looms up into the proportions of a gigantic temple whose foundations are laid in the four corners of the earth, and the rough and rugged path which the bleeding feet of the Hydesville mediums seemed doomed to tread, amidst tears, shudderings, and nameless horror, has now loomed out into the splendid proportions of the bridge which arches over the awful chasm of the grave, affording a transit for millions of aspiring souls into the glorious realities of eternity, and erecting a telegraph whereby legions of enfranchised spirits can transmit their messages of undying affection, or their glad tidings of immortal life and eternal progress. Recall the impetuous rush of fevered life that has been so imperfectly glanced at in this volume.

Remember that this brief score of years has seen the advent of a new religion that has already shaken the foundations of human opinion to its centre, and planted the seeds of a new science, whose progressive unfoldments must revolutionize the entire realm of human knowledge.

Count up the sick that have been healed, the seemingly dead that have been restored to the arms of desolate mourners.

Number the homes that have been bereaved of the mortal, to be repeopled with the immortal. Think of the blind eyes that have been opened; the stumbling feet that have been guided; the sinking forms that have been upheld; the broken hearts healed, the darkened minds illuminated. The criminal has been arrested in his carreer of perdition, and the promise has been fulfilled: "There shall be no more death!"

And in this brief summary, forget not the humiliating narrations of bigotry, persecution, ignorance, and wilful materialism, whose emissaries have so vainly opposed the march of the mighty movement, nor overlook the obvious instrumentality of the unseen hands which have outwrought fresh triumphs from every attempt to destroy their work.

Above all, compare the insignificance of the means, and the humility of the origin, with the stupendous results and now invulnerable strength of Spiritualism, and declare, if you can, that aught but a *super-mundane* power has been manifested in every act of this mighty drama.

Truly, may we say with the prophet of Horeb, "Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live?"

If we point with a natural yearning for sensuous evidence to those persons through whom the first telegraphic message of this divine commission was executed, with special interest, it is not with a view to exalt them into the undue prominence of leadership, or to identify them as the founders or leaders of a sect, but simply to call attention to the obviously supra-mundane character of the work, by a comparison of its stupendous strength, with the exceeding weakness of its human instrumentalities.

We close our record, therefore, as we commenced it, by a recurrence to the scene and circumstances with which the movement seemed to originate, and availing ourselves of the spontaneous feeling that appears to have animated the entire spiritualistic community, terminate this portion of our work by a *résume* of the great national celebration of the Twentieth Anniversary of the "Rochester knockings."

If it may be objected that this festivity is of too recent a date for its reproduction to interest the well-informed Spiritualist we answer that we write for those that come after us, and who may not enjoy our abundant means of information.

To such, one of the most momentous and significant items of our imperfect record, must surely be the gathering together of eleven millions of persons in different sections of the country, to solemnize an era so fraught with the temporal and eternal interests of humanity, as that which inaugurated the opening of the telegraph between the mortal and immortal worlds.

In the absence of any compendious report of this celebration, we shall quote passages from the excellent account of the various meetings in different States furnished by the *Banner of Light.*

As the notice of the Rochester celebration held in Boston, is the fullest given, and may be taken as a noble and representative specimen of other gatherings, our extracts will be principally selected from that report.

" APRIL 18, 1868.

"ANNIVERSARY OF MODERN SPIRITUALISM — GRAND JUBILEE IN BOSTON — LARGE GATHERING OF SPIRITUALISTS IN MUSIC HALL — LYCEUM EXHIBITION BY SEVEN HUNDRED CHILDREN — FESTIVITIES OF THE EVENING, CONSISTING OF SPEECHES BY DR. H. F. GARDNER, MRS. EMMA F. JAY BULLENE, SELDON J. FINNEY, PROF. WILLIAM DENTON, AND MRS. MARY F. DAVIS — POEMS BY LIZZIE DOTEN AND BELLE BUSH — ETC., ETC.

[*Reported for the Banner of Light.*]

"THE LYCEUM CELEBRATION. — The afternoon of Tuesday, March 31, will be a season long kept green in the recollection of all who were fortunate enough to be witnesses of, or participants in, the exercises of the various Children's Progressive Lyceums assembled on that day in Music Hall, Boston. To the believer in the spiritual philosophy, no sight could be more encouraging than those ranks of happy faces, giving promise that the rising generation is to take a bold and decided stand in days to come. . . . . .

"The exercises of this occasion were a fitting prelude to those of the evening, and both were worthy, in the fullest sense, of the great cause they represented, and the anniversary they were designed to commemorate. Andrew Jackson Davis and his wife, Mary F. Davis, the founders and original managers of the lyceum movement, were present, and directed the afternoon entertainment. Dr. Richardson, conductor of the Charlestown Lyceum, assisted Mr. Davis; and Mr. George W. Bragdon, assistant conductor of the same lyceum, acted as military director.

"THE HALL. — The balconies were tastefully decorated with mottoes, among which were: 'The fear of the Lord is the beginning of folly.' — 'The love of the Lord is the beginning of wisdom' — 'The stroke of death is but a kindly frost which cracks the shell and leaves the kernel room to germinate. What most consummate fools this fear of death hath made us!' — *Shakspeare*. . . . . .

"Suspended from the speaker's desk was a banner inscribed, 'Upward and onward!' Nearest the doors leading to the Tremont Street entrance was posted the Boston Lyceum, and those of Charlestown, Chelsea, East Boston, and Cambridge filled the intervening space to the rostrum. The whole floor of the house was assigned to the children, and filled by them to overflowing. It is but justice, at this point, to allude to the beautiful targets displayed by the Boston Lyceum, which were presented to it on Sunday, March 22, by Mr. J. Walcott, an artist of this city, who painted them at his own expense and gave them as a free-will offering — a good example for other artists to imitate. These targets, twelve in number, were valued at three hundred dollars, and were finely executed in oil colors. At the time of presentation, Mr. Walcott described his work as follows:

"They represented the various groups by pictorial illustrations of an appropriate character upon each side, the subjects being varied to avoid repetition or monotony. Thus, the first group, —

"'Fountain' was illustrated by a natural fountain gushing in its pristine purity from a group of rocks, with a party of children playing about it. On the reverse side was an elegant artificial fountain, with its numerous jets and showers sparkling in the glowing light of a summer sunset, surrounded by a garden of brilliant flowers and gorgeous foliage, with multitudes of the feathered tribe, instinct with animation, disporting themselves in its refreshing spray.

"'Stream' was displayed by a waterfall among huge masses of rocks and precipitous walls of sunlit granite. The opposite side represented a stream meandering through a green meadow, among the fresh foliage of spring, and falling into a rocky basin in the foreground.

"'River' was pictured by two charming views of a broader stream, winding its way

"Through wood, and mead, and shade and sun,"

under different effects of sunlight.

"'Lake' was expressed by an expanse of water surrounded by lofty eminences and precipitous, woody hills, with a water party embarking for an excursion. The other side was a broad expanse of water surrounded by rich autumn foliage. A solitary deer served to give the picture sufficient animation.

"'Sea' was depicted by a smooth surface of water with a dark sloop, relieved by a bright, sunny sky. A lighthouse on a reef of rocks and a few sea-birds sufficed to complete the picture. The other side represented the open sea — beyond dark, overhanging masses of arched rocks — against a sunset sky, with a sloop on the beach, of a distant point of land and marine craft in the extreme distance.

"'Ocean' was expressed in two different ways, by atmospheric effects. One with a burst of sunlight through a stormy sky; the other was a gorgeous golden and vermilion sunset, in admirable contrast with the deep sea-green of the vast watery desert below.

"'Shore' exhibited the margin of the ocean with water-worn boulders, fragments of wrecked water-craft, etc. On the other side the most prominent objects were haystacks on a broad, salt-marsh, with a group of children gathering sea-shells.

"'Beacon' displayed a lighthouse by night, gleaming through a foggy atmosphere. The reverse was a brilliant moonlight, with an ocean steamer under full headway toward a seaport in the distance.

"'Banner' represented a rich, elegant banner, emblazoned with the sentence, —

> "Eternal progression —
> Onward and upward forever!"

"The opposite side was an immense procession with innumerable banners stretching far away into the dim perspective of distance.

"'Star' displayed a large golden star, radiant with light, among other golden and silver stars, on a deep azure sky. The reverse represented a floating spirit in the atmosphere, with a single silver star on its forehead, surrounded by stellar constellations.

"'Excelsior' represented the youth bearing a flag with the 'strange device,' plodding his weary way through a snow-storm toward the summit of an icy mountain. Suggested by the incident in Longfellow's poem of this title.

"The other side represented the youth as having gained the summit of the icy peak, — without being frozen to death as in the poem, — where he beheld a vast landscape spread out before him, with mountain and valley, lake and river, hill and dale, forest and meadow in measureless expanse. A balloon in the sky served to hint that however high we ascend, there is ever a point loftier still to be attained.

"'Liberty' represented a large liberty cap, radiant with light. The reverse side displayed an immense eagle with expanded wings over a wild, rugged tract of country, where all is in a state of natural freedom.

"The general outline of these targets is a great improvement on the simple oval form previously used, with a glided ornament at the base, and scarlet tassel, serving to conceal the junction of the target with the staff, at the same time being an elegant ornament. The summit of each target is crowned by a winged cherub, the features painted to express the progressive ages of the groups, — *Fountain* being quite juvenile, *Stream* a little older, while *Excelsior* and *Liberty* are more advanced in life.

"THE PROCESSION. — Escorted by a platoon of police, and Hall's full band, this initial army of progress left the hall by the Tremont Street entrance, passed down that street to the Common, up Park Street and Beacon Street malls, and across to Tremont Street, entering the hall at the Winter Street entrance. Everywhere the fine display of banners, flags, and happy faces beaming with the exuberance of health, attracted the attention and admiration of all. The balmy breeze of an early spring day seemed fresh from the portals of the summer-land, and the warm sun smiled on the youthful pioneers of reform.

"The Boston Lyceum took the lead. It numbered two hundred members. Its board of officers were as follows, etc. . . . .

"The large numbers and fine marching of this lyceum attracted general attention. Their banner, painted and presented to them by Mr. J. Walcott, bore the inscriptions: 'First Spiritualist Association, Boston; organized August 31, 1867.'—'God is Love.'—'Purity, Truth, Progress.'

"Next in order came the Charlestown Lyceum, which turned out with full ranks. This lyceum bore the motto, 'The truth against the world.' We congratulate our Charlestown friends on their fine appearance.

"The Chelsea Lyceum followed in the order of march. The date '1866,' was inscribed on its banner; it also displayed an American flag, having in gilded letters around its outer stripes, 'Our country borders on the spirit land.'

"The East Boston Lyceum followed. A banner was carried in the ranks of this society, inscribed, 'Children's Progressive Lyceum, organized July 7, 1867, East Boston.' On the obverse, 'Let integrity and uprightness preserve us.' 'Maverick' has reason to be proud of her delegation on that day.

"The Cambridgeport Lyceum, only three weeks old, closed the procession; its numbers were large, and its marching excellent, considering the brief time it had been in existence. . . . . . .

"RETURN TO THE HALL.—On the conclusion of the march, which was attended at all points by crowds of eager spectators, the procession returned to the hall, and commenced the indoor exercises. These consisted of,—

"1. Song, by the lyceums—'Our Lyceum, 'tis,' etc.

"2. Silver chain recitations—'Invocation,' and 'Gratitude'—Nos. 1 and 2, Manual, led by Miss M. A. Sanborn, of the Boston Lyceum.

"3. Speaking, by one member from each lyceum.

"4. Gymnastics, including 'wing movements,' led by Dr. Richardson, of the Charlestown Lyceum.

"5. Speaking [2d course], by one from each lyceum.

"6. Song by the lyceums, 'Sweet Summer Land.'

"7. Speaking [3d course].

"8. Grand Banner March, accompanied by Hall's band, to the

"9. Collation.

"Where all did so nobly, it is invidious to institute comparisons, either in the management of the lyceums, their appearance, or the conduct and success of their speakers.

"The silver-chain recitations and singing were rendered with unity and great effect; the gymnastic exercises were of a highly interesting character, and the grand banner march from the hall to the collation was beautiful in the extreme.

"A bountiful supply of the substantial 'good things' having been enjoyed at the tables in Bumstead Hall, the children were dismissed to their homes. While memory remains, the influence of such scenes as these imprinted on the plastic heart of childhood will remain also to cheer the path of after-life. The coming generation, like our own, may be called to pass through trying scenes. The time may come when 'The youths shall faint and be weary, and the young men shall utterly fail;" but let them not be discouraged, for we are promised that 'they that wait on the truth shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.' In conclusion, we desire to congratulate all connected with the lyceum movement upon the perfect harmony of action and complete success which crowned their efforts at this anniversary."

"THE EVENING EXERCISES.—The evening meeting at Music Hall was called to order at 7.30 o'clock, by Dr. H. F. Gardner, who said:

"'As chairman of the committee of arrangements, I greet you, friends, and congratulate you upon the glorious success which has attended this public celebration, in the city of Boston, of the advent of modern Spiritualism. [Applause.] The grand number of our little 'army of progress,' which assembled this afternoon, with only a very short time to prepare themselves, I think, will show those of our opponents who have looked upon Spiritualism as something that was of the past, that it is still living, that it has an immortal life, and that it will continue to grow and thrive.

"'Many persons do not know the history of spiritual manifestations, and I have thought that the most appropriate thing I could do, in opening these exercises, would be to state the reason why we celebraed this 31st day of March as the anniversary of spirit manifestations in this century. I hold in my hand a book published some years ago by Mr. Capron, which contains a statement given by Mrs. Fox, the mother of the young ladies who were the first mediums through whom intelligence was distinctly and publicly transmitted between the spirit-world and our own. Many persons have thought it was exceedingly doubtful whether we could fix the time. I am perfectly aware that in England, as early as 1716, the Wesley family had spirit manifestations very similar to those of our day, but they were not recognized as such, and through want of proper questioning, their true character failed to be ascertained, and the manifestations finally ceased. The Salem witchcraft, falsely so called, was doubtless another instance of an attempt by spirits to communicate intelligence to those living upon the earth. Our friend and brother, Andrew Jackson Davis, who is upon this platform, some years previous to the manifestations in Hydesville, was the subject of spirit control, and in his clairvoyant state predicted that these manifestations would occur at a certain time.—which prophecy was fulfilled. Swedenborg's manifestations were of a similar character. And so, without dwelling upon the subject, in all past ages of the world these manifestations have been known upon the earth, but through the ignorance, bigotry, and superstition which prevailed, an intelligent hearing was not granted to the invisibles, who came back to inform us of their well-being in the life which is to come and which is; and it was not until this nineteenth century, on the 31st day of March, in the year 1848, that the first intelligent manifestations were made, which have given rise to the wonders that have been witnessed all over the world.'"

It would be unnecessary, indeed a mere reiteration of the statements contained in the earlier portion of this volume, to reprint the rest of Dr. Gardner's address, which consisted chiefly of extracts from Mr. Capron's work on the early manifestations, and vivid comments on the sufferings endured by the unfortunate Fox family, from the ignorance and bigotry of their persecutors. The report proceeds as follows:

"The chairman then read the following telegrams, and stated that appropriate replies had been transmitted by the committee of arrangements:

"'CLEVELAND, OHIO, *March* 31, 1868.

"'*To H. F. Gardner, Music Hall:*

"'The Spiritualists of Cleveland, Ohio, to those of Boston: The West to the East, greeting: One in action to-day, one in country, one in purpose, one in progress, and one in destiny.

"'CLEVELAND SOCIETY OF SPIRITUALISTS.
"'By T. LEES, *Secretary.*'

"'CHICAGO, ILL., *March* 31, 1868.

"'*To H. F. Gardner, Boston:*

"'We are having a glorious time. Send you a kindly greeting.

"'J. SPETTIGUE.

"'CROSBY MUSIC HALL.'

"The following are the replies:

"'BOSTON, *March* 31, 1868.

"'*To T. Lees, Secretary Spiritualist Anniversary, Cleveland, Ohio, Garret's Hall:*

"'Three thousand assembled send greeting! Spiritualism triumphant! A glorious future awaits us.

"'H. F. GARDNER, *Chairman.*'

"'BOSTON, *March* 31, 1868.

"'*To J. Spettigue, Chairman Spiritualist Anniversary, Crosby's Music Hall, Chicago:*

"'The East sends greeting to the West. Three thousand assembled in Music Hall; one with you in principle, one in action, one in destiny!

"'H. F. GARDNER, *Chairman*."'

A number of eloquent speeches, and several very interesting poems, enlivened the festivities of this interesting meeting, but their length and special adaptation to the circumstances of the hour, render their insertion here inappropriate. The closing exercises of this memorable evening were as follows:

At the termination of a charming address from Mrs. Mary F. Davis, the chairman rose and said:

"I believe in promptitude, and in living up to exactly what we promise. We have something to do before we can enter upon the dancing, and we must therefore consider our speaking exercises as closed. We will now conclude by singing the grand 'Hallelujah Chorus.' The song will be sung by a quartette of ladies and gentlemen who have kindly volunteered, and the audience are requested to join in the chorus. Let us make this hall ring as it never did before. Let us lift the very roof off:

"'GRAND HALLELUJAH CHORUS.

Composed in spirit-life by John Pierpont, and given by Miss Lizzie Doten.

We have come unto the mountain, and the city of our God,
To the ways of truth and beauty by the souls perfected trod,
And the resurrection trumpet shall not wake us from the sod,
As we go marching on.

Glory, glory, Hallelujah!
Glory, glory, Hallelujah!
Glory, glory, Hallelujah!
As we go marching on.

Break the bread of consolation to the souls oppressed with care,
For in our Father's mansions there is bread enough to spare,
And none need faint with hunger, while we have such blessed fare,
As we go marching on.
Chorus.

Bind up the broken-hearted and confirm the feeble knees,
For the Kingdom has been opened to the least of such as these,
And we need not ask St. Peter to be ready with his keys,
As we go marching on.
Chorus.

Set the little children marching, with their banners in their hands,
And drill them into service with the brave old veteran bands,
Till the tramping of our army shall be heard in distant lands,
As we go marching on.
Chorus.

The thunders of Progression are shaking tyrants' thrones;
The breath of inspiration wakes "the valley of dry bones;"
The ancient altars crumble and the "King of Terror" groans,
As we go marching on.
Chorus.

Then shout your loud Hosannas to the lands beyond the sea,
Till the people of all nations are through the truth made free,
And join the swelling chorus in our song of Jubilee,
As we go marching on.
Chorus.'

"This fine song was sung in a very spirited manner by the quartette, the audience joining heartily and enthusiastically in the chorus.

After the reading of an exquisite and appropriate poem by Miss Belle Bush, the talented principal of the Belvidere Seminary,— who, unable to be present herself, sent her "New Evangel" as her representative,— the chairman dismissed the meeting, when the exercises recommenced with —

"THE DANCING FESTIVITIES.—The hour of ten having arrived, those who had been enjoying an intellectual feast for three hours gave way for the more exhilarating exercise of dancing. The floor of the hall was cleared, swept, and ready for use in twenty minutes. The order of dances was carried through in excellent style, with no confusion or loss of time, under the efficient management of J. H. Conant and his aids, Messrs. G. Picket, J. Campbell, and B. R. Drew. Music by Hall's full band. The entire list of twelve dances was completed promptly at one o'clock; and all retired evidently well pleased with the festivities of the long-to-be-remembered evening."

We are indebted to the *Banner of Light* also for preserving some of the notices of the secular press, which, in the same spirit of liberality and refinement which has characterized the journalistic literature of Boston toward Spiritualism throughout its tempestuous career, reported the proceedings in an honorable and respectful tone every way worthy of the occasion. The following is an extract from the account of the *Morning Post:*

"In the evening the vast and beautiful hall presented a most animated appearance, thronged as it was with one of the most brilliant audiences that ever assembled within its walls.

"The exercises were of a very interesting character and consisted in the earlier part of the evening of addresses interspersed with music.

"The audience also united in singing two original hymns, which were distributed in printed form through the hall.

"At ten o'clock the main floor was cleared for dancing, and from that hour till one in the morning the saltatory feature of the entertainment was entered into with great zest and gayety by the greater portion of the company present. . . . . The spacious balconies were crowded to repletion with spectators.

"As a whole, the celebration will be long remembered as one of the most pleasant and interesting events of modern Spiritualism.

The celebration of this famous anniversary in New York City, lacked many of the features of interest which more concrete organized action, and the presence of numerous children's lyceums, gave to the Boston festivity. Nevertheless, if it was found wanting in numerical strength and the general interest which might have been expected in this famous stronghold of the cause, it presented one feature of peculiar distinction, from the presence of two of the Fox sisters, or original Rochester mediums.

The New York reporter for the *Banner of Light* gives the following brief summary of the proceedings:

"THE CELEBRATION IN NEW YORK.—Notwithstanding the short notice and hastily made arrangements, the twentieth anniversary of the 'Rochester knockings' drew out an assembly on the eve of the 31st ult., at the Everett Rooms, which is admitted, on all hands, to have been the most appropriate and respectable, and one of the largest ever congregated in New York by the subject of Spiritualism. Every part of the performance was a complete success, and gave general satisfaction, several parts eliciting the highest expression of appreciation; such especially was the case with the exquisitely fine performance of Prof. Watson on the violin and his niece on the piano, the audience seeming unwilling to release them after recalling them to the stage, although other parties and performances were pressing for time. Mrs. Adams and daughter, whose music enriches the meetings of the society every Sunday, were also appreciated by their old and new auditors.

"Of each part and performer we cannot afford to speak separately; but of the general supervision and management of Mr. P. E. Farnsworth, we must say it was as complete and perfect as opportunity would allow. Two of the original 'Fox girls' were on the platform, and the raps were heard by most of the audience [Margaret was engaged, and did not arrive in time for the first part of the exercises]. The *Herald* of next day, with its usual long rigmarole of manufactured nonsense, was compelled to admit the respectability of the audience, but threw out its slurs on the last part of the performance by Mr. and Miss Watson, which the whole audience, except the *Herald* reporter, appreciated.

"The original poems were sublime specimens of the inspiration of our day. The one delivered by N. F. White, and the other by Dr. F. L. Willis, we hope to see in print, and preserved in the history of spiritual literature, as rich specimens of inspirational Spiritualism.

"The supper was good to those who ate it, the dance to those who enjoyed it, the surplus funds to the society that needed it, and the whole evening, one long to be remembered by the party that enjoyed it."

Although our limited space compels us to omit any other extended notices of the vast and interesting assemblages which congregated all over the States to do honor to this momentous anniversary, we cannot forbear calling the reader's attention to a brief synopsis of the celebration at Rochester, and a few extracts from the addresses of those well-tried and long-suffering champions of the cause, Isaac and Amy Post, whose noble part and testimony in the early days of martyrdom endured at Corinthian Hall, the first chapter of this volume has fully recorded.

"THE ANNIVERSARY CELEBRATION OF MODERN SPIRITUALISM IN ROCHESTER, NEW YORK.

"The meeting convened at 10 o'clock, A. M., the hall being nearly filled with persons present from adjoining towns and counties, as well as from the city, all of whom were apparently in earnest, and intent on doing honor to the occasions that had called them together. Mr. Edward Jones, of Rochester, chairman of the committee of arrangements, called the meeting to order, and spoke substantially as follows:

"'LADIES AND GENTLEMEN, — There seems to have been a spontaneous movement throughout this country, in regard to holding an anniversary meeting in commemoration of the advent of modern Spiritualism. It is now twenty years since this startling phenomenon made its appearance among us in this city, and in this short space of time it has become known nearly throughout the civilized world. Converts to this faith and philosophy are now numbered by millions. No system of philosophy or religion has ever made such rapid strides. Spirits gave me the assurance, in some of the first communications received, that those manifestations would continue to spread, and ultimately fill the whole earth. I had full faith in those promises then, and have seen nothing since to shake my belief in their fulfilment. There is a perennial fountain in the celestial spheres, from which emanate magnetic cords which are ever ready to twine around receptive minds, leading them up higher. We have reason to hope that the light emanating from the spirit spheres will ultimately dispel the darkness and superstition which have so long enshrouded the world.'

"The following officers were appointed:

"*President* — Charles W. Hebard.

"*Vice Presidents* — Isaac Post, Mrs. S. D. Fish, Dr. A. Orvis, Mrs. A. Post, George Willits, Edward Jones, Mrs. L. Scott, Rev. A. H. Jervis, Mrs. J. Watson, Schuyler Moses, L. Burtis, J. W. Seaver, Mr. English, Mr. Chamberston, Mr. Whitmore."

It will be perceived that several of the earliest and most faithful witnesses to the truth of the manifestations were here present; and when we remember the vast amount of moral courage and faith in divine guidance it must have required, either to avow the bitterly proscribed faith in Spiritualism, or to test the new and unknown power of "the spirits" in 1848, we believe the reader will rejoice to recognize the names of Isaac and Amy Post, George Willits, Rev. A. H. Jervis, Mr. and Mrs. Burtis, etc., once more appearing on a Rochester spiritual platform, after a lapse of twenty eventful years.

At the close of a deeply interesting and minute account of the early manifestations in Rochester, narrated by Mr. Isaac Post, the report proceeds as follows:

"The well-known reformer and philanthropist of the last quarter of a century, Mrs. Amy Post, of Rochester, was solicited to give in her testimony of early experiences, etc. She addressed the audience in a very candid and impressive manner, giving a highly interesting history of the Corinthian Hall investigation, which occurred some eighteen or nineteen years ago. The meeting requested a copy for publication, which was acceded to, and the following was furnished, which has since appeared in the columns of the *Democrat:*

. . . .

"'Thousands have been made happier by the knowledge gained through these spirit communings; they have learned the certainty of a conscious future existence, and also that the purer and more unselfishly we live here, the better prepared we are for joy and usefulness in the higher and ever progressive realm of spirit life.

"'Hence it is well that we should meet here with thanksgiving to the dear angels, and thanksgiving to the Fox family, through whose united agency these blessings first came to us and the world.

"'I was acquainted with this family long before the appearance of these extraordinary 'Rochester knockings,' so called in derision. John and Margaret, the parents of these medium daughters, were of German and French extraction, and members of the Methodist church; and oh! how earnesty did they daily unite in vocal prayer, "that if this thing was of the devil, that it might be removed from them!" but if of God, they resolved to bear all the scorn, derision, and persecution that might be heaped upon them.

"'I often feel that the extraordinary fidelity and unselfish devotion to this unpopular truth of the Fox family has never been justly appreciated by Spiritualists.

"'The sacrifices which they made to this cause can never be told. The eldest daughter, now Mrs. Underhill, of New York City, I deem worthy of our special gratitude. She, being a housekeeper here in our city, soon after this great wonder became known, had one or the other of her medium sisters with her constantly; and without any compensation whatever pecuniarily, she generously opened her doors, and she and her sisters devoted nearly all their time to investigators; and her house was thronged from early morning till late at night. Notwithstanding all this kindness she was often, to my certain knowledge, treated by both men and women with the most cruel and insulting accusations of fraud and deception.

"'In process of time, having laid all her means of support upon this unpopular altar, and being actually reduced to penury and want, some of her friends proposed to her to take a fee; that it was not self-justice to starve herself in her effort to feed the hungry souls of others. But she invariably replied, that, "we cannot now convince the people that we do not do this of ourselves; and if we ask compensation they surely will not believe." Thus they struggled on, until the "Rochester knockings" gained here a name and a habitation. It was here that it was reduced to the science of letters, and here where it was first taken before a public audience for investigation, and where mob violence sought to put it down and drive the mediums from the city.

"'Taking this phenomena before the public was instigated and managed entirely by the direction of spirits, made known through the use of the alphabet. When the names of the seven whom they had chosen to be actors in this scene were announced, two of whom were to have the management, and five to sit upon the platform with the mediums, I wish my hearers could have seen the consternation and embarrassment that was depicted upon every countenance. To be asked to go into Corinthian Hall, before a public audience of people who almost universally looked upon this whole thing as a humbug, fraud, and vile deception, with that timid young girl, Margaretta Fox [now Mrs. Kane], was felt by all to be a great thing, but we knew there was a truth there, which we all wished to have investigated. Our noble friend here, Rev. Mr. Jervis, who felt, perhaps, that he had a larger crown to lay upon this altar than any of us, was the first to step forward and say, "I am not afraid to face a frowning world." This settled the question with all the others. In this transaction we followed the direction of spirit friends, in every minutiæ, through the three days' and evenings' examinations. On the fourth evening the audience, regardless of all remonstrances, took the whole management in their own hands. They appointed Josiah Bissel, Esq., chairman, who, of course, conducted the meeting in a way to suit the excited and indignant people. I could name doctors and gentlemen of wealth and standing in Rochester who joined in raising a mob, from whose violence it became necessary to call upon a posse of city officers to rescue this innocent, timid girl, in her early teens, and her elder sister [who had not as yet been developed as a medium, but always accompanied her], to a house of safety, for they did not dare go to their home.

"'When it was rumored that this committee had been no more successful than the others, the excitement became intense.

"'The committee having become satisfied of the integrity of the girls, and their sympathy being excited by the threatening indications, earnestly desired to be permitted to occupy the platform with us, saying that the assailants should only reach us over their dead bodies.

"'Few, I think, can realize the trepidation and nervous excitement induced by these conditions. On reaching home, Margaretta had decided not to go to the hall that evening. I said, "We will go by ourselves, and sit down quietly and see how we shall feel about it." Her sister Leah soon said, "Amy, if you will go I will go with you, if I go to the stake!" Margaretta did not change her mind until about time to go, when she said, "I cannot have you go without me. I must go, though I expect to be killed." With this fearful prospect before us, we went. When we arrived at the hall we found the faithful seven all there, four men and three women, in their allotted places. But, as I said before, the populace took control of the meeting, and when the report of the committee indicated adversely to their anticipations and hopes, as each member of the other committees had done, they interrupted the proceedings and continued to do so, although one of them said he should stand there until the next morning if he was not permitted to make his report. But stamping, shrieking, and all kinds of hideous noises, together with explosions of torpedoes in every part of the audience, obliged him to desist. About this time the audience came in a tumultuous rush toward and upon the platform; a grand melée ensued, and amid the confusion we left, escorted, as before stated, by the police-justice and others to a place of safety. Subsequently the meeting passed a resolution admonishing the medium and her sister to leave the city in twenty-four hours, to which, of course, they paid no heed, except that they did not deem it safe to go to their own home for several days. Soon after this public investigation, the elder sister, Leah, became a superior medium for rapping, speaking, writing, and seeing.

"'My friends, I have given this somewhat minute history of the external and outward manifestations of early Spiritualism, to the truth of which I can testify, for I have stated nothing but what my eyes saw and my ears heard. We value them for the reason that they have led us to a higher and diviner conception of spirit consciousness and spirit light within ourselves, which, if listened to, will lead and guide us in paths of wisdom and goodness.

"And now, behold! from these simple sounds, and the wisdom and power that gave them, has gone forth the knowledge that hath enlightened millions, and brought them from the valley and shadow of death, where they fear no evil, for they know the eternal power of the universe is light and strength to all nations.' . . . . .

"Lewis Burtis gave at length the history of his investigations, in which testimony of corroboration was given regarding his astonishment as well as conviction of the genuineness of spirit rappings in houses, also on sidewalks of brick, etc., and very many personal tests of spirit power, presence, and of their individuality in particular. He also spoke of the great consolation Spiritualism gave him, in robbing the grave of its victory and death of its sting; that he had no fear of the coming dissolution of his outer, well-worn garment. He spoke earnestly, and carried conviction to the minds of his hearers that all he said he meant.

"Mrs. S. A. Burtis was then called upon. She said she had not put anything into form, but would relate a few facts and phases of spirit manifestations given in her presence, and mostly at her own house. The first rap was heard in 1848, carrying conviction, and sweeping away the deep prejudices against the mediums and their manifestations. Many and deep were the trials and persecutions that arose on every hand toward believers. Many and various were the forms of manifestations that soon in quick succession appeared — writing, trance speaking, etc.; whilst the following form of manifestation showed more conclusively than any other the power of spirits to clear away the dark mist of scepticism from unbelievers. At a circle in Rochester, in 1858, J. F. Coles, medium, of New York, entranced, prophesied that Miss Mary Comstock would have mediumship developed at some future day. Mrs. Burtis then took Mary to her house, and the following are a few of the many communications which appeared on her arm in beautiful and legible characters:

"For Dr. R. T. Hallock, of New York, these words upon Mary's naked arm appeared: 'Glorious are your good works on earth. Let your light shine.'

"For Fred. Douglass, who was also present, appeared a kneeling slave chained to a post, with these words: 'A poor old slave.'

"At another time a company of ladies, with one gentleman, from New York, called to witness this phase of manifestations. A line of characters appeared upon the arm of Mary, which none of us could decipher, until the gentleman was asked if he could tell. He replied he could; that it was the name of a masonic brother who died twenty years before, given in the masonic alphabet.

"At one time, after passing through severe trials, the following was given to Mrs. Burtis:

"'Dear Sarah, —
When thou layest down thy weary head, calmly sleeping,
Guardian angels near thy bed, watch are keeping.'

"The following, from the spirit of a grandchild, who had been freed from its body but a short time, also appeared on her arm:

"'Oh, that I was where I would be,
Then I'd be where I am not;
Here I am where I must be,
And where I would be I cannot. — Charles Burtis.'"

Trusting that our readers will sympathize with this final repetition of an oft-told tale for the sake of the honored narrators and the deeply interesting time and place of the narratives, we close our notice of the Rochester celebration with the following remarks of the reporter:

"The celebration has excelled the most sanguine expectations of the friends, and is calculated to produce a lasting and beneficial result for the cause. The best of feeling prevailed throughout the entire exercises. The local newspapers gave a very candid statement of proceedings."

We must now conclude our notices of these deeply interesting gatherings. As the Boston account includes more full details than any other in print, we have selected that as our representative notice. Rochester too is especially reported as being the Mecca to which all hearts were turned on this most important anniversary, whilst the presence of the good pioneers above alluded to, made the occasion of the deepest and most touching interest. We would gladly have availed ourselves of a more voluminous account of the New

York celebration from the fact that it was solemnized by the sounds of the same thrilling raps that twenty years ago, through the organisms of Margaret and Catherine Fox, awoke the nineteenth century to its great millennium. The presence of these ladies alone made the anniversary celebration in New York a scene of unequalled interest.

For the rest, it would be impossible, as it is unnecessary, to continue a more detailed account of these great national gatherings. Suffice it to say, that they were observed with incidents of special and local interest in every large city and many of the smaller towns, in almost every State of the Union, and besides reawakening in the hearts of believers a reverend and grateful memory of the mighty work that has been wrought for them, manifestly "through the dispensation of angels," this anniversary must have impressed the sneering and incredulous world with a forcible realization of the stupendous growth, power, and numerical strength which modern Spiritualism has attained. Surely, as the now open eyes of strangers looked upon the vast masses of humanity flocking up to the angelic standards, beheld the signs of organic strength, true brotherhood, and childlike faith in spiritual guidance, exhibited by these masses; but above all, as he looked upon that most significant of all witnesses, namely, the parent leading forward the young child in the path of his own discovery; or, as he contemplated with prophetic eye, what must be the result of the thronging legions of youth thus early instructed in the sublime truths of Spiritualism, when the impressions of childhood shall become matured by the judgment of manhood, — must not such a spectacle have compelled the query in each reflective mind, "If the beginning is thus mighty, what must its future become, and where will be the end?"

Our volume closes, but for our subject, "end there is none."

"Eternity is its only limit,
Infinity its only span."

The biographical sketches of mediums and prominent Spiritualists; notices of books, journals, and spiritual literature generally; descriptions of classified phenomena, together with a summary of the religion, science, and philosophy of the movement, on all departments of which we have an immense abundance of untouched material, — all this must be reserved for a forthcoming work, which we trust to be shortly able to present to our readers as an appendix and supplement to this history.

We had set out with the intention of condensing all these important features of the movement within the limits of one book; but our subject has grown under our hands, and still transcends our utmost ability to grapple with, even in a tithe of its gigantic proportions.

In view of the magnitude of our undertaking and the narrow boundaries which circumstances impose upon human efforts, we might cast aside in despair and humiliation any pen that attempted to measure its capacity with the value or extent of the record it essayed to transcribe; but a part of the philosophy upon which Spiritualism rests is, that nothing in the universe is ever really lost; and so, in the divine economy of being, every act, thought, word, written or unwritten, spoken or unexpressed, though lost to sight and memory in the whelming floods of human oblivion, is still, in God's Providence, incorporated into the great sum of existence; takes its place and performs its functions as an atom in the eternal laboratories of creation, where "He gathers up the beautiful."

In this divine storehouse of reserved and treasured forces, then, will be found and ultimately outwrought into good and use, every item which our feeble pen has failed to chronicle, and with it, all the measureless aspirations and grateful purposes which stimulated the scribe to this undertaking, and compelled her, in humble adoration of the Great Supreme Spirit, and astonished gratitude for the labors of his ministering angels, to offer even this tribute of her worship and love, and make this incomplete attempt to gather up the fragments of heavenly food with which countless multitudes have been sustained during the twenty years' dispensation on earth of MODERN AMERICAN SPIRITUALISM.

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111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111